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CONTENTS

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

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

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

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

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

MEMBERSHIP IN THE SOCIETY

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

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

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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 26, 1954, 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*

Voting Members of the Society

California: Professor B. A. G. Fuller; *Canada*: Mrs. Peggy Jacobsen; *Colorado*: Dr. Jule Eisenbud; *Connecticut*: Mr. H. Addington Bruce, Mr. Edward Latham; *Delaware*: Mr. Herbert L. Cobin; *Illinois*: Mrs. Emmons Blaine, Mrs. Richard L. Kennedy, Jr.; *Kansas*: Professor Gardner Murphy; *Massachusetts*: Mrs. David H. Hale, Miss Constance Worcester; *Michigan*: Mr. Edmond P. Gibson; *New Jersey*: Miss Hettie Rhoda Meade, Miss Gertrude Ogden Tubby; *New York City*: Mrs. E. W. Allison, Mrs. Valentine Bennett, Dr.

Jan Ehrenwald, Mr. Samuel Fischer, Dr. William A. Gardner, Mr. Arthur Goadby, Mrs. Lea Hudson, Dr. George H. Hyslop, Mrs. Lawrence Jacob, Dr. Waldemar Kaempffert, Mr. Gerald L. Kaufman, Dr. Robert W. Laidlaw, Dr. Russell G. MacRobert, Mrs. E. de P. Matthews, Miss Margaret Naumburg, Mr. Cyril J. Redmond, Miss M. Catherine Rittler, Dr. Adelaide Ross Smith, Mr. William O. Stevens, Dr. Montague Ullman, Mr. C. Y. Wang, Mrs. Henry W. Warner, Mrs. John Jay Whitehead, Dr. Edwin G. Zabriskie; *New York State*: Miss Lillian McNab Burton, Mr. Edward N. Ganser, Miss Winifred Hyslop, Dr. Edward J. Kempf, Mr. Alan F. MacRobert, Dr. J. L. Woodruff; *North Carolina*: Dr. J. B. Rhine; *Rhode Island*: Professor C. J. Ducasse; *South Carolina*: Mrs. E. D. Wenberg.

Lectures

Tuesday Evening, October 13, 1953
Willkie Memorial Building
Mr. Gerald Heard: "Some Relations between Psychical Research and Religious Experience"

Wednesday Evening, November 4, 1953
National Republican Club for Women
Professor Hornell Hart: "Spontaneous Cases and Repeatable Experiments"

Medical Section Symposium on the Utrecht Conference

New York Academy of Sciences, N. Y., Monday Evening, December 21, 1953

The Medical Section of the Society held a Symposium on the First International Conference on Parapsychological Studies which took place at the University of Utrecht, Holland, last summer, from July 30th to August 5th, under the auspices of the Parapsychology Foundation of New York, N. Y. Mrs. Eileen J. Garrett is the Founder and President of the Parapsychology Foundation.

Speakers at the Symposium were: Professor Gardner Murphy, Mrs. L. A. Dale, Dr. Jan Ehrenwald, and Dr. Montague Ullman.

Dr. Ehrenwald is the Chairman of the A.S.P.R. Medical Section and Mrs. L. A. Dale is the Secretary.

Some Questions Concerning Psychical Phenomena[1]

C. J. DUCASSE

There is an old story, that one day a student brought to his professor a sea shell which did not fit into the accepted scientific classification, and that the professor, after puzzling over it a few moments, dropped the shell on the floor, ground it under heel, and declared: "There is no such shell!"

1. *Irrational credulity or incredulity.* The story is doubtless spurious, but it gets repeated because it puts in humorous concrete terms a fact of which the history of science affords many illustrations. It is that when a radically novel idea or phenomenon presents itself, it is generally unwelcome to the science of its day unless it obviously resolves some existing doubt or difficulty. If on the contrary it seems to clash with accepted assumptions or theories, then it is considered anarchical, is met with hostility as a disturber of the intellectual peace, and is either ignored, derided, or denied out of hand. Such treatment is that which the many persons, who think the horizon of the natural sciences embraces all there is, accord to reports of the kinds of phenomena which the societies for psychical research and the laboratories of parapsychology make it their business to investigate.

But it must not be thought that reports of what are called paranormal or psychic phenomena are met in an irrational manner only by persons who think their beliefs or theories would be threatened if those phenomena were real. There are many others for whom, on the contrary, anything mysterious or marvellous has a romantic fascination; and others, still more numerous, who as a matter of religious faith believe anyway that man's "spirit" survives the death of his body. To many individuals of one or other of these two categories, the idea that some persons—commonly termed mediums or psychics—have extraordinary powers, or that certain apparently paranormal phenomena are due to the action of spirits, has powerful appeal. This predisposes them to accept as real without sufficiently critical examination any purportedly paranormal phenomenon.

2. *The types of phenomena designated "psychic" or "paranormal."* Such phenomena, which have been sporadically reported from far back in the past and from all parts of the world, include apparitions of the dead or of persons living but absent; extrasensory perception

[1] This paper was read by Professor Ducasse at a meeting of the Society held on April 8, 1953.

of things or events distant in space or otherwise inaccessible to the senses; detailed veridical dreams or visions of events as yet in the future; the rising and floating unsupported in the air of human bodies or of other physical objects; the materialization of human hands or even of entire bodies apparently out of nothing; the temporary immunity of the body to fire; the temporary possession of the bodies of living persons seemingly by the personalities of others that had died; and so on.

3. *The Society for Psychical Research.* Reports of occurrences of these extraordinary kinds are in most cases met with either a pre-existing will to believe or a pre-existing will to disbelieve; with strong emotions either *pro* or *contra;* and, correspondingly, with naive credulity or equally naive incredulity. The Society for Psychical Research (London), however, which was founded in 1882, is dedicated to the scientific investigation of such phenomena; that is, of phenomena whose causes appear to be paranormal in the sense of different from any of the known agencies operative in cases otherwise similar. The Society is not committed to any particular theory as to the causes at work on those occasions; nor is it committed either to the belief that the reported phenomena really occur, or to the opposite belief that all reports of them are based on malobservation or on fraud. The Society, and other organizations or individuals whose interest in *prima facie* paranormal occurrences is truly scientific, simply desire to get at the truth, whatever it may be, in each case that comes to their attention. In the course of the years, many fraudulent claims have been exposed; but numerous cases of phenomena have also been carefully investigated, which there seemed in the end no way of regarding otherwise than as truly paranormal.

Because of the scientific impartiality of its aims, the Society has been attacked from various partisan sides—for instance, by defenders of religious orthodoxy and also by spokesmen of the scientific orthodoxy of the time; again, by persons who insist that the phenomena are due to the action of spirits, and also by persons whose purely materialistic conception of man rules out for them the possibility that discarnate spirits exist; again, by the legions of fraudulent mediums and their dupes; and also by sincere individuals who, although perhaps possessed of genuine paranormal faculties, have no appreciation of the elaborate controls or of the cautiousness of interpretation required for scientific establishment of novel facts; and who therefore feel personally offended when such controls are insisted upon or when their own view of the meaning of the phenomena is not immediately adopted.

The Society, however, proceeds simply on the assumption that the reports of paranormal phenomena are numerous enough and often

sufficiently specific and corroborated to deserve attention; and that the phenomena reported are interesting enough in themselves to be worth authenticating and, when possible, studying experimentally; so that their laws, or the agencies responsible for such of the phenomena, if any, as are genuinely paranormal, shall eventually be discovered.

What I propose to do in what follows is to consider a number of things which are often said in discussions of reports of paranormal phenomena, and which constitute examples of responses unconsciously biassed by emotion either on the side of disbelief or on that of belief. In regard to each, I shall offer such comments as impartial reason, free from *a priori* commitments *pro* or *contra*, seems to me to dictate.

4. *The allegation that phenomena of the kinds in view are impossible.* Let us consider first paranormal phenomena of physical kinds, for example, the levitation of human bodies—that is, their rising and floating unsupported in the air. Even when an instance of this is testified to by some responsible observer as having occurred in his presence under conditions permitting accurate observation, some persons flatly declare levitation to be *impossible* because it would constitute a violation of the law of universal gravitation and because, unlike man-made laws, the laws of Nature cannot be violated.

But obviously, what is possible or impossible in Nature is always so relatively to some particular set of circumstances and of means or forces available. It is impossible, for instance, to make one's voice heard all the way across the Atlantic if one uses only air as means of transmission. But it is on the contrary possible and easy if one uses a telephone wire, or radio waves. Two hundred years ago, the then impossibility of transatlantic conversation would widely have been termed absolute; yet the only statement that would have been warranted is that it was impossible *by any means known at the time.*

This too is evidently all that we have any right to say at this moment concerning the levitation of material bodies: it cannot be done by any means yet known to us, in circumstances such as those in which it is reported to have occurred. But if it ever really does occur—and there is very good evidence that it sometimes has occurred —this does not mean that the law of gravitation is then violated, any more than when a tossed pebble or a balloon ascends. It means only that, as in these instances, gravity is then being counteracted by some other and greater force; but that, in the case of levitation, the force is one whose nature and laws we have not yet discovered, and which a few persons here and there apparently chanced to set into operation in some way unknown to themselves.

The assertion that levitation, or other paranormal physical phenomena, are *absolutely* impossible is thus based on nothing more solid than the conceited tacit assumption that there are no more forces in Nature than those which the sciences happen to have already discovered.

5. *The allegation that the antecedent improbability of the reported phenomena is enormous.* There is another objection, a little less radical than the one just considered, but likewise sometimes advanced as sufficient to discredit all reports of paranormal phenomena. It is that—for instance again in the case of levitation—each of the innumerable occasions in the experience of mankind on which an unsupported object has fallen to the ground constitutes an experimental "negative instance" against the possibility of levitation; that all these negative instances together create an astronomically large antecedent improbability that levitation ever actually occurs; and hence that, as David Hume contended with regard to reports of miracles, so too with regard to reports of levitation, it is always far more probable that they are somehow mistaken, than that they are true.

But obviously, if this reasoning were sound, then to establish any fact that departs from the ordinary experience of the majority of men would always be impossible. It would have been impossible, for instance, to prove that stones which have not first been thrown up in the air sometimes fall out of the sky. Because this is an event very few persons have actually witnessed, it used to be disbelieved as contrary to "universal" experience. Therefore, when in 1627 the fall of a stony meteorite in Provence was reported to Gassendi, he explained it away by ascribing it to some unobserved volcanic eruption. Indeed, over a century later, the great chemist Lavoisier dismissed all such reports as due to malobservation, saying that stones could not fall out of the sky because none were there! Yet, that this can and sometimes does occur is now universally acknowledged.

6. *Probabilities rest on the assumption that new factors will not enter.* Moreover—and this is perhaps the most important point in the present connection—any judgment of probability based on past experience rests on the tacit assumption that the nature and the range of magnitude of the factors on which the sort of occurrence concerned has depended in the past will remain the same in the future. But nothing guarantees this; and if some unsuspected difference in such respects chances to enter in a given present case, then the probabilities or improbabilities based on past experience immediately lose all validity. On the basis of common past experience, for example, it is exceedingly improbable that a person who hears a long and complex musical composition for the first time will be able then to go home and write it all down note for note. Yet Mozart, because he was not

an ordinary person but a musical genius, was actually able to do it on one occasion. Again, on the basis of past experience up to the time of Pasteur, it was exceedingly probable that a person bitten by a rabid dog would himself develop rabies. But the introduction of a new factor, namely inoculation with antirabies vaccine, radically alters the probabilities.

7. *The allegation that paranormal phenomena cannot be scientifically studied because not repeatable at will.* Another assertion often heard is that paranormal phenomena cannot be studied scientifically because they are not repeatable at will.

But if this were a sufficient reason, then it would follow that eclipses, earthquakes, the formation of mountain ranges, volcanic eruptions, rainfall, droughts and hurricanes, which also are not repeatable at will, could not be studied scientifically; and hence that the sciences of astronomy, geology, volcanology, and meteorology would not exist.

The fact is, however, that although cases of those phenomena cannot be caused at will but have to be observed when and as they happen, yet, by observing them persistently and accurately, and by processing in a scientific manner the observations made of them, it has been possible to gain considerable understanding of the causes and laws of those phenomena; and there is no reason why the same cannot be done where spontaneous paranormal phenomena instead are concerned.

Moreover, it is not true without exceptions that paranormal phenomena are not repeatable at will. Certain ones—those, at least, which come under the headings of extrasensory perception and psychokinesis—are human functions, and the attempt to exercise these can be made at will. It is true that they are so weak in the great majority of the persons who have the capacity for them, that they can be revealed only by statistical treatment of the results of long series of trials. Nevertheless the fact that the trials can be repeated at will has made it possible to study those capacities experimentally; and, little by little, something is being learned as to the conditions favorable or unfavorable to their manifestations. These experimental studies have been carried on for years in the Parapsychology Laboratory at Duke University and in other laboratories. The techniques employed have been constantly improved, to eliminate such sources of error as might have vitiated earlier results; and, by this time, the methods employed are so rigorous both from the experimental and the statistical points of view that the reality of those capacities can be doubted only if the evidence on record is ignored.

8. *Explaining belief of something vs. explaining the thing believed.*

Notwithstanding the positive results those experimental methods have yielded, the attitude prevailing today towards these and all other kinds of paranormal phenomena is much the same as that of Gassendi and Lavoisier, described earlier, towards reports of stones falling out of the sky. A large proportion of psychologists, for instance, are as thoroughly convinced *a priori* that telepathy, clairvoyance, precognition, and psychokinesis cannot possibly be facts, as the late William Jennings Bryan was convinced, also *a priori,* that the evolutionary hypothesis could not possibly be correct. No review of the instances of this attitude can be introduced here, but readers of this JOURNAL will have a recent example in mind (July 1952 issue, pp. 111-117); and additional edifying material may be found in some of the results of the survey of psychological opinion on extrasensory perception published in the December 1952 issue of the *Journal of Parapsychology* (pp. 284-295).

The same attitude prevails, but is of course even stronger, towards reports of *poltergeist* phenomena, levitation, and other paranormal occurrences of physical kinds, no matter how well authenticated certain cases of them happen to be.[2] The reports are commonly ignored, or shrugged off with only a wisecrack, or at best dismissed with offhand general remarks about the psychology of deception or of illusion.

The persons who so dismiss even the best attested reports, however, are in so doing only testifying unawares that, notwithstanding their invoking the name of Science, they forget that Science speaks not thus *a priori,* but only after careful inquiry into the facts. Again, when they assert that the reporter of the facts must necessarily have been deceived, they are only displaying the inverted credulity which assumes that there are no limits whatever to the possibilities of deception. And again, when they insist, as the late Professor Jastrow was wont to do, on disregarding the events reported and impugning the logic of the reporters, those critics are in the very act guilty of the logical fallacy, listed in every textbook, of arguing *ad hominem* instead of *ad rem;* and they thus demonstrate that presence of the word "logic" in one's mouth does not guarantee presence of logic itself in one's words!

For of course, if it is to be proved, instead of only asserted dogmatically, that the reporters of paranormal events were deluded, then what needs to be shown is that the events they report did not really occur as reported. In such cases, the question ultimately at issue is

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[2] See, for example, Harry Price's observations of the poltergeist phenomena connected with Eleonore Zugun in his *Fifty Years of Psychical Research,* Longmans, Green, & Co., London, 1939; in JOURNAL, A.S.P.R., August, 1926; and in *Proc.* of the National Laboratory for Psychical Research, London, 1927, Vol. 1, Part 1.

whether events of an *exceptional* kind ever occur. Hence, the fact that an event reported *is* of an exceptional kind obviously cannot be offered as evidence that it cannot really have occurred. So to argue would be to assume that only what is habitual and familiar is possible. This was the very logic of the rustic who, when at the circus he saw for the first time a giraffe, contemptuously declared that there is no such animal.

That, when paranormal phenomena are in view, psychologists in general are prone as was Jastrow to that kind of logic is only natural. For after all, the professional job of the psychologist is to study the human mind; so that to focus on questions concerning the mental processes of persons becomes in him a deeply ingrained habit, as his poor wife knows all too well! But this habit, in cases where paranormal phenomena are concerned, can easily amount to an occupational disease incapacitating the psychologist from realizing that questions concerning the objective events reported are quite as relevant as are questions concerning the psychological state of the person reporting them.

Thus, for example, psychologists sometimes assert that paranormal phenomena are perceived only by persons who are actuated by a wish to believe in the marvelous, or who are naively uncritical and in a highly suggestible frame of mind. But although there is no doubt that this description fits many of the persons who report having witnessed such phenomena, that description would be ludicrously inaccurate in the case of, for example, the late Harry Price who, both by temperament and as a result of abundant experience, was acutely critical. The psychological principles on which deception and illusion depend are not particularly mysterious, and they were known to him; but in addition, his practical knowledge of conjuring tricks and his personal observation of the artifices of fraudulent mediums as well as of stage magicians were so extensive that, in this field, most psychologists are innocents as compared with him. Yet Price eventually became certain that some phenomena, which he had observed under extraordinarily rigorous conditions, were genuinely paranormal.

When testimony such as his in, for example, some of his experiments with Rudi Schneider is lightly dismissed, then questions relating to the psychology of belief arise concerning the very persons who raise them to justify their dismissal of that testimony. For although a will to believe what one hopes is true, and a craving for marvels, are indeed typical of the psychological state of addicts of the occult, yet the opposite traits, namely, a will to disbelieve what one hopes is not true because one cannot explain it, and a love of what is scientifically orthodox and well understood, are no less typical of the psychological state of psychologists and of other scientists. Their

being aware that wishful thinking and emotional bias largely determine human opinions does not in the least guarantee—as in practice they often seem to assume it does—that their own beliefs and disbeliefs are on the contrary determined strictly by cold reason and objective evidence even in situations such as those now in view, where their intellectual pride, their prestige, and their professional vested interests seem to them threatened. As the late Dr. Walter Franklin Prince made abundantly evident by citation of numerous concrete instances in the book entitled *The Enchanted Boundary*,[3] psychologists and other men of science often do, under such circumstances, get as emotional, and quite as illogical and intellectually irresponsible, as do ordinary persons. The fact is that, like the latter, the majority of scientists think rationally only when there is for them no strong emotional temptation to do otherwise. Hence, the actual evidence back of any particular allegation of trickery or of error needs to be checked just as carefully as the evidence back of assertions that genuinely paranormal phenomena were observed.

In this general connection, the remark with which Professor C. A. Mace, past president of the Psychology Section of the British Association, opens his Myers Memorial lecture for 1937 may well be quoted. "It is a paradox," he writes, "that . . . the defenses we erect within ourselves against prejudice and superstition themselves tend so to encrust and petrify the mind that it becomes increasingly resistant to novel truths. No one has had better reason to be conscious of this paradox than the student of psychical research in his efforts to invoke co-operation from orthodox working scientists in relevant and allied fields of investigation."[4]

9. *The hypothesis of collective hallucination.* The tendency just discussed, to take from the outset every report of a paranormal phenomenon as necessarily mistaken, and therefore as raising only the question of how the witnesses came to believe that what they report really occurred, may be illustrated by the contention that they must have been victims of a hypnotically induced collective hallucination. This supposition has been advanced to explain away some of the best attested cases of levitation; for instance, the levitations of the wife of Sir William Crookes, of other members of his family, and of the medium D. D. Home, repeatedly witnessed in good light by Crookes and his guests in his own house.

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[3] W. F. Prince, *The Enchanted Boundary*: Being a Survey of Negative Reactions to Claims of Psychic Phenomena, 1820-1930, B.S.P.R., 1930.

[4] C. A. Mace, *Supernormal Faculty and the Structure of the Mind*: Being the Fifth Myers Memorial Lecture, S.P.R., 1937; also *Proc.* S.P.R., Vol. XLIV, 1937, pp. 279-302.

Hallucinations, of course, are not the same thing as illusions of perception, such as conjurers on the stage induce in the spectators. Hallucinations are mental images which are so vivid that they are mistaken for sensations, but which are not caused by stimulation of the sense organs. Dreams are the most common instances of hallucinations. Waking hallucinations are much rarer. Instances of them would be the pink elephants which a highly intelligent man, who had had *delirium tremens,* once told me he used to see. But hallucinations, and indeed collective hallucinations, can be produced under hypnosis. Hypnotized persons can be made to see, hear, feel, and so on, whatever is suggested to them to be occurring.

The conditions, however, under which this is possible are known, and are radically different from those which obtained on the occasions Crookes reports. For one thing, to hypnotize at all deeply a person who has not been hypnotized before is usually a slow and rather difficult process, seldom wholly successful on a first trial even when he strives to cooperate. Again, to induce hypnosis, it is necessary that the attention of the person to be hypnotized be kept engaged and directed by the would-be hypnotist; and this condition is not fulfilled when, as in the case of Crookes and his guests, the persons concerned keep conversing casually at the time with one another and with the alleged hypnotist.

Crookes writes for instance that frequently, while objects at a distance in the room were moving without contact, the medium, D. D. Home, "was looking another way, engaged in animated conversation with some one at his side." And, Crookes adds, "general conversation was going on all the time."

Moreover, the most characteristic feature of the state of a hypnotized person is a greatly increased suggestibility; that is, an incapacity for the time being to exercise his critical powers. But that Crookes' critical faculty was decidedly active at the time he was witnessing the phenomena is shown by the tests he describes, which he made during the levitations to assure himself that they were really occurring. For example, concerning one occasion in his own house on which Home was levitated, Crookes writes: "He rose 18 inches off the ground, and I passed my hands under his feet, round him, and over his head when he was in the air."

Concerning other occasions, when Home's chair rose off the ground, with Home sitting on it with his feet tucked up on the seat and his hands held up in view of all present, Crookes writes: "On such an occasion I have got down and seen and felt that all four legs were off the ground at the same time, Home's feet being on the chair."[5]

[5] JOURNAL S.P.R., Vol. VI, 1894, pp. 341-342.

Now, so long as the fact that Crookes and his guests perceived levitations is stated merely in the abstract, the conjecture that they were the victims of a hypnotic hallucination induced by Home has a certain plausibility even in the absence of independent evidence that Home ever practiced hypnotism or knew anything about its technique. But when—instead of considering the hypothesis of hallucination thus only in the abstract—the concrete conditions stated to have obtained at the time are taken into account and the known requisites for the inducing of hypnotic trance are kept in mind, then the supposition that Home had hypnotized the group and was making them see what he pleased loses all plausibility. The hypnotic inducing of hallucinations under the concrete conditions on record, which I have cited, is *not* known to be possible. Much rather, what is known is that, *under those conditions,* it cannot be done. This same conclusion, I am pleased to see, is also reached by Dr. E. J. Dingwall in an article recently published in the *British Journal of Psychology,*[6] where he discusses the hallucination hypothesis among others, in connection with Home's phenomena.

Such attempts as that just discussed, to force a normal kind of explanation upon an apparently paranormal event by ignoring or trimming or stretching the record of the concrete circumstances under which its occurrence was observed, sometimes arise from a certain tacit but erroneous conviction. Professor Jastrow, to whom I have already referred and who did entertain that conviction, once stated it explicitly when he wrote that "Obviously if the alleged facts of psychical research were genuine and real, the labors of science would be futile and blind."[7]

But what is obvious on the contrary is that no such consequence would follow at all. No fact that science has really established would be in the least endangered or rendered insignificant by the genuineness of paranormal facts. Moreover, to come eventually to understand, and perhaps control, such new facts as get discovered, the labors of science are just as necessary when the new facts are of the kinds brought to light by psychical research as when they are of other kinds. In the search for explanations, employment of scientific method is always indispensable; and its first command is to observe and, wherever possible, to experiment. What, on the other hand, is dispensable because obscurantistic is dogmatic negation pretending to be science.

10. *The allegation that paranormal phenomena, even if genuine, are trivial.* There are persons, however, who are willing to admit

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[6] E. J. Dingwall, "Psychological Problems Arising from a Report on Telekinesis," Vol. XLIV, Part 1, Feb. 1953, pp. 61-66.

[7] Joseph Jastrow, *Weekly Review,* July 1920, p. 43.

that perhaps paranormal phenomena do sometimes occur, but who urge that anyway the phenomena are of such trivial character that it is a waste of time to occupy oneself with them—and this especially since many pressing tasks in science and practical affairs are demanding attention. Of what importance, for example, are such oddities as the raps, the tiltings of tables, or the rattlings of tambourines reported to occur at séances, even if genuinely paranormal?

Much to the same effect, but relating more particularly to the usually trite character of the communications received purportedly from the dead, was Thomas Huxley's remark that if the folk in the spiritual world do not talk more wisely and sensibly than do chattering old women and curates in cathedral towns, then he personally had better things to do than to listen to them.[8]

Now, it is quite true, of course, that, considered simply in themselves, most of the paranormal phenomena are trivial. What is not necessarily trivial, on the other hand, but potentially momentous, is what these phenomena signify. That a piece of amber when rubbed on wool or silk attracts small bits of stuff—which for centuries was all that the word "electricity" meant[9]—was in itself just as trivial and useless a fact. Nevertheless, the very force which was responsible for that paltry little phenomenon was mightily at work all about man even then. And, notwithstanding the scientists of Galvani's time who laughed at him and his frogs, that force was capable of being understood and harnessed by man who, by means of it, has in the succeeding centuries radically transformed the conditions of life in all civilized countries.

Similarly, what is important about paranormal phenomena is that they are manifestations of forces not yet understood. Each such phenomenon that is genuine constitutes a crack in the door to some novel range of facts which science will eventually explore, and which is as likely as any of those it has already explained to have important implications for the life of man.

11. *Two instances of common fraud to exploit naive credulity.* The remarks made up to this point may have given the impression that irrational reactions towards apparently paranormal phenomena have mostly been on the side of incredulity. Yet, that such is very far from being the case was intimated at the outset. Naive credulity has been even more widespread; and some of the crudest fakes in the séances of dishonest mediums are uncritically accepted by the addicts as genuinely paranormal. The examples are innumerable, but,

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[8] Thomas H. Huxley, *Report on Spiritualism*, of the Committee of the London Dialectical Society, 1871, p. 229.

[9] "Electricity," from the Greek "ηλεκτρον—yellow amber.

to illustrate, I shall mention two which have recently been reported to me.

One of them concerns a séance held some months ago in dim light, during which purported materializations occurred and were recognized by some of the habitués as a departed mother, uncle, or other relative or friend. In the course of the evening, one of the ladies present lost an earring. After the séance, the light was turned on and, while the medium and the others were in another room, two of the women made a search for the lost earring. Inasmuch as they had been a bit suspicious, it occurred to them that this was a good occasion to look into the cabinet where the medium had sat. There, they lifted the rug and saw under it a lid covering a recess in the floor. In the recess they found a large piece of white sheer material in which the medium had swathed herself to disguise her features and simulate materialized spirits.

Another elementary trick wherewith to exploit the gullibility that goes with the wish to believe is currently being practiced by a well-known platform medium. It purportedly demonstrates clairvoyance, and is piously so accepted by the devotees. It is one of the several billet-reading tricks. Slips of paper are passed out to persons in the audience, and each writes some question relating to his dead or to the future. He then folds the slip, identifies it by his initials on the outside, and gives it to an attendant who carefully keeps all the slips in full sight of the audience. The medium then takes up each slip in turn, and, without looking at it, states correctly the question asked, and answers it. To check the correctness of his clairvoyance, he then unfolds the slip, looks at it, discards it, and takes up the next.

The trick, of course, is that the question he is supposedly reading clairvoyantly at the moment from the slip he holds, is in fact the question which was on the slip he has just discarded, after reading it ostensibly to verify his earlier purported clairvoyance of *it*. In this way, keeping always one slip ahead of the game, he uses nothing more paranormal than his memory of what his eyes had just read on the preceding slip.

12. *Possible effects of the attitude of the persons attending a séance.* These two examples, out of hundreds which might be cited, are enough to make evident how effective a pre-existing faith on the part of the spectator can be in causing him to believe that occurrences he sees are paranormal, in cases where in fact they are only conjuring tricks or crude imitations. And of course, the darkness or dim light customary at séances for physical phenomena makes exact observation difficult and wishful imagination easy. Hence it is tempting to conclude without further ado that none of the phenomena are

genuine, and that trickery and malobservation, together with antecedent desire for marvels and faith in their possibility, fully account in all cases for the fact that the persons who report having witnessed paranormal occurrences sincerely believe that what they report really occurred and was really paranormal.

But to generalize thus from some or even many cases where fraud occured, to *all* cases of reports of paranormal events, would be to yield uncritically to the promptings of an antecedent will be disbelieve. For only such a pre-existing negative faith could cause one thus to rule out of consideration *a priori* the possibility that, for example, darkness or dim light may be as objectively propitious to the occurrence of paranormal physical phenomena as it is necessary to the successful developing of photographic plates. Or again, only such a negative faith could make one disregard the possibility that a believing and trusting attitude, or at least an open-minded one, on the part of the persons at a séance towards the medium and the reality of his powers, may itself be a factor that contributes to the occurrence of genuine phenomena. For after all, the medium is human, and the exercise of certain kinds of capacity by a human being who possesses them does depend to some extent on the attitudes of others towards him at the time.

If, for example, a person entering a room is told or given to understand by those present that they have heard he is witty, charming, and romantic, but that they don't believe it and think he is only a crook who puts on an act to ingratiate himself, then it is safe to say that even if he does really possess those traits they will *not* manifest themselves in the presence of this kind of attitude.

To the same general effect is the fact that, in experimental work on extrasensory perception, the same subjects tend to make better scores with certain experimenters than with certain others whose attitude or manner somehow inhibits instead of stimulating their subjects.

Attention to the possibilities just mentioned, as alternative in some cases to that of trickery for explaining why some sitters get better results than do others with the same medium, helps one to realize how easy in practice it often is to jump to conclusions that outrun the evidence one actually has.

13. *Paranormal phenomena that manifest intelligence.* The conclusions to which one is tempted to jump, however, are often fideistic instead of skeptical ones. This is likely to be the case especially when the paranormal phenomena concerned are those in which a more or less intelligent agency seems to be active, and converses with the investigator. The agency involved may express what it has to say in

any one of several ways. For example, by means of paranormal raps according to an agreed code; or by means of a planchette or ouija board; or as in the case of such famous mediums as Mrs. Piper, Mrs. Garrett, Mrs. Leonard, and certain others, by automatic speaking or writing while in trance; or in the waking state, as in the case of the Glastonbury scripts of "John Alleyne" or in that of Mrs. Curran's Patience Worth scripts.

The interpretation of such communications, that ascribes them to the agency of discarnate spirits, is, for the majority of persons who accept the communications as truly paranormal, exceedingly tempting for a number of reasons.

One is that, in most of the religions of mankind, the idea is to be found that discarnate spirits, both human and other than human, exist and occasionally manifest themselves to men. The idea is therefore already familiar to everybody. But further, continuation after death of one's own life and reunion then with persons one has loved is widely desired, and is then easy to believe. And again, the idea that there is a life after death is seductive because it offers a neat solution of the conflict between the common hope that justice somehow reigns in the universe, and the hard fact that it does not always reign on earth.

Of course, that these considerations make belief in survival psychologically easy is not the least evidence that the belief is true. But when the belief, either firm or even only tentative, is anyway ready up one's psychological sleeve, then one automatically tends to construe as action by, or communication from, discarnate spirits any paranormal phenomenon that seems at all to lend itself to that interpretation.

14. *Some comments on the spiritualistic interpretation.* The first of the comments this situation calls for is that the question whether there is for man a life after death is in itself quite as independent of such bearings as it may have on religion or on our hope for justice or happiness as, for example, the question whether there is life on the planet Mars. In either instance, as soon as the question has been purged of ambiguity, it becomes a pure question of fact. A person could, without logical inconsistency, be an atheist and yet believe that there is a life after death; or on the contrary, he might believe that a God exists, and yet that there is no life after death. Logically, the two questions are quite independent.

A second point, important to bear in mind when the agency of spirits is invoked to account for physical phenomena such as levitation, fire immunity, instantaneous healing, etc., is that to be told that a discarnate spirit—whether human, divine, or devilish—causes the

phenomenon, really leaves it as wholly unexplained as if one had been told instead that it is caused, but not in a normal way, by the still incarnate spirit of one of the persons present. For in either case the question asked, namely, *how* is it caused, is not answered at all, but a different question, namely, *who* causes it, is answered instead, whether correctly or incorrectly.

15. *Ambiguity of the question as to the personality's survival after death.* A third point, which although often overlooked really constitutes a major difficulty, is the great ambiguity of the question whether a man's personality survives the death of his body.

The first thing to keep in mind in this connection is that a man's personality consists of his memories, knowledge, habits, dispositions, tastes, and attitudes. During his life, however, these do not stay put. From infancy to old age, new memories and new items of knowledge are constantly being added and earlier ones forgotten. Habits, dispositions, attitudes, mannerisms, and tastes keep changing to a greater or less extent, either gradually or relatively fast. Hence the personality of a man at 60 years of age is enormously different from what it was at the age of 6.

From these facts, it follows that a person in whom this process of change were arrested at a certain point in his life would no longer be genuinely alive even if he kept going through the motions of living. Although then still on his feet and breathing, he would be a mere automaton, and, as a man, virtually dead. Some of us may have met him!

Hence, for a given personality-pattern to *persist* after death would be one thing; and for it to go on *living* in a genuine sense would be quite another thing. The latter would require its *not* staying put but on the contrary continuing to change more or less—having new experiences, learning from them, acquiring new habits and interests, and losing old ones, and so on.

16. *Psychological zombies.* These considerations entail that if, through a medium, one should get communications purporting to come from a relative or friend who died thirty years before; and if his personality, as manifested in these communications, seemed to be just as one knew it thirty years ago; then what one would have to conclude is *not* that the deceased friend has continued really to live, but rather that the communicating entity is only the psychological corpse of the personality the friend had at the time he died; which corpse, galvanized somehow into a semblance of life by contact with the living medium, has for the moment become what might be called a psychological zombie. In such a case, not "survival," but temporary "revival," would be the correct term to describe the facts.

17. *What would prove genuine survival?* These remarks are perhaps enough to make evident how difficult it is to say exactly what evidence would be sufficient to prove definitely that a human personality has not just persisted inertly for some time after death, as does the body, but has continued genuinely to live. Certainly something more than persistence of memories, attitudes, and turns of speech, would be necessary to prove it. Evidence of growth and of intellectual initiative would be required in addition. But the great majority of purported messages from spirits given by mediums are conspicuous by the absence in them of such evidence.

It is only fair to add, however, that nevertheless a few cases, such as those of so-called cross-correspondences, and some others, do seem to provide to some extent evidence of the very kind needed. And some of the most critical and initially most skeptical students of it have eventually concluded that true survival, rather than only momentary revival, is in the end the hypothesis that best accounts for all the facts.

18. *Communications from fictitious persons.* But the hypothesis either of survival or of temporary revival of the personality of a man that has died is not the only hypothesis more or less capable of explaining the facts. It has therefore not been universally accepted even by persons who had been patient enough to acquaint themselves thoroughly with the records, and conscientious enough to take *all* the facts into consideration instead of—as skeptics commonly do—only those that happen to be easy to explain in some normal way.

Moreover, even if the hypothesis of survival fits best some of the cases, yet it cannot be the correct one in certain others, such as that of the communications received by Professor G. Stanley Hall through Mrs. Piper from Bessie Beals, who in fact was a wholly fictitious niece of his invented by him as a test;[10] or the cases of communications reporting interviews with characters out of novels, such as Adam Bede; or again the cases cited by Theodore Flournoy of communications purporting to come from the surviving spirits of certain persons that had died, but who turned out on the contrary to be still living and in good health.[11]

These fictitious personalities clearly seem to be creations of the medium's subconscious mental activity. They arise out of hidden wishes and memories, out of the spontaneous workings of the dramatic imagination as do the characters in novels and in day dreams, or out of suggestions implicit in the investigator's questions or comments.

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[10] Amy E. Tanner, *Studies in Spiritism*, D. Appleton & Co., New York, 1910, Chs. X-XV.

[11] Theodore Flournoy, *Spiritism and Psychology*, Harper & Bros., New York, 1910, Ch. III.

Such suggestions, even when they do not actually originate the fictitious personalities, patently contribute to the gradual shaping of them which is observable from sitting to sitting. And when various details evidential of the identity of the communicator, such as memories of casual incidents of his life on earth, are correctly given, it is plausible to suppose that the medium is obtaining them telepathically from the minds of living persons who happen to know them. This hypothesis may not be adequate for all cases, but it receives support, for example, from the fact that sometimes these evidential details turned out to be false, but did represent ideas which the sitter had been harboring and which he believed to be true.

Of course, in order to account for veridical communications by postulating that the entranced medium obtains them by telepathy, clairvoyance, or retrocognition, the scope of these extrasensory faculties has to be supposed very far-reaching. Yet not more so than when possession of them is ascribed to discarnate spirits instead of to the medium. But the medium is at least definitely known to exist, whereas the spirits have to be postulated. And even when they are postulated, the medium has anyway to be assumed capable of telepathy —that is, of capacity to get information telepathically then from the spirits.

19. *The "possession" hypothesis.* The problem is further complicated, however, by the fact that the cases of alternating personalities in the same body must also be taken into account.

Instances of alternating personalities, such as the classical ones of Miss Beauchamp or of the Rev. Ansel Bourne, are generally interpreted as dissociations of some aspect or portion of the total personality of the individual concerned; and in many cases there is little doubt that this is what really occurs. But there are some others which hardly lend themselves to this interpretation. An old but striking one is that of the so-called Watseka Wonder. Two girls were concerned. One, Mary Roff, had died at the age of 18. At that time the other, Lurancy Vennum, was a little over one year old. When she reached the age of 14, her body, to all appearances was suddenly taken possession of by the personality of Mary Roff, who did not recognize Mr. and Mrs. Vennum or their other children or neighbors, but begged to be taken home to her parents, Mr. and Mrs. Roff, who lived some distance away. She was allowed to go and live with them, and there she knew every person and everything that Mary knew when in her original body twelve to twenty-five years before, recognizing and calling by name those who were friends and neighbors of the family at that time, and calling attention to scores of incidents that had occurred during her natural life. After some

14 weeks, however, the Mary Roff personality disappeared, and that of Lurancy Vennum returned to her own body.[12]

The case was carefully observed and recorded, and the objective facts seem to be definite. But the hypothesis of dissociated personality does not appear to fit them at all. Especially when the details on record are scrupulously kept in view, it is hard to think of an explanation that will fit the case, other than the *prima facie* one that Mary's personality survived the death of her body and, twelve years later, took possession of Lurancy's body for some months.

20. *The need to preserve plasticity of opinion.* When a philosophically minded person reflects upon the variety of attitudes and hypotheses we have reviewed, one of the most interesting facts he notices is the great difficulty most human beings have in limiting their conclusions strictly to what the evidence they have at the time warrants, and in preserving beyond this the plasticity of opinion that permits altering previous conclusions readily if new items of evidence demanding it present themselves. The common practice, which amounts to a disease of the reason, but which is much easier and more comfortable than reason, is to embrace early some temptingly plausible interpretation of what has been observed or reported, and thereafter to accept or reject each new argument or item of evidence in the light only of whether it confirms or clashes with the interpretation one has espoused earlier.

It is to be hoped that the comments made in this address on the instances considered may to some extent function as a vaccine conferring some degree of immunity from that disease of the reason where paranormal phenomena are concerned. Professor Jastrow, who as we have seen was suffering from it, was sure *a priori* that they were all "palpably false." Therefore, as testimony to the potential importance of the genuine ones, I cannot do better in conclusion than to quote some words of his, even if, as will be evident, they extravagantly overstate the case: "If the rare 'psychic' facts reported at Belfast or Paris or Munich were true . . . ," he declared, then "it would certainly be the immediate duty of scientists to drop all other work and appoint an international commission to establish what, if proved, would make the X-ray and the airplane and the wireless insignificant back numbers."[13]

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[12] E. W. Stevens, *The Watseka Wonder*, A Narrative of Startling Phenomena Occurring in the Case of Mary Lurancy Vennum, Religio-Philosophical Publishing House, Chicago, 1887; see also, F. W. H. Myers, *Human Personality and its Survival of Bodily Death*, Longmans, Green, & Co., London, 1903, Vol. 1, pp. 360-368.

[13] Joseph Jastrow, *Weekly Review*, July 14, 1920, p. 43.

Some Investigations Into Psychic Healing

FREDERICK W. KNOWLES

Many years ago I had an opportunity of studying some ancient traditional methods of psychic healing in India.[1] On putting these to the test, it became evident that the most easily demonstrable effect of this process was the rapid relief of pain in a variety of diseases. Other events, e.g., improvements in inflammatory conditions, also appeared but were difficult to assess because their objective features did not change so rapidly and the improvements might have been due to unaided natural recovery. So far as pain relief is concerned, the latter explanation would not apply to those cases where a painful structural condition of long standing (e.g., osteoarthritis) was made painless in a few minutes. Sometimes such relief was complete and permanent for months or years after a single treatment, more often it was partial or temporary, but tended to become complete and permanent after repeated treatments. Several hundred patients were thus treated; a report on a few of them has appeared elsewhere.[2]

To investigate further, I attempted to relieve artificially induced pain: after applying a screw tourniquet to the region of the brachial artery, and exercising the forearm and hand muscles, severe deep pain was produced and this appeared to be relieved temporarily in several subjects. However, there was some doubt about the degree and constancy of ischaemia thus produced. When this doubt was removed by using in place of the tourniquet a pneumatic cuff inflated to a pressure exceeding the systolic blood pressure, as recommended by Lewis,[3] no repeatable relief could be demonstrated.

According to Indian traditions, psychic healing can be effective by means of *prana* or vital force, which the healer is taught to store in his body in order to pass it on to the patient. It occurred to me that if there were any truth in this idea, and if this vital force were of a general, non-specific kind, it might affect other processes, e.g., the germination of seeds. Putting mustard seeds in water in six small dishes, and treating three to accelerate growth while three were left untreated as controls, I obtained no noticeable effect. A few years later Mme. Paul Vasse wrote me from France, and sent photographs of her early successful experiments of a somewhat

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[1] Thanks to Mr. Ardeshir F. Khabardar.

[2] Kenneth Richmond, "Experiments in the Relief of Pain," *Journal* S.P.R., Vol. XXXIII, 1946, pp. 194-200.

[3] Sir T. Lewis, "Exercises in Human Physiology," London, 1945.

similar kind. I tried again with seeds she specially sent me; my results remained negative.[4]

When experiments were reported from Duke University suggesting that thoughts may influence the fall of dice,[5] I considered that this might possibly be a related process: perhaps the healer affects the patient's tissues in the same obscure way that the parapsychologist affects the fall of dice. But neither I nor many others who joined me in such experiments, which amounted to more than 150,000 die-throws, could obtain convincing results. Further attempts to demonstrate such a "psychokinetic" effect included attempts to influence the clotting time of blood, and also the sedimentation rate of red blood cells. Some encouraging results were at first obtained in the latter experiments. The technique was as follows: blood from a vein was drawn into a syringe containing citrate solution, and after careful mixing it was aspirated from the syringe successively into three tubes of the Westergren pattern. One tube was treated mentally to accelerate sedimentation, one to decelerate, and one was left untreated as a control. The results did not convince, however, for though I endeavored to mix blood and citrate solution well, there was just a possibility that I might be aspirating a slightly more concentrated suspension of cells into one tube than into another, and thereby getting differences in sedimentation rate which fitted the direction of treatment. After some difficulties an apparatus was eventually perfected which ensured simultaneous filling of two tubes from a common stream of blood, and in these tubes the sedimentation rates were always equal, and uninfluenced by mental treatment.

When Nigel Richmond[6] told me of his success in influencing the movements of *Paramecia* under the microscope, I tried his experiment, but failed to repeat his results.

During the past four years my efforts to explore psychic healing consisted mainly of attempts to produce artificial objective injuries of a standardized, repeatable type, and to test mental treatment thereon. At first, acid burns were used. Two (in some experiments four) similar burns were produced on the skin of a volunteer, and attempts were made to ameliorate (in some experiments to aggravate) one of these, the other(s) serving as control(s). In this project it was proposed to test and compare, in separate experiments, the effects of autosuggestion, and of psychic healing excluding non-

[4] C. and P. Vasse, "Influence de la pensée sur la croissance des plantes," *Revue Métapsychique*, nouvelle série, No. 2, April-June, 1948, pp. 87-94.

[5] Louisa E. Rhine and J. B. Rhine, "The Psychokinetic Effect: 1. The First Experiment," *Journal of Parapsychology*, Vol. 7, 1943, pp. 20-43.

[6] Nigel Richmond, "Two Series of PK Tests on Paramecia," *Journal* S.P.R., Vol. XXXVI, 1952, pp. 577-588.

telepathic hetero-suggestion. (The latter was done by concealing from the patient which of the burns was being treated.) The target burn was in each case selected by a random method. Occasional, somewhat remarkable results were obtained, but they were not repeatable, and could therefore not be compared with the high proportion of successes obtained in my treatments of certain diseases. Furthermore, when a success did appear in these acid burn experiments, I began to suspect other factors, viz., that the skin might have been, by chance, a little more greasy in those places where it had shown better resistance to acid. Forty-two such experiments were performed (24 subjects) but I felt that nothing conclusive had been demonstrated.

To obtain more precisely comparable skin injuries for controlled experiments, I developed from Lewis's method[7] a technique for inducing heat burns by applying two burners of equal temperature to symmetrical areas of skin, under standard pressure (500 grams per cm^2) for a controlled period. (132°F for 5 seconds was used in experiments designed to produce erythema with some tendency to weal-formation, whilst 144°F for 5 seconds was used to produce weals with a tendency to blister-formation. These temperatures were selected because they produced injury at a critical level, where just a slight influence might have been expected to affect the wealing or blistering tendency.) Thirty-seven experiments with heat burns (35 subjects) were performed with a view to detecting effects of autosuggestion, hypnotic suggestion, and of psychic healing where non-telepathic hetero-suggestion was excluded.

With this new technique some positive results were anticipated, especially under hypnosis, having in mind several known successful demonstrations of mind-skin effects, e.g., by Clarkson,[8] Hadfield,[9] and Ullman.[10] I was aware also that some experimenters, e.g., Zeller[11] had reported failure to detect such effects, but my technique should have been much more sensitive than those of the aforesaid experimenters in revealing quite slight effects of the mind on the skin. No such effects were obtained with autosuggestion or with hypnotic suggestion. With psychic healing only a single apparent

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[7] T. Lewis and E. E. Pochin, "The Double Pain Response of the Human Skin to a Single Stimulus," *Clinical Science*, Vol. 3, 1937, p. 68.

[8] A. K. Clarkson, "The Nervous Factor in Juvenile Asthma," *British Medical Journal*, October 30, 1937, pp. 845-850.

[9] J. A. Hadfield, "The Influence of Hypnotic Suggestion on Inflammatory Conditions," *Lancet*, November 3, 1917.

[10] Montague Ullman, "Herpes Simplex and Second Degree Burn Induced under Hypnosis," *American Journal of Psychiatry*, Vol. 103, 1947, pp. 828-830.

[11] M. Zeller, "The Influence of Hypnosis on Passive Transfer and Skin Tests," *Annals of Allergy*, Vol. 2, No. 6, 1944.

success occurred, but was invalidated as there was reason to suspect that the decided difference between the rates of healing of the two burns might have been due to accidental injury aggravating one of them.

I will not exhaust your patience by describing all the experiments carried out in this quest. There were several more, e.g., I tried to repeat Hadfield's[12] experiments with limb temperature, using delicate thermocouples and galvanometer to detect small differences between the temperature of two symmetric limbs: the differences recorded were, however, unrelated to the suggestions given. Some other experiments were concerned with influencing perspiration in one limb as compared with its opposite: a differential type of psychogalvanic reflex circuit was employed. One subject responded to autosuggestion in that he showed increased perspiration at will in either the right or the left hand. Unfortunately he was not available to attempt to repeat the phenomenon by a psychic process excluding non-telepathic hetero-suggestion.

In view of the predominantly negative results in the above experiments, the reader might well be inclined to conclude that suggestion and psychic healing have only negligible and freakish effects, if any at all, on somatic conditions, and that they could not be of regular use in the treatment of disease. How the discrepancy between these experiments and clinical experiences is to be accounted for is not yet clear. I have seen patients with painful osteoarthritis given useful and often very lasting pain relief and increased range of joint movement by psychic healing, and found that the majority of such cases responded. Some cases of advanced painful carcinomatosis were also rendered temporarily painless. In fact, several of these latter patients obtained such a sense of well-being temporarily following the psychic treatment, that they, e.g., left their beds and got up and about again for a time, though they all eventually died from the consequences of further progression of their carcinomatoses. It did not matter whether they approached the treatment with faith or with skepticism. But attempts to relieve artificial pain nearly always failed, even in credulous subjects. Asher[13] emphasizes that tests of pain-relieving drugs may be less valid on artificial pain than on pain in disease, as the patient's attitude is different. It is also probable that the psychic healer finds it hard to bring a suitable mental attitude to bear on experimental pain and injury, the safety and harmlessness of which are reasonably certain.

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[12] J. A. Hadfield, "The Influence of Suggestion on Body Temperature," *Lancet*, July 10, 1920.

[13] R. Asher, "A Method of Testing Analgesics," *Lancet*, November 13, 1948.

It might be asked whether my experiences with pain relief in organic disease are not fully accounted for by the effects of suggestion, as understood today. It is probably true to say that the effects of suggestion, e.g., in osteoarthritis have not been adequately explored, but that, on the whole, clinicians are not impressed by them. More important, I have found my results to depend very largely on the amount of concentrated effort of thought that I put into the process of psychic treatment. But unless this concentration acts through a parapsychological process, it should not be suggestive to, or affect the patient. In a few whom I treated many times, and where this treatment produced complete but only temporary relief from severe pain (e.g., in carcinomatous involvement of sensory nerves), I had the opportunity to omit this mental concentration upon occasion, behaving otherwise outwardly exactly in my usual manner during the "treatment." On these occasions relief did not occur. This seems the more remarkable in that these patients had been accustomed by several previous genuine treatments, to obtain complete relief, and were thus conditioned to expect relief again. After such a failed "treatment," I then applied the concentration process and relief occurred as rapidly as usual.

A note on methods of psychic healing may be relevant here. Having at first been taught a traditional system of Indian psychic healing involving *secret* procedures, and having then tried various modifications of the system, experience has shown me that such secret procedures are not essential, and that an important factor in psychic healing is the healer's mental concentration upon the process of recovery which he desires to promote. Whether he touches the patient, and the diseased region of the body, or passes his hands over it, or breathes on it, or carries out any formality, is irrelevant. In one process I use, the healer preferably looks at, but at least visualizes the patient or the region of the body affected, and imagines the intended recovery process by a series of thoughts or meditations. In the case of a painful joint, for instance, I visualize the disappearance of any effusion, swelling, or inflammation, and form images of easy painless movements. To keep up undistracted mental effort I change the images frequently, e.g., I visualize improved blood circulation and lymphatic drainage of the region, or again I imagine that I possess an invisible analgesic substance which I mentally throw at the region, seeming to see it penetrate the painful tissues with soothing results. Such concentrated thought effort is maintained for 3-20 minutes, and repeated, if need be, a few times at intervals of a few days.

There is, then, an ancient method of therapy dependent on mental concentration on the part of the healer. Faith on the patient's part

is not needed. Its range of utility has not been determined. Probably it is confined to a limited variety of diseases, and it may have been superseded very largely by modern medical science. In at least one condition, however, viz., painful osteoarthritis, it is capable of giving very prolonged partial or complete relief from pain where even modern drugs may be less satisfactory. This ancient method of therapy probably involves a parapsychological process, and is not covered by medical psychotherapy as at present understood. It is worthy of the attention of parapsychologists. Its study differs from other branches of parapsychology in that its practical utility is immediate.

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Reviews

NATURERKLÄRUNG UND PSYCHE: Synchronizität als ein Prinzip Akausaler Zusammenhänge (Synchronicity: the Principle of Acausal Connections). By C. G. Jung. Pp. 107. Rascher Verlag, Zurich, 1952. $4.75.[1]

When a psychologist of the stature of C. G. Jung sets out to expound his ideas on the subject matter of parapsychology and the nature of so-called chance coincidences in the universe at large, students of psychical research, scientists, and the educated public in general have good reason to become excited. One of the early associates of Freud and subsequently founder of the Zürich school of analysis, Jung has travelled a long way from his first psychoanalytic exploration of occult phenomena (1902), and from his rather noncommittal approach to the belief in ghosts and spirits (1928), to the present volume, expressing emphatic affirmation of the reality of psi. But Jung's *Synchronicity: the Principle of Acausal Connections* is much more than that. It seeks to formulate a new philosophy of the nature of the mind and offers a striking theory to account for a vast group of empirical observations which, because of their apparent incompatibility with the laws of causality, have so far remained outside the pale of the scientific method or were relegated into the scientific no-man's land of "mere chance coincidences."

Jung builds his case on a variety of loosely organized data. His own observations—at least as far as they are specifically referred to in his book—are relatively meager. In one typical example an insect belonging to the scarab family (*cetonia aurata*) flew against the window of his office and was caught by Jung himself at the very moment when a patient of his recounted a dream in which a golden scarab (and its deeper symbolic implications) played a decisive part.

In another case a flock of birds had settled on the roof of a patient's house prior to his sudden death from a heart attack. Such an event had traditionally been taken as an ominous sign presaging death in the patient's family. Jung compares such coincidences with the "tokens and portents" to which similar significance had been ascribed by classical antiquity and by primitive man throughout the ages. In his view such events are meaningful in a deeper sense and

[1] The volume also includes an essay on Johann Kepler by W. Pauli. pp. 109-194. These two studies from the C. G. Jung-Institute, Zurich, will be published in English translation (as yet untitled) in Bollingen series.

are due to the operation of archetypal configurations which can be revealed by psychoanalytic inquiry. In a third case Jung was struck by a series of causally unintelligible incidents involving fishes and fish symbols which he encountered in his immediate environment within a brief period of time while he himself was involved in the study of piscine symbolism.

In the concluding section Jung describes two more classes of observations: dreams whose manifest content seems to reflect the operation of a formal principle, comparable to that which is responsible for the growth of organic and inorganic configurations in nature at large. According to Jung, such "coincidences" between "mind" and "matter" are equally indicative of the autonomous and basically acausal operation of archetypal images as coincidences of the ESP type. In another group of observations he refers to instances of out-of-the-body-experiences in which a patient, e.g., in deep coma, is said to be capable of observing happenings in the sick room in a way which cannot be accounted for by ordinary sensory perception.

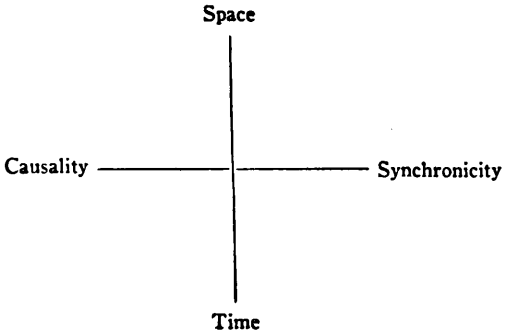
A separate chapter is devoted to what Jung describes as an astrological experiment. In this experiment Jung sets out to compare two sets of events which, from a strictly scientific point of view, must be regarded as causally unrelated: (1) The marital state of a random sample of subjects; (2) the so-called astrological aspects or horoscopic constellations elicited in relation to these subjects. This reviewer's ignorance of astrology prevents him from doing justice to this particular facet of Jung's work. Jung himself regards the over-all figures obtained as inconclusive but draws attention to the striking fact that the first part of his investigation was in effect highly suggestive of a positive correlation between, on the one hand, the marital status of his subjects, and specific astrological constellations on the other. The second installment of his inquiry showed, however, no such correlation. Jung ascribes this inconsistency to the part played by the experimenter's emotional attitude to the total situation under review and calls attention to the similarity of his failure to obtain positive correlations in the second part of his astrological quest with the decline effect described by Rhine and his co-workers in experiments of the ESP or PK type.

Whether or not such an interpretation meets with the standards required by the scientific method, Jung seems satisfied that his astrological experiment affords added evidence of the basically acausal nature of a broad segment of happenings in the universe at large.

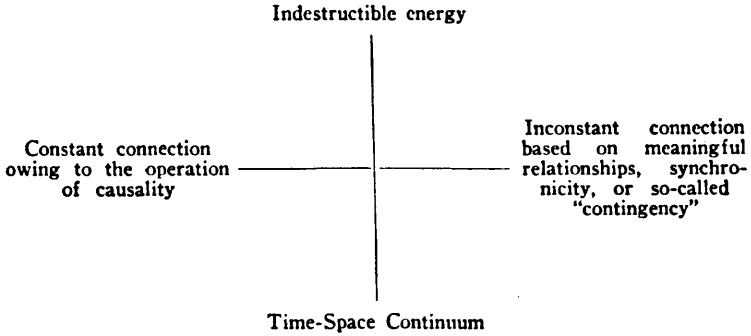
This material is viewed against the vast, indeed all-encompassing, background of Jung's clinical and psychological experience and stupendous erudition as a student of human affairs, including as it does, medicine, the natural sciences, history, philosophy, and psychical research. Taken together, it is a forceful argument to support his thesis that besides events tied together by the laws of causality there are happenings in the universe whose interdependence cannot be expressed in terms of cause and effect and which therefore calls for a different explanatory principle. Jung emphasizes that this is by no means a new philosophical postulate. It has been foreshadowed in primitive man's belief in magic; it is adumbrated in a variety of mystic philosophies, western and oriental, and it is implied in the philosophical outlook of medieval alchemists. But Jung also stresses that the philosophical systems of such modern thinkers as Leibnitz, Kant, and Schopenhauer contain ideas which tend to bear out his thesis. Schopenhauer, in his *Parerga and Paralipomena,* has expressed the principle of acausal relationships as follows: All world events can be considered as the sum total of a multiplicity of intertwining causal chains, extending from the remote past through the present to a causally predetermined future. Apparently haphazard configurations of contemporaneous "links" in a transversal section through this multiplicity of causal chains nevertheless show a certain meaningful pattern. This pattern cannot, of course, be accounted for in causal terms. The connection between the events concerned is of a different order: They can be described as "synchronous" even though they need not be contemporaneous in a chronological sense. Jung's theory of synchronicity is thus based on the discovery and proper appreciation of meaningful relationships which can be discerned between world events connected with each other by a principle other than causality, thereby transgressing the limitations of time and space. Events of this kind include phenomena of the type of extrasensory perception: telepathy, clairvoyance as well as precognition and PK. Thus, according to Jung, the scarab seen in his patient's dream was not the cause of its actual appearance in his office at a critical point. Nor was his patient's recital of her dream the cause of the insect's dramatic landing in Jung's office. The two sets of events are *synchronous* and their synchronicity is due to the operation of archetypal forces which have a power of their own in staging the emergence of emotionally charged events, regardless of spatio-temporal limitations or causal determinants. Happenings of this kind strike the observer as "numinous"—that is, their meaningful nature is immediately evident to him without the need for further inquiry by means of the scientific method, statistical or otherwise. In effect such occurrences do not lend themselves to investigation by the

established scientific method. They require a novel methodological approach as suggested by Jung's theory of synchronicity.

Jung arrives in this way at a four-fold conceptual scheme of world events which should serve as the basis for a comprehensive understanding of the totality of human experience.



Seeking to reconcile this view with data derived from modern quantum mechanics, Jung offers the following elaboration of his diagram:



This compressed survey of a bold scientific theory arrived at by one of the original thinkers of our time—of a theory which, for that matter, its author himself justifiably considers the crowning achievement of his career—certainly falls short of the complete picture. But

this reviewer believes that Jung may well have felt his own presentation to be little more than a provisional statement, in need of further elaboration and amplification.

The respect due to the author of such a theory and to his life's work should not, however, silence a few questions which Jung's presentation has left unanswered in this reviewer's mind. One may ask: what are the criteria of the numinous or meaningful nature of the coincidences of the type discussed in his book? What is it that distinguishes the assumed deeper significance, e.g., of the "fish story" or of the account of the flock of birds presaging a person's death, from manifestly superstitious misinterpretations of unrelated events —if not from a paranoid patient's ideas of reference? Raising such questions should not cast any doubt upon the intrinsic validity of Jung's principle of meaningful relationships as an important explanatory hypothesis. The latter has in fact been generally accepted as a valuable tool of the modern psychodynamic approach. It may even be a "meaningful coincidence" that this reviewer, in a forthcoming book whose manuscript had been completed some time before he had access to the present volume, has himself arrived at similar conclusions.[2] But how far can the principle of synchronicity be stretched so as to establish meaningful relationships without falling victim to possible misrepresentations or scientific fallacies? We are reassured by Jung that the realization by the observer of such relationships is an act of spontaneous creation which is itself a crucial factor in the orderly arrangement of world events. But if this is true we are at a loss to discern in what way genuinely "numinous" experiences can be distinguished from the equally "numinous" yet purely private experiences of a deranged mind or from the primitive's belief in sympathetic magic?

Clearly, we are in need of further guidance at this point. Specifically, we should like to know which type of acausal relationships can legitimately claim to be of a meaningful nature, and which has to be dismissed as neither causal nor acausal, but merely arbitrary? We would like to have safeguards against the crackpot or the charlatan who might conceivably present his individual brand of spontaneous creation as the revealed truth. In short, we are looking for criteria which should help us decide: where does synchronicity,

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[2] Less intriguing but more plausible is another assumption: that anybody who in his formative years has been exposed to certain germinal ideas current in his culture is apt to respond to them in such a way that they grow to maturity along parallel lines. Jung's early work has undoubtedly played such a part in this reviewer's experience. So has Schopenhauer's philosophy which, as hinted above, had a profound effect upon Jung's thinking.

suggested by one man's view of meaningful relationships end, and where does scientifically unwarranted, pre-logical or magical thinking begin?

Raising these questions in the present context should by no means suggest that Jung has himself been unaware of their existence. His analysis, e.g., of the scarab dream and its deeper significance is a brilliant example of how an essentially psychoanalytic approach is capable of steering clear of such pitfalls. But there can be no doubt that a Freudian or Adlerian analyst—to say nothing of the psychologically uninitiated reader—would welcome more explicit formulations as to the rationale of Jung's method.

Another question is the pragmatic or operational value of the theory of synchronicity. How can it be applied in practice? In particular, in what way can it help toward a better integration of experimental ESP data with our current scientific system of thought? Jung's emphasis on the basically extratemporal, extraspatial, and acausal nature of such incidents suggests that they are in effect outside the scope of our established scientific methods, whereas these methods have in fact been successfully applied by the laboratory worker in their investigation. Again, in what way, if any, can Jung's new approach be utilized in psychotherapeutic practice? Does it hold the key to a deeper dynamic understanding of a given case—and of the problems of psychological treatment in general—and thereby enhance the prospects of its ultimate scientific mastery and control? Or does it rather deepen the cleavage between intellectual insight and the power of healing as it has come down to us as one of the last vestiges of the magic art? More generally speaking: is the distinction between the "causal" and "acausal" approach in science and psychology ultimately conducive to resolving the age-old dichotomy of "Spirit" and "Soul"? Does it hold the promise of an eventual reconciliation between Man and Nature—or does it merely throw their apparent conflict into sharper perspective? Is the theory of synchronicity a step towards the gradual unification of science and psychology—or does it move in that direction only at the expense of science itself, that is, at the risk of jeopardizing some of its basic propositions?

These are some of the questions raised but only partly answered by Jung's latest contribution. One can only hope that it will not be the last one in which one of the great thinkers of our time helps to deepen Western Man's awareness of psi phenomena as an integral and inalienable part of his mental organization.

JAN EHRENWALD, M.D.

THE GOD OF THE WITCHES. By Margaret A. Murray. Pp. 212 with 23 illustrations. Oxford University Press, New York, 1953. $4.00.

This is a very interesting, abundantly documented, and original book, by a distinguished anthropologist and author of numerous other works—among these and on the same general topic, her *Witch Cult in Western Europe*. The new book makes clear the origin of the horns of the "Devil" of Christianity, and puts in illuminating perspective the devices unscrupulously employed in attacks upon a pre-existing religion by a new one in the ascendant, as was Christianity for many centuries in Western Europe.

The book's chief contention is that, from Palaeolithic times, there existed throughout Europe and the Near East a primitive religion in which a Horned God was worshipped. Such a god is accounted for by the fact that, both for pastoral and for hunting tribes, animals and especially horned animals and their fertility are essential to life. Dr. Murray argues that this indigenous cult survived in Europe long after the introduction of Christianity; and that this was made possible by the survival, as a stratum of the population, of the Neolithic and Bronze Age races who adored the Horned God (p. 14.)

In that religion as in other primitive ones, "the deity is in himself the author of all, whether good or bad," for "the idea of dividing the Power Beyond into two, one good and one evil, belongs to an advanced and sophisticated religion" (p. 14), such as Christianity. The latter's "fundamental doctrine that a non-Christian deity was a devil" automatically incorporated—horns included—in the latter capacity the god of the older religion which Christianity was gradually supplanting. As Dr. Murray remarks, however, "the study of anthropology has changed much of this childish method of regarding the forms of religious belief which belong to another race or another country" (p. 20).

In mediaeval times, the worshippers of the Horned God were the feared and abhorred men and women then called Fairies. Perhaps because of their diet—chiefly milk and meat rather than grain—these descendants of the pastoral and hunting Neolithic and Bronze Age folk, living mostly on moors and in forests, were somewhat undersized. But the nowadays current conception of fairies as tiny winged beings that play among the flowers and ride moonbeams is due only to Shakespeare's imagination and to the poetic appeal of his picture of them (pp. 41, 58).

The priesthood of the religion of the Horned God were the men and women termed Witches by the Christian ecclesiastics. They were

organized in "covens" always numbering thirteen—twelve members and the god. At their initiation some magical powers, e.g., that of divination, were conferred upon them. Indeed, the position of the witch in the social structure was notably that of a diviner and prophet. As such, and as healer, "the witch was both honored and loved for centuries both before and after the Christian era" (pp. 145 ff.). The covens met weekly, their meetings being called Esbats. The Sabbaths were quarterly meetings of the congregation as a whole.

The ceremonies of the cult included rites of admission, sacred dances, feasts, and orgiastic rites of fertility. Also sacrifices and other common forms of religious ceremonies. At intervals of some seven or nine years, there was a Great Sacrifice, at which the god himself (who was also the king), or later a substitute for him, was the victim. The eating of his flesh was a rite of communion, which made the worshipper one with the deity (pp. 105, 123-4). The whole of Ch. VII, "The Divine Victim," is given to this topic. Dr. Murray, on the basis of a variety of items of evidence she cites, argues that Joan of Arc belonged to the Old Religion, was a member of a coven, and as such was a witch.

Dr. Murray remarks that "throughout all the ceremonies of this early religion there is an air of joyous gaiety and cheerful happiness" (p. 114) and adds that "the combination of religion and feasting and general jollity so characteristic of the Great Sabbaths is curiously reminiscent of the modern method of keeping Christmas" (p. 117). The love and devotion of the witches to their Horned God quite matched that of the Christians to their God, and made the witches likewise able to suffer martyrdom joyously (p. 121). The author emphasizes that most of the familiar accounts of witches and of their doings are by their declared bitter enemies—ecclesiastics bent on promoting the new religion and hence on vilifying and distorting the old.

The book sheds on the whole subject the rational light, and provides the perspective, which an anthropological approach, when discriminating, is capable of supplying.

Brown University C. J. Ducasse

PSYCHICS AND COMMON SENSE: An Introduction to the Study of Psychic Phenomena. By William Oliver Stevens. Pp. 256. E. P. Dutton & Co., New York, 1953. $3.50.

This book, presented as an Introduction to the study of psychic phenomena, covers a wide range of the relevant literature although the author expressly states that he has barely scratched the surface

of the subject. But enough valuable material has been included to make a case against the pundits who flout the achievements of psychical research without ever having taken the trouble to examine even a small fraction of the evidence. The author frankly leans toward the survival of personality hypothesis and marshals a strong and impressive list of eminent psychical researchers in support of his arguments. *Psychics and Common Sense* is written in terms easily comprehended by the casual reader toward whom the book is specially aimed.

His purpose, the author writes, "is to suggest to open-minded readers, to whom psychic phenomena seem bizarre and incredible, that the field of inquiry is not . . . only of fascinating interest but also one of the utmost significance to the understanding of human personality" (p. 9). He begins by reminding us of the amazing migratory and homing instincts of certain species in the animal kingdom which defy explanation by any known laws. He recounts the well-nigh miraculous cures, confirmed nevertheless by reliable witnesses, through hypnosis, narrating in particular the remarkable case of Harriet Martineau whose cure amusingly enough resulted in her being alienated from her family who, as Mr. Stevens dryly remarks, "believed it would have been much more lady-like for her to die in prolonged agony than to be cured by anything so shockingly middle-class as mesmerism" (p. 26). Evidently Harriet's family was not gifted with that rare commodity, "common sense."

In a fine chapter on "Illumination," Mr. Stevens refers to the conversion of Saint Paul by an authoritative and compelling Voice and goes on to cite other famous examples, such as the Neo-Platonist philosopher, Plotinus; the poet of the Middle Ages, Dante; the Dutch mystic, Ruysbroeck; the Spanish priest, John Yepes; the unlettered German cobbler, Jacob Boehme; the French mathematician and philosopher, Blaise Pascal; the Swedish mystic, Emanuel Swedenborg. Here we might add Joan of Arc's voices that made eight veridic prophesies, some of which were recorded before they were fulfilled. And in more recent times we have the written testimony of Florence Nightingale, the effective founder of the nursing system in England, that on four occasions she heard a voice that urged and inspired her to dedicate her life to nursing the sick and wounded on battle-field and in camp. The author also refers to the mystic experiences of members of religious orders, such as their levitations and ecstasies, the illuminations they achieved, and the resultant excellencies of their lives.

Presently Mr. Stevens recounts the sensational phenomena that attended the career of Daniel Dunglas Home, such as the playing

of an accordion inside a wire cage untouched by any hand or the free handling of red-hot coals. He recalls the study of Home's phenomena by the eminent chemist and physicist William Crookes, who was also a keen student of psychic phenomena and sought to effect some correlation between them and ordinary physical laws.

The chapter on mediumship briefly discusses two of the greatest and most thoroughly investigated trance mediums in the history of psychical research: the American Mrs. Leonora Piper and the English Mrs. Gladys Osborne Leonard. Emphasis is given to the remarkable "George Pelham" communications of the former and the proxy sittings of Drayton Thomas of the latter.

In referring to the mystery of creative genius Mr. Stevens quotes from G. N. M. Tyrrell's book *The Personality of Man*:

> "It is a highly significant fact . . . that those creations of the human mind, which have borne pre-eminently the stamp of originality and greatness, have not come from within the region of consciousness. They have come from beyond consciousness, knocking at its door for admittance . . . . One after another the great writers, poets and artists confirm the fact that their work comes to them from beyond the threshold of consciousness" (p. 57).

Regarding spirit agency A. R. Wallace is cited thus: "It may be that this much disputed and ridiculed idea of spirit agency is the simplest and most complete explanation of a great majority of psychic phenomena." And to this conjecture Mr. Stevens makes the following comment:

> "As between extinction of conscious personality and a continuation in some form of existence, there are few who would not agree that it is the latter alternative that gives significance to human life. Otherwise it is a tragic farce" (pp. 187-188).

For the cumulative evidence that psychical phenomena cannot always be held as products of the conscious or superconscious minds of the living observers there is the testimony of Professor Barrett and his experiments with the ouija board; the Stainton Moses book tests; the Gerald Balfour "Ear of Dionysius" case; the discovery of the Edgar Chapel through the automatic writing of John Alleyne; and the Gaelic script received automatically by T. S. Jones.

The book is well indexed and includes a good general bibliography.

ARTHUR GOADBY

Obituary: The Reverend C. Drayton Thomas

We regret to record the death of the Reverend C. Drayton Thomas, in England, on July 30, 1953. Mr. Thomas was a member of the Society for Psychical Research (London) for over half a century and in 1934 was elected to its Council on which he served until his death. A convinced spiritualist, Mr. Thomas was able to act with entire sincerity during his mediumistic sittings, mainly with Mrs. Osborne Leonard, and his attitude, devoid of skepticism, may, at least partially, have contributed to his long-continued success in obtaining evidence of a high order which pointed to the survival of human personality after death. It should be emphasized that Mr. Thomas whole-heartedly embraced the rigorous standards for mediumistic investigation introduced and developed over the years by the S.P.R. This combination of personal conviction of survival and willingness to accept scientific conditions in his experiments won for him the respect of psychical researchers of the most diverse opinions. "One of the advantages of having been trained in the ways of the Society for Psychical Research," he wrote, "was an appreciation of the value of exact note-taking, leaving nothing to memory. . ."

Reports and discussions of Mr. Thomas' researches, sometimes in collaboration with other S.P.R. investigators, have been published in the *Proceedings* of the Society since 1922. But he also reached a wider and more general public through his books. His collection of "Book" and "Newspaper" tests appeared in book form in 1922 under the title, *Some New Evidence for Human Survival.* Sir William Barrett who wrote the Introduction said in part, "The present volume . . . in my opinion is one of the most important contributions yet made towards an experimental solution of the problem of survival after our life on earth."

Following his earlier investigations, Mr. Thomas devoted many years to proxy sittings with Mrs. Leonard. In such sittings specific and appropriate information is often obtained for persons unknown to the medium, and the sitter (and others who may be present) is ignorant of the circumstances to which the communications refer. A collection of twenty-four of his proxy sittings is available in S.P.R. *Proceedings* (Vol. XLI, 1932-1933). Of special interest is the series of eleven proxy sittings known as the "Bobby Newlove Case" (Proc. S.P.R., Vol. XLIII, 1935), also published a year later for the general public under the title *An Amazing Experiment.*

Mr. Thomas was a genial and kindly gentleman, who was happy in his chosen work and fully enjoyed his comfortable Victorian home, presided over by his devoted wife. I shall never forget our strolls

through his beautiful and spacious gardens with their shaven lawns, bordered by rocks down which the colorful Canterbury bells tumbled. The Second World War changed this tranquil home. Rocket-bombs fell well within earshot every few hours, day and night. After the finish Mr. Thomas wrote, "I still have to pull myself together to realize that the war is really over and that nocturnal precautions are now unnecessary." He renewed his activities in psychical research, but his best work was accomplished in earlier years. We are indebted to him for important contributions to the study of mediumship which cannot be ignored by future students of the subject.

L. W. A.

Correspondence

To the Editor of the JOURNAL:

I take this opportunity to express myself with regard to one avenue of scientific work that I feel the JOURNAL of the society might well publish some material on.

I believe that a major obstacle to understanding and acceptance of the findings of research workers in psychic phenomena is the inability to relate these phenomena to the known laws and understanding about the physical universe. Sir Oliver Lodge wrote, "Hitherto we have known life and mind as utilizing the properties of matter, but some of us are beginning to suspect that these psychical entities are able to utilize the properties of the ether too—that intangible and elusive medium which fills all space." Such a reference to the "ether" on Lodge's part has been lost to scientists since his day because physicists have assumed that the Michelson-Morley experiment put an end to the ether hypothesis. Now with Dirac's work at Cambridge in the electrodynamic characteristics of the electron we have a completely new universe opened up to us in which we not only have the ether given back to us, but have a well-defined relationship between ether and matter and a fairly definite picture of the potentialities of etherial form, structure, and substance.

A close analogy exists between these newer discoveries with regard to ether and the earlier discovery of radio-frequencies. Just as the discovery of radio-frequencies opened up to us the concept of means by which telepathy might occur, so the development of Dirac's theory opens up to us the concept of how all living organisms may have nonmaterial constituents and even how genes may be but tuning coils for the reception of controlling signals from the nonmaterial ether just as a robot aeroplane or television depend upon operation by signals transmitted on a certain wave length.

As I see it, the area now occupied by psychic research must broaden out into the fields of physics, chemistry, biology, and sociology. As an applied sociologist working with community relationships I come more and more to believe that for effective community work it is necessary to carry over into sociology some of the implications of psychic research. Some of us have been doing this experimentally and have some very interesting findings.

To get back to the implications of Dirac's work in theoretical physics, if you do not already know of them, I will outline what I consider them to be. We have a brief and readable survey of Dirac's contribution in an article in the *Scientific American* for June 1948, entitled "The Ultimate Particles" by George Gray. Later, in the February 1952 *Scientific American* (p. 36), there is a note about how the new ether concept escapes the implications of the Michelson-Morley experiment with the ether itself conforming to the theory of relativity.

George Gray explains that Dirac's formula defining the various states of energy occupied by an electron calls for electrons to exist in a state that would not be matter. ". . . all the electrons that make up the perceptible universe are those which [occupy] plus-energy states. The others, which presumably are more numerous, are comfortably at rest in their berths of minus energy . . . buried in the vacuum. But not completely unobservable . . .

"Can space be both empty and occupied? . . . . Nature requires a perfect vacuum to serve as the sea of negative-energy states—and where all the negative-energy states are occupied, there is a perfect vacuum."

To make this more easy to understand, conceive of a floor limited by four walls filled with marbles one layer deep. That layer would be analogous with the ether. Then conceive of additional marbles spilled over the floor. Their action and presence would be analogous with matter. Since energy states of electrons have infinite variation in mass, frequency, wave length, and velocity, and only a limited range of this variation is in the "band" of matter, all of space conceivably has potentiality of form, being, and we know not what, even though we have now no means of detecting the reality embodied in the ether.

Thus the new development of physics opens up to us recognition of the larger part of the substance of the universe, substance that could conceivably be organized in life and being, and not be merely the avenue of communication between material entities.

I believe that psychic research is much more delayed in its recognition by the public by inadequacy of physical theory than in inadequacy

of laboratory evidence. No matter how adequate the laboratory evidence turned out to be, if it seemed to be contrary to nature people would turn their backs to it. But if we can link a new and increasingly proved understanding of nature with psychic observations, then we will have bridged a major gap in people's thinking.

One further comment on this subject. If there are such things as nonmaterial constituents or etherial constituents of the human organisms, we should expect to find some significant evidence unexplainable on other grounds. Such work in psychic healing as the work of Elsie Salmon is obvious but hard to credit. But the preparation of homeopathic remedies follows a procedure that may be explained as a matter of lengthening of wave lengths of the common drugs and chemicals used in homeopathic remedies. The lengthening of wave lengths may be necessary to affect the very long wave lengths of electrons as combined in nonmaterial form in the ether. The vast experience of homeopathic physicians in this field may be a major resource in the study of physiological relationships between material and nonmaterial forms of life.

GRISCOM MORGAN

HISTORY OF THE SOCIETY

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

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

THE ENDOWMENT

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

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

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 psychotherapeutics, are earnestly solicited. The form which such dedication should take when made by will is indicated in the following:

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PURPOSE AND SCOPE OF THE SOCIETY

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

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

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

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

MEMBERSHIP IN THE SOCIETY

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

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

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Annual Meeting

The Annual Meeting of the Voting Members of the American Society for Psychical Research, Inc., was held on January 26, 1954, at the Rooms of the Society. The President, Dr. George H. Hyslop, presided at the meeting. Voting Members also present were: Mrs. E. W. Allison, Mrs. Valentine Bennett, Miss Lillian McNab Burton, Mr. Edward N. Ganser, Mr. Arthur Goadby, Mrs. Lea Hudson, Mrs. Lawrence Jacob, Mr. Gerald L. Kaufman, Mr. Alan F. MacRobert, Miss Hettie R. Meade, Miss M. Catherine Rittler, Mr. William O. Stevens, Miss Gertrude O. Tubby, Mrs. John J. Whitehead, and Dr. J. L. Woodruff.

The following five Trustees of the Society whose terms of office had expired were re-elected for another term of three years: Professor C. J. Ducasse, Mr. Gerald L. Kaufman, Dr. Edward J. Kempf, Mr. Edward Latham, and Professor J. B. Rhine.

At a meeting of the Board of Trustees held immediately after the Annual Meeting, the following officers of the Society were re-elected for the year 1954: President, Dr. George H. Hyslop; First Vice-President, Dr. Gardner Murphy; Second Vice-President, Mrs. Lawrence Jacob; Secretary and Assistant Treasurer, Mrs. E. W. Allison. Mr. Gerald L. Kaufman was elected Treasurer.

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Telepathy and the Child-Parent Relationship[1]

JAN EHRENWALD, M.D.

There are three major sources of data upon which research in telepathy and related phenomena can be based: (1) spontaneous incidents, as they can be observed in everyday life, (2) experimental investigation of the ESP type, as it is studied in the laboratory, and (3) observations made in the psychoanalytic situation and their evaluation from the psychiatric point of view. This principle can readily be applied to the problem of telepathy involved in the child-parent relationship with which we are here concerned tonight. I propose to discuss the problem by giving you, first, two examples of spontaneous telepathy between mother and child. You will see that these cases are in the classical tradition of the Phantasms of the Dying—or the Living—as they were described by the pioneers of psychical research more than half a century ago. Secondly, I will discuss two instances of experimental investigations which are pertinent to our problem; and I will conclude with an at least passing reference to the modern psychiatric and psychoanalytic implications of the telepathy hypothesis as it applies to the child-parent relationship.

My first illustrative case is the case of Lottie, a married lady of forty, a patient of mine. A native of Prague, she and her husband came to this country in 1938. Owing to circumstances beyond her control she was forced to leave her widowed mother, aged fifty-eight, behind in the country threatened by Nazi occupation. Lottie was torn with remorse for having done so, and she continued to do all in her power to obtain a visa for the old lady and to bring her over to the U.S.A. On April 12, 1939, between 10 and 10:30 A.M., Lottie was suddenly overcome by a feeling of anxiety and restlessness. She had a sense of some impending disaster and went into an uncontrollable crying fit. This happened in her apartment in New York. Helen, her maid, tried her best to calm her down and to find out the reason for Lottie's anxiety. But all Lottie could tell her was that she felt something terrible had happened to her mother, or maybe to her mother-in-law. Helen's consolation that she would not have to cry so bitterly if something had happened to her mother-in-law did not help matters. Lottie rushed to the phone and tried to put through a transatlantic telephone call to her mother. Owing to technical difficulties this was of no avail. She shared her anxiety

[1] This paper was read by Dr. Ehrenwald at a Meeting of the Society held on February 16, 1953.

with her husband and the next morning Lottie went to her safe deposit vault to parcel out what family heirlooms she had brought from the old country so that her mother, on her arrival here, would have an equal share of the jewels with her daughter—provided she would ever arrive. On her return from the bank Lottie's husband broke the news to her that in the night from April 12th to the 13th, her mother had suddenly passed away. The cable, sent by a relative, mentioned a carbuncle for which she had an operation. But Lottie learned a month or so later that her mother's death had been a suicide. On the critical night she had opened the gas jets in her apartment. Making allowance for the six hours' time difference between New York and Prague, Lottie's anxiety attack may have occurred after a latency period of several hours following her mother's mortal crisis. Like many cases of the kind there is, however, no information available as to the exact time she had succumbed to the gas poisoning.

I hinted that Lottie's case is wholly in the tradition of the older reports found in the literature of psychical research. But owing to the circumstances in which it came to my notice, it provides some added insight into the nature of the relationship which may—or may not—be conducive to an occasional telepathic incident. In Lottie's case the relationship between mother and daughter had always been very close. An only child, Lottie had lost her father at the age of three and had thus become the only source of joy and emotional security to her widowed mother. In fact, throughout her life she had been conditioned to cater to her mother's emotional needs: to become her friend and companion rather than her child. Gradually her mother developed a paradoxical dependence on her daughter, reversing, in a way, the usual pattern. Lottie married late, at the age of twenty-nine. Even at that time she felt rather guilty over what to her appeared as a desertion of her mother. It was this guilt that was further enhanced by her emigration to the U.S.A. about a year following her marriage. Her mother, on the other hand, had quite obviously fostered Lottie's sense of guilt. Although she had resigned herself to the inevitable and accepted Lottie and her son-in-law's emigration without open remonstrations, Lottie had rightly sensed all along that her mother had never really let go of her—that she had never acquiesced in the final and irrevocable separation from her daughter. The telepathic incident between the [illegible] shows in effect Lottie's reaction to her mother's mortal crisis [illegible] though she had responded to it with a spasm of guilt and an [illegible] though she was unable to tell exactly why she felt compelled to rush to the phone to put in the long distance call and to establish some sort of connection with her mother. Neither was she fully aware of the

deeper reasons for her actions on the following day. Yet these can well be understood along psychoanalytic lines. We must surmise that her parceling out of the family heirlooms was a symbolic gesture designed to expiate her sins while at the same time it served as a denial of her mother's death of which she had learned in a telepathic way.

Lottie's case is a counterpart of an incident described by Professor Rhine in his book *New Frontiers of the Mind*.[2] It was told to him by the wife of a college professor, and it is as follows: "One afternoon she [the professor's wife] was playing bridge at the home of a friend. Suddenly she had an impulse to interrupt the game, go to the telephone, and call up her maid to ask if her baby was all right. She felt that she should not even finish the hand she was playing, but could think of no excuse to justify an interruption to her fellow players. With a severe struggle she was able to keep herself under control until the hand was finished. Then she excused herself hurriedly, rushed to the telephone, called her maid, and asked anxiously about the baby." Although she was reassured by the maid, she hurried home and found out from the maid that a moment before the telephone call, the baby had fallen from the carriage, being caught by her heels, and was hanging head downwards. How long she had hung there no one knew exactly, but a policeman that had happened to pass by rescued the baby from the precarious position.

It is needless to say that such dramatic and well-documented incidents as those represented by the two cases I have described to you are few and far between. In any case they are by no means characteristic of the part played by telepathy in the child-parent relationship. Indeed, so long as we focus our attention upon a few spectacular incidents of this kind we may only obtain a one-sided and distorted picture of the telepathic factor involved in that relationship and, for that matter, of the telepathic process in general.

But on trying to collect data of a less spectacular kind we are faced with a considerable difficulty. And its reason is as follows: Once a supposedly telepathic incident lacks the dramatic quality, say, of Lottie's or Dr. Rhine's cases, it may easily escape our attention. In effect, it is only on the basis of its dramatic quality—on the basis of some striking or unusual circumstance attached to the incident—that those involved in the incident get aware of its telepathic nature. To put it in more technical terms one could say: Only when the incidents concerned are charged with a heightened feeling tone and at the same time are labelled with an identification tag

[2] Rhine, J. B., *New Frontiers of the Mind*, Farrar & Rinehart, New York, 1938, pp. 15-16.

provided by specific distinctive features (which I described as *tracer elements* or telepathic *tracer effects*[3]), only then are we capable of stating with any degree of certainty that telepathy has actually taken place. And it goes without saying that occurrences carrying such conspicuous identification tags do not happen often enough to suit the convenience of the psychiatrist or of the worker in psychical research.

Fortunately, it is at this point that the experimental method comes to our rescue. Let me again give two examples of observations of this kind. In 1938 Dr. R. M. Drake, of Wesleyan College, Georgia, published the case of little "Bo,"[4] a mentally retarded boy of eleven. Because of his poor school work his mother had coached him at home. On these occasions she thought she discovered that Bo would spontaneously tell her words or numbers which she had not overtly expressed. Let me quote from Dr. Drake's report. "For a while he was thought to be a lightning calculator because no matter what the row of figures given he would immediately give the answer, provided it was in the mother's mind, but he could do absolutely nothing if left alone." One of Dr. Drake's students who had referred the child to him put it as follows: "The child cannot read unless someone is at his side looking on his book. He reads well then, but when left alone, he cannot read." Bo had a low intelligence quotient. It was 55 on the Stanford-Binet Scale. He is described as restless, distractible, and physically handicapped due to a cerebral birth injury.

Dr. Drake devised a variety of tests to investigate Bo's unusual abilities. He wrote down a series of numbers which were looked at by the mother and were to be called by the boy without seeing them. He made the mother read silently from a book entirely new to her, and found the boy able to repeat a large majority of the words, all the time paying no attention to his mother. Dr. Drake watched her lips carefully for incipient movements and listened for minimal verbal clues but could not detect any. The only thing that gave some trouble in the test situation was her incessantly prodding the child, demanding better performance. Only with difficulty could she be restrained from interfering in the experiment with remarks like "What is the next letter?" "What is the next number?" frequently adding the boy's nickname Bo as an additional stimulus. On one occasion she grabbed a stick to whip the boy, with the result of improving his response at least for a short period.

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[3] Ehrenwald, J., *New Dimensions of Deep Analysis*: A Study of Telepathy in Interpersonal Relationships, Allen and Unwin, Ltd., London, 1954.

[4] Drake, R. M., "An Unusual Case of Extra-Sensory Perception," *Journal of Parapsychology*, Vol. 2, 1938, pp. 184-198.

The most convincing evidence for Bo's paranormal abilities was supplied by a series of ESP tests of the Duke type, extending over several months, with the mother acting as the agent and Bo acting as the percipient. After overcoming initial difficulties due to his low intelligence, one day he gave an average of 21 correct hits per run as against the chance expectation of 5 correct hits in a total of 14 runs performed on that day. One of the runs was a "perfect run," that is, he guessed correctly all 25 cards of the Zener pack.

Let us pause for a moment at this point to evaluate the relevance of Dr. Drake's observation to our problem. Clearly, in this case, it is not the sheer impact of an emotional crisis affecting mother or child which is conducive to telepathy. Rather it is the tendency of Bo's mother to come to his aid, to improve upon his performance—to *function vicariously* in her son's behalf—which does the trick. It is her profound need to correct a flaw in her own creation, to mold him in her own image, as it were, which seems to be capable of mobilizing in her certain psychomotor attitudes which, under otherwise favorable circumstances, assume telepathic activity upon the mind of her mentally defective offspring. Put in more technical terms one could say that in Dr. Drake's case it is a complex psychological configuration made up of a deep-seated biological need on the part of the parent—acting as a telepathic agent—and of a corresponding ego-impairment or minus-function[5] on the part of the child—acting as a telepathic percipient—which may occasionally result in telepathic incidents between the two. Let me add here that ESP tests with persons other than Bo's mother playing the part of an agent invariably met with failure.

This is also illustrated by the following observation to which I repeatedly called attention on previous occasions. It was published by Dr. Ferdinand von Neureiter, a professor of forensic medicine at the University of Berlin, and is known as the case of Ilga K.,[6] a feeble-minded Lithuanian girl of nine, who was suffering from mental deficiency, superimposed on a marked reading disability or word blindness. Yet Ilga attracted the attention of her teachers and of the family doctor by her unusual ability to "read," despite her defect, when her mother, situated in another room, or separated from her by a curtain, gazed silently at a sentence printed in a book, reading it to herself, Dr. Neureiter, in a series of well-authenticated experiments, confirmed these observations. His detailed report, published in 1935, provoked considerable controversy among experts.

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[5] Ehrenwald, J., *Telepathy and Medical Psychology*, W. W. Norton, New York, 1948, Ch. III.

[6] Neureiter, F. v., "Wissen um Fremdes Wissen, auf unbekanntem Wege erworben," Gotha, 1935.

Two years later, Dr. Hans Bender,[7] of the psychological laboratory of the University of Bonn, reported on the findings of a commission which was delegated to repeat the Neureiter investigations. Some of these experiments were carried out in a soundproof chamber of the Riga Broadcasting Station in which the child was strictly separated from her mother so as to exclude all possible visual or auditory clues. Ilga's performance was less striking under these conditions than the one described in the Neureiter report although here, too, a few responses were strongly suggestive of ESP.

In giving details of the experimental set-up, Bender makes an observation which is of particular interest in the present connection. Like Dr. Drake, Bender complains that in trying to duplicate the original Neureiter tests, Ilga's mother, Mrs. K., could not be restrained from constantly prodding the child with exclamations such as "Ilga think," "Say it right," "Now go on," etc. He describes how the child recited words, read by her mother, in syllables in a monotonous tone of voice, often impatiently, while "the lips of the woman, who was an unusually excitable motor type and difficult to manage, were often moving simultaneously with the child's utterances." This was further borne out by a series of experiments recorded by means of moving pictures and dictaphone. They left no doubt that Ilga's mother sought to help her daughter's performance with her lips moving simultaneously with Ilga's answers. But let me repeat once more that there are, nevertheless, a few correct apparently telepathic responses on Dr. Neureiter's and Dr. Bender's records in which no audible clues were transmitted by Ilga's mother.

These brief excerpts from Dr. Neureiter's and Dr. Bender's reports should suffice in this connection. They indicate, first, that some of the phenomena described cannot possibly be explained away by resorting to the theory of involuntary whispering or sensory hyperesthesia. Secondly, they reveal that there was a striking simultaneity between Mrs. K.'s attempt to function vicariously in behalf of her mentally defective child and Ilga's apparent telepathic response to this attitude. Thirdly, they show that it is those experiments in which Ilga's mother played the part of the agent which produced the best ESP results.

What, then, is the significance of the Neureiter and Drake cases to our issue? Taken at their face value they throw little light upon the telepathic factor involved in the child-parent relationship and do not seem to deepen our insight into its dynamics. This should not, of course, detract in any way from the merits of the respective

[7] Bender, H., "The Case of Ilga K.: Report of a Phenomenon of Unusual Perception," *Journal of Parapsychology*, Vol. 2, 1938, pp. 5-22.

investigators. They were not concerned with the psychology of the child-parent relationship as such when they set out on their project. What they really wanted to do was to explore the alleged ESP capabilities of two promising subjects under suitable laboratory conditions, using Zener cards, printed words, or geometrical figures for their experiments. On the face of it this admittedly has little bearing upon our problem. One could argue that even the most striking responses to ESP cards or similar materials do not tell us much about the way in which parent and child may or may not be assumed to be linked together on the psi level in ordinary life. One can also question whether we are altogether justified in using the relationship between a mentally defective child and his sorely tried—if not disturbed—mother as a representative sample of the harmonious give and take between parent and child in a healthy and well-balanced family situation.

Still, it seems to me that the Neureiter, Bender, and Drake reports contain answers to some of our questions even though they may not have occurred to the experimenters themselves when they embarked on their investigations.

One thing, I believe, has already become perfectly clear from our discussion: this is, that in both experimental cases it is the child-parent relationship itself which was one of the most important predisposing factors for the occurrence of telepathy. In Dr. Neureiter's case, for instance, results were much worse with Dr. Neureiter himself playing the role of an agent. Unfortunately, it was this very fact which had aroused the suspicion of the experts, and their doubts were further enhanced by the striking simultaneity between Mrs. K.'s subvocal speech-movements and Ilga's purportedly telepathic responses to her mother's behavior. Yet the fact is that this observation is in perfect keeping with our present knowledge of the psychodynamics of the telepathic process. We know today that success in ESP experiments is largely dependent on a certain measure of *rapport* between agent and percipient, failing which otherwise gifted subjects are likely to score below chance expectation. This is also illustrated by observations in the psychoanalytic situation. These observations show that, other things being equal, the occurrence of telepathy between therapist and patient is facilitated by a *positive transference* relationship or *rapport* between the two. Let me also remind you at this point that, according to Freud,[8] the transference relationship is itself fashioned after the pattern of the child-parent relationship. In fact, we know that the child-parent relationship has

[8] Freud, S.: *An Outline of Psychoanalysis*, W. W. Norton, New York, 1949, Ch. VI.

to be regarded as the original *model* of the patient-doctor relationship, and let me add by way of a footnote only that the same is true for the relationship between the hypnotist and his subject or between the leader and his followers in society at large.

A second important fact which emerges from the Neureiter and Drake experiments refers to the attitudes of the respective mothers. This is best illustrated by Mrs. K.'s subvocal speech movements which could be observed simultaneously with Ilga's telepathic responses. Significantly, this attitude, too, was considered as nothing but a nuisance by the experimenters and, indeed, as one detrimental to the whole experimental procedure. Such an attitude is, however, an intrinsic feature of the child-parent relationship. It is only natural for the mother of a handicapped child to try to compensate for this defect. This precisely was the case with little Bo's and Ilga's mothers. Both were anxious to see their children function at their best. They sought by every means at their disposal to prod, to stimulate, if necessary to browbeat them into better performance. They acted very much like a cheerleader rooting for his team. They tried to do the doing for them. In short, they sought to function vicariously in their behalf.

Now it is readily understood that such an attitude may well be taken as an undesirable interference with a well-planned and rigidly controlled laboratory experiment. But I think my brief résumé of the Neureiter and Drake tests has made it abundantly clear that it is just the intense emotional involvement of the respective mothers in their offsprings' performance which was responsible for the occasional ESP reactions that were obtained in the tests, while the failure of other persons to operate as successful agents was obviously due to the lesser degree of emotional involvement in what for them was nothing but a more or less interesting social game or psychological experiment.

Let me emphasize, however, that there is nothing to indicate that the occurrence of telepathy as such is exclusively dependent on the presence of such biological ties as the child-parent relationship. I hinted that telepathy can occur just as well between persons connected with each other by purely psychological bonds. This had actually happened between Ilga K. and Dr. Neureiter himself as soon as he succeeded in establishing the necessary rapport between himself and the child, and it can be observed over and over again under psychologically favorable laboratory conditions, to say nothing of the psychoanalytic situation to which I just referred.

Let me now turn our attention to a third, less dramatic, aspect of the child-parent relationship. This is all the more called for since

the four illustrative cases reviewed so far are admittedly of an exceptional—if not unique—order. Such incidents as Lottie's telepathic experience may happen once in the lifetime of a subject and such subjects as little Bo or Ilga K. may be seen only once in the lifetime of an experimenter. One may rightly object that, to make matters worse, our last two examples represent a morbid distortion and exaggeration of the normal child-parent relationship and that one may well question, therefore, their significance to an inquiry primarily concerned with the normal, or, if you like, physiological aspects of this relationship. But we must realize that here, too, as in many other fields of psychology and psychiatry, it is the study of exaggerated or grossly distorted functions which may help us toward a better understanding of what is loosely described as the "normal" patterns of behavior and functioning. Applying this principle to the two mentally defective children and their disturbed mothers, we must realize that the frantic behavior of the good ladies which had given so much trouble to the experimenters is in no way different from what any well-adjusted mother is wont to do in the everyday process of bringing up her child.

You will see at once what I mean if you are prepared to follow me from the laboratory to watch little Tommy, aged twelve months, sitting dreamily on his potty in the nursery, whilst his mother, marshalling all her skills of dramatization, visual and auditory, is trying hard to induce him to do what nice babies are expected to do in his situation.

At a later stage she will intently follow his first playful attempts at forming words, with her speech organs set to perform the task for him, with her facial muscles joining in and reflecting the emotion she and her offspring share between themselves and are about to express. Later still, when Tommy is about to learn the use of knife and fork or the handling of simple tools and materials, she will eagerly pursue each step of his performance and participate in it as if it were her own. Like the mothers of little Bo or Ilga K., she, too, may tend to function vicariously in his behalf.

Master Tommy's school teacher is, of course, less likely to get involved in the process of instruction with equal zeal. But Tommy's father, when giving him a first chance to drive the family car, will contract each muscle of his right leg to make sure Tommy puts on the brake in time—if he does not altogether get tied up in knots at a dangerous intersection. He may then find out that back-seat driving or functioning vicariously in his child's behalf may be far more trying and exhausting than driving himself.

All this should go far to show that if there is a difference between the attitudes of Tommy's parents and those which Dr. Bender and

Dr. Drake had complained of in the mothers of their experimental subjects, it is only of a quantitative nature. I have tried to show elsewhere[9] that such attitudes are indeed an integral part of our normal behavior in interpersonal relationships. They are based on our innate tendency to project ourselves into another person's psychological shoes—a tendency which has been described by the technical term *empathy*. Empathy can be defined as the imaginative sharing by one person of another person's consciousness. But I have also pointed out that there is another side to the empathic function. In addition to our tendency to share another person's mental or emotional experience we are also inclined to participate in his motor or psychomotor behavior as though the person were part and parcel of our own personality: as though he were an appendage of our own ego. This tendency can be described as the *motor counterpart of empathy* and I suggest for it the term *enkinesis*. I think you will agree that the tendency to empathy and enkinesis is unmistakable in all the instances of telepathy which we have reviewed tonight. Indeed, one could say that it was the tendency of the mothers described by Neureiter and Drake to project themselves into their children's psychological shoes and to function vicariously on their behalf which had become the vehicle of the occasional flashes of telepathy that had occurred between them. Lottie's telepathic experience in which she seemed to share her mother's anguish in her hour of crisis and tried to do something about it, as well as the observation quoted from Dr. Rhine, illustrate the same point in a dramatic fashion. Again, Tommy's parents, in their legitimate solicitude for their son's welfare, did exactly the same thing, although they may have remained unaware of the fact that they, too, had in effect sought to function vicariously in his behalf. Seen from our angle their behavior could be described as fifty per cent empathy and fifty per cent enkinesis. That, here again, a psi factor may be involved in the total psychological situation goes without saying, even though in the absence of specific identification tags or tracer elements the part played by telepathy is difficult to prove.

Let me remind you, however, at this point that my emphasis on the empathic factor involved in the child-parent relationship is by no means a new departure. Harry Stack Sullivan,[10] the noted American psychiatrist, has made the concept of empathy an integral part of his system of psychiatric thinking. He particularly empha-

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[9] Ehrenwald, J., "Patterns of Neurotic Interaction: A Study of Empathy and Enkinesis in Interpersonal Relationships," *American Journal of Psychotherapy*, Vol. VII, 1953, pp. 24-40.

[10] Sullivan, H. S., *Conceptions of Modern Psychiatry*, The William Alanson White Psychiatric Foundation, Washington, D. C., 1947.

sized that what he called the empathic linkage is unmistakable between mother and child in the infancy period "long before there are signs of understanding of emotional expression or verbal communication between them." He has also pointed out that the same empathic factor is responsible for the child's sense of approval and disapproval of his performance by the significant adult in later years, without the aid of verbal communication.

There undoubtedly are many and varied ways in which non-verbal attitudes, wishes and expectations of all kinds may "get across" to the child, and we know that they may affect his behavior more profoundly than the spoken word is capable of doing. Influences of this type may thus become formative stimuli of prime importance in the making of his personality, and psychiatrists and anthropologists hold that these influences are ultimately responsible for his gradual adjustment to the culture in which he is reared.

To the student of psychical research the current views on the *modus operandi* of empathy will have a familiar ring. Psychologists have tried to explain it in terms of susceptibility to subliminal sensory cues emanating from the parents and from the child's social environment at large. They have pointed to the part played by intonations of voice, gestures, or facial expressions, and to an unusual sensitiveness to subliminal stimuli in general. But they are at a loss to explain the way in which such perceptions are being brought to bear in the early infantile period, that is, at a time when the child's whole perceptual apparatus is not as yet equipped to deal with highly structured material of a cognitive order. The concept of empathy alone obviously gives only an incomplete answer to this question. In other cases, again, psychiatrists have found that little children are capable of responding to certain repressed complexes in the minds of their mothers of which the mothers themselves are entirely unaware. They have described neurotic family situations in which the child seemed to respond to his mother's unconscious mental content in a way which could not possibly be accounted for by reference to the familiar channels of sensation. In some cases published in the literature, non-verbal influences emanating from a disturbed mother were actually responsible for such neurotic behavior difficulties as lying, stealing, or other delinquent acts seen in the respective child.

How, then, can such influences be communicated from the parent to the child? Clinical psychiatry has so far been reluctant to accept telepathy as a possible explanatory hypothesis. The reason for its reluctance is, of course, understandable. Apart from the well-known resistance to the concept of psi and its revolutionary implications, the clinical evidence which can be derived from observations in neurotic child-parent relationships is not strong enough. Most cases

of this kind do not provide what I described as a clear-cut and unequivocal tracer effect; they lack the necessary evidential value. Everyday clinical practice does not oblige, as a rule, with such dramatic occurrences as those which I outlined to you in the introductory section of my paper. Such striking cases as those of Lottie and of the college professor's wife, or of little Bo or Ilga K. are few and far between. But as far as they go they undoubtedly provide a strong argument to indicate that, under favorable conditions, the well-known parental attitude of empathy and its motor counterpart, enkinesis, may in actual fact *include* a telepathic factor. It is true that in the case of Tommy and his parents seeking to function vicariously in his behalf, the part played by telepathy is difficult to prove. But once we are ready to view Tommy's case against the background of broader clinical and experimental evidence, including the data supplied by parapsychology, a host of seemingly unrelated observations falls into a consistent and scientifically meaningful pattern. They strongly suggest that telepathy in the child-parent relationship is more than an occasional freakish accident. They indicate that, especially at the early infantile period, telepathy is an *integral part* of this relationship and is responsible for what is commonly attributed to empathic linkage. Indeed, it may well be that *at the early infantile stage telepathy has to be considered as the psychological equivalent of the basic biological unity or symbiosis which exists between the mother and her new-born baby.*

But if we follow the further course of their relationship we can see how, as the child's ego develops, the telepathic factor gradually loses its importance and is finally drowned out by the din of more articulate verbal means of communication. The child of school age may still be the recipient of a variety of non-verbal stimuli emanating from his parents, promoting growth, and encouraging action. He may still take heed of vague telepathic messages transmitting restrictive taboos and injunctions. But he has already learned to focus attention on language and meaning and developed the skill to communicate with those around him by means of words and sentences. This is the time when the empathetic or telepathic linkage between him and his mother is gradually being obliterated. It is the time when the primordial biological unity between mother and child by which he had been safely anchored in nature at large is being abolished. Once he has thus broken loose from his moorings, Tom may find himself alone, a stranger in the world, terrified in his state of isolation. He may feel thrown into what existentialist philosophers have described as the cosmic loneliness of individual existence.

But this is also the moment when he becomes capable of entering into a new functional relationship with society—into one based on

the give and take of intelligent communication by means of an intricate system of signs and symbols. He becomes part of a family group, of a community of playmates, of friends and neighbors. Once he has reached this stage the days of his isolation from the world around him are over. He is a social being operating on the ego level and has no longer to rely on psi factors as a means of pre-verbal communication.

Thus, at long last, Tommy has come of age. He has graduated to be a self-contained individual in his own right, the finished product of our streamlined western civilization. Indeed, unless he be a member of the American or English Society for Psychical Research, the part played by the telepathic factor in his own mental development may be all but forgotten or "repressed," and he is only too likely to develop a blind spot to its very existence in his fellow men. In these circumstances I would not be surprised if Tom were resolutely to reject the concept of telepathy as it is discussed in the literature of parapsychology—and in particular the part played by telepathy in the child-parent relationship—as I tried to outline it to you tonight.

Professor C. D. Broad's *Religion, Philosophy and Psychical Research*[1]

H. H. PRICE

This book contains eleven of Professor Broad's articles and lectures. All of them have been published before; but several of them were not easily accessible, and one, the lecture on "War Thoughts in Peace Time," has long been out of print. The book is divided into three sections, (I) Psychical Research, (II) Religion, and (III) Politics. It would not be relevant here to comment on Section III, though it is of great interest to philosophers because it contains Professor Broad's only published contributions to political philosophy. On the other hand, students of psychical research should not neglect Section II. At the beginning of the paper on "The Validity of Belief in a Personal God" there is an analysis of the concept of Personality (pp. 159-162). Towards the end of the paper on "Arguments for the Existence of God" there is a discussion of mystical experience and of the grounds for accepting some "queer" experiences as veridical and rejecting others as delusive (pp. 193-201, cf. also p. 242). In the paper on "Bishop Butler as a Theologian" there are some remarks on the survival hypothesis (pp. 209-216). And finally, the paper on "The Present Relations of Science and Religion" contains a discussion of miracles, in which "a miracle" is equated with "a supernormal event" (pp. 224 *ad fin.*—234); and in the same paper there are some further remarks on the survival hypothesis and on the evidence for and against it (pp. 234-237).

We may now turn to Section I. Its contents are these: (1) "The Relevance of Psychical Research to Philosophy," (2) "Normal Cognition, Clairvoyance and Telepathy," Professor Broad's Presidential Address to the Society for Psychical Research, (3) "Mr. Dunne's Theory of Time," (4) "Henry Sidgwick and Psychical Research," (5) "Immanuel Kant and Psychical Research" (which could equally well have been called "Kant and Swedenborg"). These last two papers were originally published in the S.P.R. *Proceedings*.

It goes without saying that this section of the book is of the highest interest. It ought to be a "prescribed text" for all students of Psychical Research for many years to come. Some day our successors will no doubt have to make a collection of the classical writings on our subject, and I think they may find it advisable to include this section of

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[1] Broad, C. D., *Religion, Philosophy and Psychical Research*; Selected Essays, Harcourt, Brace & Company, Inc., New York, 1953.

Professor Broad's book in their list. But just because of its interest and importance, this section of the book sets the reviewer an all but impossible task. The only practicable plan is to neglect the last two papers, which are mainly historical. It should be added, however, that the paper on Kant is not wholly historical. It contains a very valuable exposition of Kant's tentative theory of "spirits" and "the spiritual world" in *Träume eines Geistersehers* (the only detailed exposition of this book in English). If the reader agrees to these omissions, we are left with the first three papers, the theoretical ones. But it so happens that the present reviewer is quite incompetent to discuss or to evaluate the third, "Mr. Dunne's Theory of Time." To do so would require a knowledge of mathematics which he is very far from possessing. It must suffice just to mention the main thesis of the paper: that a five-dimensional manifold will suffice for explaining precognition, and that Mr. Dunne's infinite series of dimensions and of observers is both unnecessary for the purpose and logically vicious.

I propose, then, to devote the rest of this review to the first two of the theoretical papers, "The Relevance of Psychical Research to Philosophy" and the S.P.R. Presidential Address on "Normal Cognition, Clairvoyance and Telepathy." They are undoubtedly the two most important papers in the book. Moreover, neither of them is altogether easy, and a rather simplified summary of the main argument of each may perhaps be helpful to the prospective reader.

The theme of "The Relevance of Psychical Research to Philosophy" is roughly this:— There are certain principles "which we unhesitatingly take for granted as the framework within which all our practical activities and our scientific theories are confined." They may therefore be called Basic Limiting Principles. They may be divided into four main groups: (1) *General Principles of Causation* (an event cannot begin to have effects before it has happened; and there is no causation "at a distance" either in space or in time); (2) *Limitations on the Action of Mind on Matter;* (3) *Dependence of Mind on Brain;* (4) *Limitations on Ways of acquiring Knowledge* (no perception of a physical object except by means of sensations produced by that object; no knowledge of another person's experience except through perceptible symbols or expressive signs, or through material records; no forecasting of future events except (a) by inference from perceived or remembered data *plus* knowledge of causal laws, or (b) by associatively generated expectations derived from past experiences of regular concomitances.) Psychical research, however, has established that events do sometimes occur which conflict with one or more of these principles. Indeed a "paranormal" event may be *defined* as an event which conflicts with one or more of them. This explains why psychical research is relevant to philoso-

phy. ". . . just in proportion to the philosophic importance of the basic limiting principles is the philosophic importance of any well-established exception to them." A philosopher, if he knows his job, "will want to revise his fundamental concepts and basic limiting principles in such a way as to include the old and the new facts in a single coherent system" (p. 9).

One comment seems to be called for. When it is said that "we" take these basic limiting principles for granted, it must not be assumed that all men everywhere have always taken them for granted. "We" means roughly "contemporary educated Western Europeans and Americans." Neither telepathy nor clairvoyance nor precognition nor psychokinesis would conflict at all with the basic principles taken for granted by medieval Europeans, or by educated Hindus in the time of Gautama, or by Tibetan lamas today. For such people, then—and they might be just as intelligent as ourselves—such events would be in no way "paranormal," if we accept Professor Broad's definition of this term. What *would* be paranormal would be such events as the ringing of a bell when one pushes a button, or a telephone conversation with somebody who is three miles away. It is salutary to bear this in mind. It suggests that there is nothing sacrosanct about our own Basic Limiting Principles. We do of course have very strong grounds for accepting them. As Professor Broad says, "They cover very satisfactorily an enormous range of well-established facts of the most varied kinds"; and many of those facts were unknown to or unnoticed by members of other civilizations than ours. Nevertheless, these principles (with the possible exception of the first of the causal principles mentioned above) are not after all logically necessary.

Professor Broad goes on to make some interesting "general remarks on psychical research." After mentioning the familiar distinction between spontaneous and experimental, he points out that there are intermediate cases: for example, carefully planned and executed sittings with a trance-medium (p. 13). He also points out that "the findings of psychical research should not be taken in complete isolation." The facts of orthodox abnormal psychology, he says, "form the best bridge between ordinary common sense and natural science (including normal psychology), on the one hand, and psychical research, on the other" (p. 15). This is particularly clear, of course, in the study of trance-mediumship. But he also invites us to consider dreams and hypnotically-induced hallucinations. For these show that "each of us has within himself the power to produce, in response to suggestions from within or without, a more or less coherent quasi-sensory presentation of ostensible things and persons." Finally he suggests that paranormal cognition and paranormal causation "may well be continually operating in the background of our normal lives,"

for example when ideas "suddenly arise in our minds without any obvious introspectable cause." To illustrate this possibility, he uses the analogy of magnetism, which was long regarded as a kind of mysterious anomaly "yet, all this while, magnetic fields had existed, and had been producing effects, whenever and wherever electric currents were passing" (p. 16).

Professor Broad next discusses the established results of psychical research. Most of what he says here about paranormal cognition will be already familiar to psychical researchers. (It must be remembered that this paper was originally written for philosophers.) But he has some interesting remarks to make about clairvoyance, and they should be compared with what he says on the same subject in the second paper, the Presidential Address. He proposes to define clairvoyance *negatively*. Many people would agree that in order to establish the occurrence of clairvoyance, we must first show that telepathy (including precognitive and retrocognitive telepathy) will not account for observed facts. But Professor Broad points out that we must also eliminate "precognitive autoscopy"—the subject's precognition of his own future normal observations. He then defines the term "clairvoyance" as follows:— "It denotes merely the occurrence of paranormal cognition in the absence of the autoscopic and the telepathic conditions" (p. 18). He thinks that both these conditions were in fact absent in Mr. Tyrrell's experiments. In the Presidential Address, however, he expresses grave doubts about clairvoyance, as we shall see.

Professor Broad has no difficulty in showing that the occurrence of paranormal cognition is inconsistent with several of the Basic Limiting Principles which he has stated. What is to be done about it? He suggests that we might find it helpful to take more seriously the theory of Bergson (stated in *Matière et Mémoire*) "that the function of the brain and nervous system is in the main eliminative and not productive" and that "each person is at each moment potentially capable of remembering all that has ever happened to him and of perceiving everything that is happening anywhere in the universe." The function of the brain and nervous system, according to Bergson, is to shut out from consciousness the greater part of those memories and perceptions, leaving only the small remnant which is practically useful at the moment. To put it otherwise, Professor Broad is suggesting that we should not ask "Why does paranormal cognition occasionally occur?" but should ask instead "What prevents it from occurring all the time?" I would add that we might also find some useful hints in the *Monadology* of Leibnitz. It could be argued, perhaps, that every Leibnitzian monad is in a perpetual state of (mostly subconscious) telepathy and autoscopic precognition, and that in a

Leibnitzian universe these processes, instead of being unintelligible anomalies, are the most "natural" things in the world.

Finally, Professor Broad turns to the "less firmly established results" of psychical research—psychokinesis (with the analogous phenomena of physical mediumship) and the "very complex and puzzling domain" of trance-mediumship and ostensible communications from discarnate personalities. If we accept psychokinesis, he says, we must either suppose that a mental event directly causes a physical change outside the subject's organism, or else we must suppose that each of us has "a kind of invisible and intangible but extended and dynamical 'body,' beside his ordinary visible and tangible body; and that it puts forth 'pseudopods' which touch and affect external objects" (p. 24). He thinks that Osty's experiments with Rudi Schneider give some support to this second hypothesis. And I suppose that if it were correct the phenomena would *not* be inconsistent with any of the Basic Limiting Principles, whereas on the first hypothesis they would be. As to the phenomena of trance-mediumship, Professor Broad thinks it is at present an open question whether they can or cannot be wholly explained by paranormal cognition on the medium's part "combined with alternations of personality and extraordinary but not paranormal powers of dramatization" (pp. 25 *ad fin.*—26). But whether we accept this explanation or the survivalist one, the phenomena will of course conflict with one or another of the Basic Limiting Principles.

I have summarized this paper at some length, because it seems to me a model of its kind. In conclusion, it is just worth mentioning an objection which may occur to some readers. If we consider Professor Broad's formulation of the Basic Limiting Principles, it may seem that he has formulated them in such a way that they *automatically* exclude the phenomena which interest psychical researchers. Is it more than a tautology to say that the phenomena do conflict with the Principles? In other words, it may be complained that Professor Broad has carefully put into the hat at the beginning the rabbit which he produces out of it at the end.

To this we may answer, first, that the tautology (supposing it is one) is a *hypothetical* proposition: *if* there were to be phenomena of such and such sorts, they would contradict one or another of the Basic Limiting Principles. That there are in fact phenomena of these sorts is a *categorical* proposition, and a synthetic one. And it is this categorical and synthetic proposition which needs to be brought to the attention of philosophers. Secondly, it is in a way true that the rabbit was in the hat from the beginning. But it was not Professor Broad who put it there. The people who put it there were the philoso-

phers and scientists of the 17th century, who first propounded these Basic Limiting Principles and got them accepted by educated Western Europeans. In propounding these Principles, one of the main points they had in mind was precisely to exclude what they would have called "magical" beliefs. If some of the things which they would have regarded as "magical" (telepathy, for instance) have turned out to be genuine facts, it is not very surprising that these Basic Limiting Principles need to be revised.

We may now turn to the very important but difficult paper on "Normal Cognition, Clairvoyance and Telepathy," Professor Broad's Presidential Address. One of the central themes of it is the notion of *antecedent probability* (or improbability). The degree of belief which it is reasonable to attach to a proposition depends, he says, not only on the strength of the evidence but also on the antecedent probability, or improbability, of the proposition itself. Now we must admit that reports of paranormal events *are* antecedently improbable (i.e., have a low degree of antecedent probability). It is therefore perfectly reasonable to demand much stronger evidence for them than for reports of "normal" events. It is to be noticed that the word "antecedent"—at least in this context, does not mean the same as "a priori." The antecedent improbability of (say) a report of a materialization is in the end *empirical*. "Antecedent improbability depends very largely on lack of analogy or positive discordance with what is already known or reasonably believed" (p. 28).

Now if we apply these considerations to paranormal cognition, we cannot but suspect that telepathy and clairvoyance have little or no analogy with anything we know or rationally believe about normal cognition. (This would apply *a fortiori* to precognition, of course. But in this paper Professor Broad deliberately excludes precognition, which is discussed in the paper on Mr. Dunne.) In fact, it looks as if paranormal cognition were an utterly different *kind* of cognition from ordinary sense perception, and presupposes an utterly different kind of causation.

To confirm this suspicion, Professor Broad proceeds to examine clairvoyance. He first gives a masterly outline of what we know or reasonably believe about normal sense perception, its psychology and epistemology on the one hand, and the causal mechanism underlying it on the other (pp. 29 *ad fin.*—37). As he points out, everything goes to show that the Naive Realist Theory of common sense is empirically untenable, though it cannot be rejected out of hand on purely a priori grounds. Neither sight nor hearing nor even touch is "prehensive of external objects." Sight and touch are indeed *ostensibly* prehensive of external material objects (that is why we

all have a natural inclination to Naive Realism) but they are not *really* prehensive of external material objects.

Let us now try to suppose that clairvoyance is analogous to sight or hearing (as the words "clairvoyance" and "clairaudience" do, of course, suggest), and let us try to work out the consequences of this supposition (pp. 37 *et seq.*). To do so, we must take a concrete instance. Let us suppose that there is a mechanically shuffled pack of 40 cards. Let there be four suits in the pack, Red Squares, Black Squares, Red Circles, and Black Circles, and ten cards in each suit. Let us then suppose that someone "clairvoyantly perceives" the eight of red squares, and that this is the sixth card from the top of the pack. If the process really is analogous to ordinary sight or hearing, we are committed to most awkward and all but incredible consequences. For instance, "We shall have to suppose that the percipient's body is being stimulated by some sort of emanation from the *front* of the sixth card in the pack, although the back of the card is towards him" (p. 38, my italics). Moreover, the five cards on the top of this one must be *transparent* to this emanation. Yet they too, and the ones underneath, are presumably themselves emitting emanations of the same kind. "Thus the emanation from the selected card will reach the percipient's body mixed up with the emanations from all the other cards in the pack." Furthermore, we shall have to suppose that "although the emanation is not light, yet there is a characteristic difference between emanation from the pips [of the selected card] and the emanation from the background, *correlated* with the difference between red-stimulating and white-stimulating light-waves" (p. 38, my italics). How is this correlation to be explained? Again, to account for the percipient's knowledge that the pips on the card are *square*, we should have to suppose that the emanations travel in straight lines and that there is some (unknown) receptor-organ for collecting them and focussing them. And what could this receptor-organ consist of, if ordinary matter is *transparent* to the supposed emanations, as we have seen it must be? Finally, there are psychological difficulties too. The percipient must have learned, from past experience, to associate his "clairvoyant sensa" with ordinary visual ones, since what he correctly guesses are the *visible* properties of the card's front surface. How has he learned to do this, if he has never been *conscious* of clairvoyant sensa at all? Must we suppose that he has repeatedly been aware of them unconsciously, and is now (equally unconsciously) aware of a new one? Professor Broad is certainly justified in saying that these suppositions involve "a heavy draft on the bank of possibility" (pp. 40-43).

Could we suppose, then, that clairvoyance, though not analogous to the "transmissive" senses of sight and hearing, *is* analogous to the

sense of touch? This has equally queer consequences. "We should have to suppose that the clairvoyant's body is provided with invisible and intangible organs" and that he can "thrust these out and poke them between two cards which are, and remain throughout the experiment, visibly in continuous contact with each other" (p. 43). Professor Broad says it is hardly worth pursuing such fantastic suppositions further. Perhaps it is not, but I would just remind the reader of the hypothesis of invisible and intangible "pseudopods" which Professor Broad was prepared to consider in the first paper (p. 24) when he was discussing psychokinesis. He seemed to think there that the physical phenomena observed with Rudi Schneider give some support to this "pseudopod" hypothesis. Now if the clairvoyant form of paranormal cognition *were* analogous to touch, we might expect that it would be closely connected with the paranormal "pushing" which apparently occurred in the case of Rudi Schneider, as ordinary pushing is closely connected with ordinary tactual sensation. It is true that if such "pseudopods" are somehow concerned in clairvoyance as well as psychokinesis we might have to suppose that they are four-dimensional, in order to explain how a clairvoyant can discover the contents of a sealed letter or a closed box. (In Professor Broad's example, there might, I suppose, be a minute *physical* interval between the edge of the relevant card and the edge of one of the neighboring cards, even though there is no *visible* interval. So in this case a three-dimensional "pseudopod" might suffice, if it could make itself thin enough.) These suggestions may of course be utterly absurd, but I think we should consider them if we are prepared to take the "pseudopod" theory of telekinesis at all seriously.

However this may be, Professor Broad himself thinks it clear that clairvoyance is not analogous to any known form of sense-perception. What other possibility is there? It will be remembered that normal sight and touch are "ostensibly prehensive of" physical objects. Could we suppose, then, that clairvoyance is *really* prehensive of physical objects as sight and touch *seem* to be, though in fact they are not (p. 44)? This suggestion is somewhat reminiscent of the Bergsonian theory mentioned in the first paper. But Professor Broad points out that it does not help us. The card, considered as a purely physical object, does not literally have color. If the clairvoyant apprehends it as it physically is "he will *not* apprehend it as a thing with a white continuous surface on which there are eight square red spots; for it is almost certainly nothing of the kind," but perhaps "as a swarm of very small colourless electric charges in very rapid rhythmic motion" (p. 44). Yet the correct guess which he makes is concerned with something quite different—namely the visible appearance which the card *would* present to a normal human percipient who was seeing

it in daylight. And if the clairvoyant really is being directly aware of these colourless electric charges, he is certainly not *conscious* of being aware of them. Moreover, if he is unconsciously aware of them, we still have the psychological problem we had before: how has he learned to correlate these (unconsciously) apprehended facts with the ordinary *visible* properties of objects?

What conclusion are we to draw from this discussion? Professor Broad's conclusion is a very unwelcome one. If psychical researchers believe that clairvoyance occurs, but can give no account whatever of its *modus operandi*, they are just postulating "something we know not what," i.e., something which has "no discernible analogy or connection with anything that is already known and admitted to be a fact." And to such a postulate we cannot assign *any* degree of antecedent probability or improbability. Consequently "we shall be unable to come to any rationally justified degree of belief or disbelief when they [psychical researchers] produce their empirical evidence, however impressive it may be" (p. 43).

I confess I do not see how to answer this formidable argument. I can only offer some very tentative suggestions. First, I suspect many readers will feel that the argument proves too much, and that if it were wholly correct nothing radically new and unprecedented could ever have been discovered. Were the scholastic astronomers after all right when they refused to look through Galileo's telescope? They refused, I suppose, on grounds of antecedent improbability. What Galileo reported was too unlike what had hitherto been reasonably believed. Perhaps the discovery of electricity is a better example, since it was something radically unlike the physical forces which had hitherto been known or rationally believed to exist.

Secondly, suppose we try to reverse the situation. Imagine a race of beings who have only two modes of cognition, clairvoyance and introspection. Consider what their attitude would be if it were alleged that what *we* call normal sense-perception occasionally occurs. By means of their clairvoyant powers, they become aware of reports concerning a queer mode of cognition, which operates in a wholly unprecedented manner, by means of light-rays, eyes, retinas, and optic nerves. If Professor Broad is right, they could assign no degree of antecedent probability to those reports; and however strong the empirical evidence was, they could not arrive at any degree of rational belief or disbelief concerning this alleged mode of cognition. *Ignoramus et ignorabimus*—that is what Professor Broad would advise them to say, unless I have completely misunderstood his argument. But would this really be the rational attitude for them to adopt? I think we should applaud them more if they decided to take a chance

on this issue of rationality and irrationality, and tried to collect some more empirical facts.

Thirdly, there is this awkward question: what happens if we start from scratch, as we all had to do at one time or another? At that stage, how shall we manage to assign any degree of antecedent probability at all to any empirical proposition, since *ex hypothesi* we have no body of already-acquired knowledge or rational belief to guide us?

Finally, I am not sure that clairvoyance is *wholly* without analogy with ordinary sense-perception. There is at least one important similarity between them; clairvoyance, like sense-perception, is a cognition of empirical matters of fact, and not of a priori truths. Certainly it is very unlike normal sense-perception in other ways, as Professor Broad has only too clearly shown. All the same, is it *more* unlike normal sense-perception than memory is? We must not forget that until comparatively recent times nothing whatever was known about the *modus operandi* of memory; indeed, not so very much is known about it even now.

I shall be briefer about Professor Broad's discussion of telepathy, because the issues raised by this part of his paper are not quite so upsetting and perplexing. He thinks there are three possible theories (pp. 46-47). The first, and the closest to our ordinary common-sense assumptions, is the "Brain-wave Theory." But the empirical facts seem to be against it. The second, which departs rather more from common-sense assumptions, is the theory of "Extended Psycho-physiological Interaction." In one version of it, the agent's mind directly affects the percipient's brain (it would follow, I think, that telepathy is just a special case of psychokinesis); in the other, the agent's brain directly affects the percipient's mind. In either version of the theory, we should be suggesting that the relation of "animation" extends more widely than common sense recognizes. We should be supposing that "an embodied human mind may animate a material system which includes, in addition to one human body, parts of another human body which is animated by another human mind" (p. 48). Professor Broad thinks that some of the phenomena of multiple personality do at least give "empirical support for the general conclusion that the relation of animation between minds and bodies is not always one-to-one." Thirdly, there is the theory of "Direct Intermental Transaction," according to which one embodied mind affects another embodied mind directly, without physiological or physical mediation. Professor Broad thinks that this theory has the lowest antecedent probability of the three, on the ground that it is supported by no known analogy with admitted facts. He says, "we

should, therefore, hesitate to resort to it unless the evidence rules out all theories of the other two types" (p. 48).

It seems to me that the first or "Brain-wave" theory will not stand up to detailed examination. The second, the theory of "Extended Psycho-physiological Interaction," also has some serious disadvantages. In its mind-to-brain version, it would rule out the possibility of telepathy from the living to the discarnate, and in its brain-to-mind version it would rule out the possibility of telepathy from the discarnate to the living. Moreover, in either version it would rule out the possibility of telepathy from the discarnate to the discarnate. If discarnate minds exist (and after all there is *some* evidence that they do), we need a theory of telepathy which does not exclude these three possibilities. I would suggest therefore that the third theory, the theory of "Direct Intermental Transaction," has more to be said for it than Professor Broad allows. Furthermore, one could perhaps claim that it *is* supported by some analogies with admitted facts, if we were prepared to conceive of the human mind in a more Humian, or more Buddhist way than Professor Broad does. Suppose we conceive of it as a very complex series of interlinked mental events, some conscious and some not; and suppose we say that these linkages are "tighter" at some times and "looser" at others, so that various degrees of dissociation are possible even within the stream of mental events which is connected with one and the same human organism. We can then suppose, analogously, that there are sometimes linkages of the same sort between some of the mental events which make up the mind of Mr. A and some of those which make up the mind of Mr. B. The mind of Mr. A and the mind of Mr. B would *normally* be in the same relation to each other as two dissociated personalities in an extreme case of Dual Personality. And in telepathy it would be as if this usual dissociation were temporarily overcome, or cured, though the disease would recur immediately afterwards. I suggest, in other words, that telepathy as the "Direct Intermental Transaction" theory conceives of it only appears anomalous—devoid of analogy with otherwise known facts, normal and pathological—because we are apt to believe that a human mind is a much more coherent and more tightly unified entity than it actually is.

Professor Broad next goes on to ask whether there is such a thing as telepathic *cognition*, as distinct from telepathic *interaction* (pp. 48 *et seq*). (He rightly points out that the one word "telepathy" is often used to cover both at once.) The question divides into two: (a) is there telepathic prehension? (b) is there telepathic discursive cognition? The distinction between prehensive and discursive, in one form or another, has of course long been familiar to philosophers (it is the distinction between knowledge *of* something by acquaintance and

knowledge or belief *about* it). But so far as I am aware, no previous writer on psychical research has ever made any use of it, despite its obvious relevance to the phenomena of paranormal cognition.

Professor Broad concludes that there is no evidence for telepathic prehension, and that all the facts, both spontaneous and experimental, which suggest that there might be such a process, can be adequately explained in terms of telepathic interaction alone. I agree that many of them can. And if there are any which cannot—if "mind-reading," in a more or less literal sense of the phrase, does ever occur — it might be better to use the term *telegnosis* for it, as some psychical researchers have suggested, and to distinguish between telegnosis and telepathy. It seems to me that we need more evidence, and more discussion of the little evidence we have, before we can decide whether there are any genuine instances of telegnosis.

Professor Broad now turns to the second question, concerning telepathic *discursive cognition*, (pp. 57 *et seq.*). He finds this question more difficult. If I follow him rightly (this part of the paper is by no means easy) there is a double discursiveness here. The question is, can there be telepathic discursive cognition of someone else's normal discursive cognitions: for instance, can a trance-medium telepathically know *that* one of the sitters knows or believes *that* so and so is the case? Thus the sitter might know that he has in his desk at home a thousand-franc note and believe that he acquired it at Monte Carlo. Let us call the fact which he knows F, and the proposition which he believes P. Then we come upon the following difficulty. The sitter's knowledge, and likewise his belief, may be purely *dispositional* at the time. He need not be actually conscious of F or actually assenting to P. Then all that actually exists on his side at the moment is a pair of "potentialities." He *would* consciously recognize the fact or consciously assent to the proposition, *if* he were to be reminded of it. Yet the medium is able to announce, here and now that the sitter does have this knowledge or this belief. Is it not very odd that a medium should manage to know that there are such potentialities in someone else's mind? (It would be equally odd, of course, if a discarnate mind managed to know this.)

I do not quite understand the next step in Professor Broad's argument. I think he wishes to show that here too we have only a case of telepathic *causation* and not of telepathic cognition, even though it does look like cognition at first sight. And then the trouble is that the cause in this case would be something very queer — not an actual event in someone's mind, nor an event in his brain, but just a potentiality or disposition belonging to him. Professor Broad now produces something of a bombshell. In what sense *does* a potentiality of this sort "belong to" anyone? We have really no good

reason, he says, for thinking that "experientially initiated potentialities of experience" are located in any particular person's mind or brain at all. "We must therefore consider seriously the possibility that each person's experiences initiate more or less permanent modifications of structure or process in something which is neither his mind nor his brain. There is no reason to suppose that this Substratum would be anything to which possessive adjectives, such as 'mine' and 'yours' and 'his' could properly be applied . . ." (p. 67). It is neither mental nor physical, nor is it any particular finite body. But it might perhaps be thought of as "some kind of extended pervasive medium." Normally, of course, the modifications produced in this substratum by a particular mind's experiences affect only the subsequent experiences of that same mind. But there is no reason why this should always be so. Sometimes they might affect the subsequent experiences of another mind. In this way we could explain, or explain away, apparent examples of telepathic discursive cognition. They would just be examples of a special sort of telepathic causation. Only it would not be telepathic in quite the ordinary sense of the term. For the cause which is affecting the medium's mind in this case would not be something which is the exclusive possession of the sitter; what we call "his" dispositions would not be his in the sense in which actual experiences or actual brain-events are, and indeed they would not really be "his" in any sense at all.

This theory may take some people's breath away. But I am not sure that it is really so very different from the fairly familiar theory of a "common unconscious." Indeed, the two theories would, I believe, be equivalent if we said that Professor Broad's experientially initiated potentialities of experience could change and could modify one another at times when they are not being manifested by actual experiences. But is he altogether right in saying that his Substratum is not a mind? (p. 67 *ad fin.*). His ground for saying so is that those potentialities are not themselves experiences (but only potentialities *of* experiences). This implies that a mind is constituted wholly of experiences. If so, a mind must be a very thin and poverty-stricken entity, and it is not clear that it can even have a continuous existence in time. Surely if anything is mental, cognitive dispositions, especially acquired ones, must be counted as mental. It seems to me then that Professor Broad's Substratum, though not perhaps a mind, would certainly be a mental entity. This need not necessarily prevent it from being "some kind of extended pervasive medium" as well, though whether it could be extended in physical space is another question.

New College
Oxford

Communication: A Note on Psychic Healing

MONTAGUE ULLMAN, M.D.

In a recent article[1] appearing in this JOURNAL, the author outlined a series of original and ingenious experiments designed to test the reality of "psychic healing." The results, for the most part, appear to have been negative. Some success was achieved in alleviating pain in chronic osteoarthritis. The article ends on a modest but optimistic note. Although few details are given, it is apparent that considerable care was expended in the preparation and carrying out of the experiments.

The following remarks are not intended as a critique in relation to these experiments but are rather concerned with the more general question of why such valiant attempts result in so low a yield. Is there something in our approach to the problem which is self-defeating? More specifically I wish to pose questions concerning terminology.

In any situation in which a curative effect is achieved the cure comes about as a result of physiological (using the term in its broadest connotation) changes altering the nature of the pathological process in favor of the host. These physiological changes are in part at least under nervous control. In man the nervous system is devoted to the task of adjusting not simply to the environment, but to an environment that is qualitatively different in the case of man, than that of any other organism. The environment is human society and built on the heritage of past human societies. The point here is that what occurs in this society, and this applies to any form of activity occurring within this society, is as significant an adaptative challenge to the human organism as any form of "nature in the raw" is to lower animals. The activities of the human beings that comprise a society become the significant determinants of physiological responses. This is meant as more than a truism in the sense of indicating a shift in emphasis.

In organisms lower than man the environmental determinants of physiological response are of a discrete isolated nature. The isolates in the environment are not seen in their inter-relatedness except in a mechanical manner and on a short term basis contingent on the organism's ability to form temporary conditioned linkages. In the human environment the situation is qualitatively altered, and to put the matter simply, it is the affairs of men and not the men as isolates, which form the most significant determining aspect of the environ-

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[1] Knowles, Frederick W., *"Some Investigations Into Psychic Healing,"* JOURNAL A.S.P.R., Vol. XLVIII, 1954, pp. 21-26.

ment. Physiological changes are linked to these "affairs" through the central nervous system. When viewed in this manner the term "psychic healing" itself becomes misleading. It automatically connects an unexplained (and perhaps inexplicable at the present time) healing with one aspect, and at that a subjective one, of all the possible aspects of what is in essence a highly complicated and ever changing social situation. The psychic healer wills a cure; a cure results. What is omitted here? One might say that almost everything is omitted when the real situation is distilled down to this formula. There are broad determinants relating to cultural attitudes and mores and specific determinants relating to needs and motivation on the part of all participants in the situation. We know very little concerning the subtle physiological responses to these determinants. Psychosomatic medicine, in its true meaning, has not begun to come into its own. Isn't it presumptuous to thrust aside all the mysteries at our doorstep only to add what may be an unnecessary one in the guise of terminology?

I have no alternative term to suggest but do wish to ask whether a special terminology is needed at all. Perhaps the special terminology arises out of a special way of looking at these cases rather than the actual nature of the cases themselves. This should not be construed to mean that a special effect has not been observed. In the paper cited, the author noted specifically that a certain palliative result was achieved under circumstances which are designed to exclude the possible influence of suggestion. The critical decision arises at this point whether to retreat into subjective speculation concerning "forces" which may be operative or to broaden one's focus and to take more objective data into consideration; that is to regard as important broader aspects of the situation than seem of immediate significance. The interpersonal setting has to be understood more fully both as to conscious and unconscious factors at work. In this way any psi effect that may have been operative appears in its natural setting, as an aspect of an individual's consciousness, and as such a function of his nervous system. This may make the road much rougher but it may also prevent premature trips into outer space.

Proxy Sittings

A Report of the Study Group Series with Arthur Ford

Early in 1953, the ASPR Study Group concluded an experiment designed to provide evidence bearing on the question of psi in mediumistic communications. The experimental procedure and method of assessment were suggested by J. G. Pratt and William R. Birge,[1] research workers at the Parapsychology Laboratory, Duke University. The medium in the experiment was Mr. Arthur Ford, internationally known Spiritualist, who includes among his more sensational psychic achievements the apparently successful communication of the famous Houdini code message.

So far as the writer is aware, the Study Group[2] experiment represents the first attempt to apply the Pratt-Birge method to communications obtained from a medium having psi capacities on the order of those suggested by Mr. Ford's professional demonstrations. Although the results of the experiment offered no evidence of psi, the procedure followed and the data obtained are summarized here as a matter of possible interest in future investigations of this kind.

The hypothesis

The present experiment was designed to test the hypothesis that the trance communications obtained from Mr. Ford in a series of rigidly controlled proxy sittings would contain truthful information inexplicable by (1) normal sensory perception, (2) rational inference, or (3) feasible chance coincidence. Such inexplicable information is generally considered presumptive evidence of psi.

Simply stated the experimental question was, "Did paranormal cognition occur?" The experiment was not designed to demonstrate such alleged psi processes as telepathy, clairvoyance, or spirit communication. Indeed, even the most positive results (i.e., the most inexplicable) would not have sustained any notion of how psi operates.

The procedure

The procedure called for five proxy sittings, each for a different distant sitter (hereafter called cooperator). At the beginning of each sitting, the proxy sitter handed the entranced Mr. Ford a token object contributed by a cooperator and asked that he give his impressions concerning it. Mr. Ford's trance utterances were recorded

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[1] Pratt, J. G. and Birge, W. R., "Appraising Verbal Test Material in Parapsychology," *Journal of Parapsychology*, Vol. 12, 1948, pp. 236-256.

[2] Mr. Ford's services were paid for by the Study Group.

verbatim, transcribed after the sitting, and then mailed to the experimenter (AFM). Upon receipt of the notes, the experimenter sent to the proxy sitter the token object for use at the next sitting. This procedure was repeated until five sets of seance records were obtained.

The five token objects presented to Mr. Ford were selected by random from a collection of ten, all ten of which were identically wrapped and coded in such a way that the experimenter, himself, did not know to whom any particular token object belonged. In addition to this safeguard against subjective bias, all reasonable precautions were taken to make certain that both Mr. Ford and the proxy sitter did not obtain any clues regarding either the nature of the objects or the identity of the cooperators.

When all five proxy sittings had been completed, the transcribed record of each sitting was broken down into a series of separate items or statements. Each itemized record was then copied in quintuplicate, and a copy of each sent to each of the five cooperators. Each cooperator was instructed to mark all five records as if each was intended for him, and to use a check mark to indicate an item or statement clearly true with respect to his particular token object or personal circumstances. Since none of the cooperators knew which of the five "readings" was actually given in response to his token object, objective judgments of the material were probably obtained.

The results

The number of items checked correct by each cooperator in each record is shown in the accompanying table. (A, B, C, D, and E are substituted for the names of the cooperators.) Reading across the page, we see that Cooperator A checked 1 item as correct for himself in the reading intended for him, 1 item as correct for himself in the reading intended for B, none in the reading intended for C, 4 in the reading intended for D, and 9 in the reading intended for E: 15 items checked correct, but only one "hit," or checked item in the reading intended for him.

Note that the number of items each cooperator checked correct for himself are arranged across the page in the same order as the cooperators down the left margin. With this arrangement, the bold figures on the diagonal represent actual hits or items checked correct in the appropriate record.

No complicated mathematics are required to show that the hypothetical expectation of psi was not sustained by the data obtained in this experiment.

On a purely chance basis, each of the checked items had a $\frac{1}{5}$ probability that the person who scored it would be the one for whom

it was intended. To sustain the hypothesis, the total number of hits should exceed significantly ⅕ the total number of checked items. In this experiment, the total 153 checked items provided a chance expectation of 30.6 hits (⅕ of 153). Since only 26 hits were observed, the results are clearly within the range of chance. The fact that the deviation (4.6) is in the "wrong" direction emphasizes the failure of hypothetically predicted psi demonstration.

ALAN F. MACROBERT

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Proxy-Sitting Experiment

(Summary of Results)

	Cooperators' Check Marks						
Cooperators	A	B	C	D	E	Totals	Hits
A	1*	1	0	4	9	15	1
B	19	14*	21	12	19	85	14
C	3	6	1*	3	4	17	1
D	5	11	1	0*	2	19	0
E	7	0	0	0	10*	17	10
Totals	35	32	23	19	44	153	26

* Actual hits for each cooperator. Cooperator B was a convinced Spiritualist and, as might be expected, he tended to score checkmarks much more readily than the other cooperators, who were generally skeptical of psi in mediums. Note that Cooperator E, a conservative scorer, was the only cooperator to score more checkmarks in his own record than in any of the other records.

Report of the Research Committee

Our work falls under four headings: (1) the influence of the International Conference at Utrecht, (2) the experimental use of the Dormiphone and Memory Trainer in dream research, (3) the work of the Committee on spontaneous cases, and (4) the assistance given to Dr. Betty Humphrey and Mr. Fraser Nicol in studies which appeared to us to be of unusual research value.

1. The Society was well represented at the First International Conference of Parapsychological Studies at Utrecht, Netherlands, last summer; and a considerable number of other American parapsychologists were also present. The influence of this opportunity for the exchange of ideas with workers in other lands was marked, and the contact with the Parapsychology Foundation was rewarding in many ways, as for example, in the preparation of follow-up monographs in the various areas covered by the Conference, and in correspondence with our colleagues all over the world. The research influence of our participation will long continue.

2. The original purpose of the Dormiphone experiment, as outlined in the Report to Voting Members last year, was to use this instrument to set off an auditory stimulus during phases of deep and light sleep to determine whether or not significant differences in dream construction could be detected. A total of ten subjects took part and the experiment extended over a period of six months. Certain technical difficulties were encountered, however, which made it impossible to carry the experiment through to completion. These difficulties were called to the attention of Mr. Max Sherover, President of the Linguaphone Institute, who had so generously placed two Dormiphones at the disposal of the Research Committee. Mr. Sherover informed us of a new machine which he had recently perfected, known as the "Memory Trainer." This instrument is simply a two-minute tape cartridge in circuit with an electric clock which can be pre-set to start the tape at any designated time during the night. After preliminary work with this machine, it was felt that it compared very favorably with the Dormiphone with regard to simplicity of operation and sensitivity of volume control. In addition, it has the added advantage that the stimulus material can be altered at will on the tape. In view of this, a new experiment was designed and is currently being carried out by Dr. Ullman and Mrs. Dale.

The purpose of the present experiment is to elicit an ESP response in the dreams of a subject. Subject and agent are each equipped with a Memory Trainer, the instruments being pre-set to go off at identical moments during the night. The experiment is divided into

two phases. During the first phase, both subject and agent hear a nonsense syllable, followed by the command to recall the dream upon awakening. During the second phase, an ESP stimulus word is placed on the agent's tape only. All dreams are recorded in the morning by both agent and percipient. It is hoped that the nonsense syllable will function in a manner analogous to Carington's "K-object" in facilitating the occurrence of a psi effect. The dreams of both agent and percipient are compared at certain prearranged intervals.

3. Under the chairmanship of Professor Hornell Hart, of Duke University, the Committee on spontaneous cases gathered and studied a considerable number of fresh reports, the main block of data having been secured by Mrs. Allison, who sent a questionnaire to the members of several learned societies. Much material worthy of analysis was secured. Professor Hart resigned as chairman, and Mrs. Allison assumed the chairmanship. The work of gathering, analysing, and reporting such cases will be stepped up, with emphasis not upon the sheer assemblage of cases, but upon the attempt to get natural groupings or clusters of cases that hang together psychologically, and to find reasonable interpretations which will add to our understanding of the dynamics of interpersonal communication through telepathy, clairvoyance, and precognition, together with any fresh suggestions which new types of cases may present. The thought is that just as Tyrrell was able in 1942, through a systematic study, to give a vital new interpretation to spontaneous cases, so by alert attention to cases both old and new, we may go forward to a fresh understanding of their dynamics. It is proposed that the study of spontaneous cases be given additional emphasis and support during 1954. It is my own personal intention to incorporate in a volume on psychical research, some three or four years hence, several chapters on spontaneous cases, so that the gathering and interpretation of such cases is an important part of my own special activity as marked out for the next few years.

We are not getting anywhere near as many spontaneous cases as we could hope for, partly because our members do not realize that we wish them. It is suggested that a note be printed in the April issue of the JOURNAL, and that other methods be used to remind our readers of the importance of gathering such cases. It is also proposed that our members who are actively interested, of whom we know several dozens, might be "co-opted" into the work of our committee on spontaneous cases.

4. Research funds were made available to Dr. Betty Humphrey and Mr. Fraser Nicol for studies of personality in relation to ESP. Part of the material has already been published; the rest will soon be ready.

Medical Section:

As a result of the Utrecht Conference, the drafting of a questionnaire pertaining to telepathic and related incidents occurring in the psychotherapeutic situation to be sent to practicing psychotherapists was further discussed, and the Medical Section has been in touch with colleagues in England and Italy concerning this project.

This year the Medical Section held one major meeting at the New York Academy of Sciences. The purpose of this meeting was to enable those medical men who were interested to hear first-hand, concise reports on the work of the Utrecht Conference. The speakers were Dr. Gardner Murphy, Mrs. L. A. Dale, Dr. Jan Ehrenwald, and Dr. Montague Ullman.

Several meetings in which psi phenomena in relation to the psychoanalytic situation will be discussed are planned for 1954. Physician members of the Society interested in attending these meetings are invited to get in touch with Dr. Ehrenwald, Chairman of the Section, in care of the Society.

GARDNER MURPHY
Chairman, Research Committee

Important Notice to Members

The American Society for Psychical Research is undertaking a survey of experiences usually classified under the terms "telepathy," "clairvoyance," "foreknowledge," "apparitions," etc. Such a survey should add to our understanding of such experiences. It is true that hundreds of these experiences have been studied and published, but what we do *not* know is still far more than we *do* know. We should greatly appreciate your response to our inquiry.

Have you ever had an experience which seemed to you to involve awareness of another person's thought, or of an external situation, or of a future event, which you felt not to be readily explainable through everyday recognized causes? Please describe the experience. If you have had more than one, please use a separate sheet for each experience.

Please answer each of the following questions for each experience listed:

1. Did you inform anyone of this experience before you knew that it corresponded to an external reality? Who was it? What was the date?

2. Did you make a record of the experience (i.e., mentioning it in a letter or diary) before you knew it corresponded to an external reality? If so, please quote from the record, giving its date.

3. Would you be willing to allow these experiences to be published in the *Journal of the American Society for Psychical Research,* on the understanding that your name will not be used? If you are willing to allow us to use your name, please indicate the fact. We shall assume the replying to any response which you send us, and will ask you for further details.

4. If you have any acquaintances who, in your opinion, would be likely to give us reports of any such experiences, please ask them to supply the information and to inform us whether the name may be used.

Kindly send your replies to The American Society for Psychical Research, 880 Fifth Avenue, New York 21, N. Y.

COMMITTEE ON SPONTANEOUS CASES

Reviews

A NEW APPROACH TO PSYCHICAL RESEARCH. By Antony Flew. Pp. 161. C. A. Watts & Co., London, 1953. 10*s* 6*d*.

Mr. Flew has written a book which is "frankly popular," in which "psychical research enthusiasts . . . would find nothing in the accounts of practical research with which they were not already familiar" and at which "my philosophical colleagues . . . would be horrified by the lack of professional subtlety and refinement in the more theoretical passages."

In writing for "laymen," Mr. Flew deals with material which he has classified (reluctantly) into spontaneous phenomena, mental and physical; mediumistic phenomena, mental and physical; and laboratory (experimental methods used) phenomena. The "new approach" to psychical research claimed by Mr. Flew consists in "the combination of a resolute, yet not invincible, skepticism . . . with a constant awareness of language . . ." To the reader the claim to uniqueness lies more with the latter than with the former since the nicely balanced skepticism suggested by Mr. Flew is surely not peculiar to him alone. His concern with the prejudice inherent in the language we use in dealing with, and theorizing from, the material of psychical research, while perhaps not unique, is, in the context of his approach, enlightening and stimulating. As he describes it, much of our difficulty in theorizing involves a language which has developed in the process of dealing with the knowledge of the past and which is, therefore, perhaps not applicable in its old form for use in the interpretation of the facts of modern psychical research. Paradoxes seem to exist, not because there is real contradiction in nature, but because of the way in which we use an inappropriate language of the past in dealing with the new facts.

In surveying the material of psychical research, emphasis has been given in this book to three kinds of phenomena: spontaneous, mediumistic, and experimental. Mr. Flew discusses selected instances of each. A temperate evaluation of his discussion of spontaneous material is that he finds it difficult to authenticate and of doubtful value. He states "The investigation of spontaneous cases may act as a stimulus and provide suggestions: as it already has done. But the future lies . . . in controlled experiments."

In assaying mediumistic material, Mr. Flew feels that it requires us to "postulate some paranormal factor." This, he says, does not mean that the paranormal factor "is the activity of the disembodied 'spirits of the dead.'"

The remaining portions of the book deal with the question of survival, the experimental approach to psi as typified by the well-known ESP researches with cards, a consideration of the theoretical implications of the psi data, an examination of Carington's "psychon-system" theory, and the Thouless-Wiesner "Shin-theory" of psi. In two appendices he reviews critically two books: *An Adventure*, by the Misses Moberly and Jourdain, and Dunne's *An Experiment with Time*.

Perhaps the particular flavor of Mr. Flew's philosophical approach is best typified by his reaction to some of Dr. Rhine's writings and by his way of reconciling psi with present-day scientific principles. In discussing Dr. Rhine's viewpoint, he indicates that the connotations which the word "mind" (and other words) evoke create the mysteries which Rhine then tries to deal with by rejecting a "physical" interpretation. The author says that what we need "is a new terminology which does not imply more than we want to imply, which is theoretically neutral, and which is not gratuitously provocative of philosophical perplexity." As regards the impact of psi on science, his is a policy of live-and-let-live. Psi is an "untidy anomaly" but only a "set of very weak effects." Our natural laws are valuable, they have been justified a thousand times and can continue to serve, although they may have to be revised because of the existence of psi phenomena.

Mr. Flew is aware of the impression that his concentration on a "pure" language might create. He describes and defends his approach in the following colorful passage: "One final point. Throughout this book the treatment of theoretical questions may perhaps have made our approach to psychical research disappointingly negative and unexciting. Negative perhaps. But unexciting? Surely not. For—as Rhine put it in an expression of his own passionate empiricism—'there is ahead of us the adventure of finding out.'"

An evaluation of the book is not difficult. It is interesting, stimulating, and readable. It is not necessary that one agree with the entirety of Mr. Flew's presentation to find it provocative. For example, some readers may find his treatment of the PK work to be both cavalier and psychologically naive. His "logic of language" approach in the discussion of theoretical viewpoints will not be easy reading for all laymen. His evaluation of the material of psychical research is characterized by the shortcomings that must characterize all discussions that seek to deal with enormous masses of material within the compass of a short book. One is impressed, however, with the brand of "resolute skepticism" generally displayed. It is true that the biased American reviewer may see in Mr. Flew's writing some evidence of the biased British observer. Employing Mr. Flew's

favorite device, the reviewer offers the following "Irishism" relative to the author's approach to the evidence for psi: Yea or nay—It is yea only because Flew has found his Soal.

J. L. WOODRUFF

The City College of New York

Apparitions Reissued

The Seventh Myers Memorial Lecture, *Apparitions*, by the late G. N. M. Tyrrell, first published by the Society for Psychical Research (London) in 1943 and long out of print, has been reissued by Gerald Duckworth & Co. Ltd. (London). This new edition of an outstanding contribution to psychical research will be welcomed by many of our members who have been unable to obtain a copy. An Appendix, giving a complete list of the sixty-one principal cases cited with sources, under Tyrrell's subject-headings, and an Index have been added by the editor, Mr. Edward Osborn, a member of the Council of the S.P.R.

The new edition has an illuminating Preface by Professor H. H. Price, of the University of Oxford, who ventures the guess that *Apparitions* will some day have a place among the classics of psychical research. Professor Price considers *Apparitions* as probably the best of all Tyrrell's writings.

Professor Gardner Murphy regards *Apparitions* as an amazingly close-thought, brilliant, integrated, all-round consideration of the problem. "If you really want some exciting, serious reading on psychical research; if you really want something that will make you think and will give you lots of live, interesting, and well-authenticated cases, I can not urge upon you anything more important than Mr. Tyrrell's book *Apparitions*."[1]

Members who wish to order a copy of *Apparitions* may do so through the secretary of this Society. The cost of the book will be about $1.75 in American currency.

[1] Murphy, G., "The Importance of Spontaneous Cases," JOURNAL A.S.P.R., Vol. XLVII, 1953, p. 98.

HISTORY OF THE SOCIETY

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

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

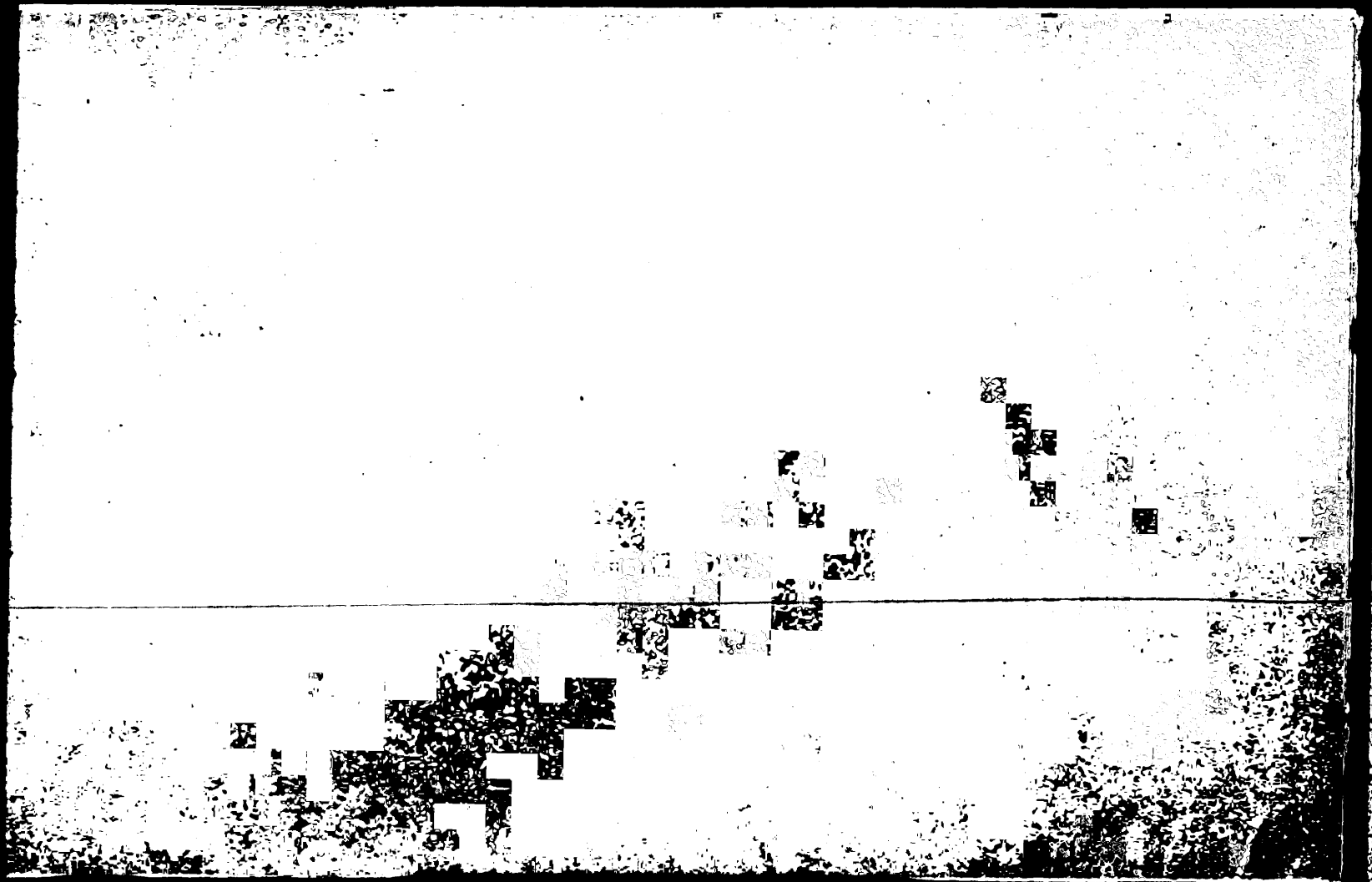
THE ENDOWMENT

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

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

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 psychotherapeutics, 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."



THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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

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

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

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

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

MEMBERSHIP IN THE SOCIETY

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

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

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IMPORTANT NOTICE TO MEMBERS

The Rooms of the Society will be closed during the month of August.

CONTENTS

International Collaboration in Psychical Research: Some Reflections on the Utrecht Conference[1]

GARDNER MURPHY

It is always a privilege to be with you and to share our interest in psychical research, in terms of questions to which no one has the answer, and problems towards which we all turn, as perhaps offering us something deeper about our understanding of our own meaning and place in the world. I am not going to attempt any technical consideration of the types of papers presented, or the current materials being exchanged by groups all over the world concerned with the psychic phenomena. Rather, I want to direct your attention to certain perennial problems about understanding and misunderstanding which human beings always face, for they deeply concern our ability to make not just American progress, but human progress.

It is a period of intense nationalism, frequently rabid nationalism, a period in which it is easy to be proud of our local achievements, easy to forget that what human beings have in common is so infinitely more important than the respects in which they differ, whether biologically or culturally or historically. It is well to remember that these

[1] This paper is transcribed from a tape recording of a talk by Dr. Murphy to the members of the Society on February 26, 1954.

problems of psychical research take different forms, because of different cultural or historical conditions, but they are essentially human, and universally human problems. And if there are failures of communication between the French, German, British, Swiss, American, psychical researchers, this is due to the limitations, the blind spots, prejudices, of one group or another and not, so far as we know, because the phenomena are basically different.

I thought it might be worth our while to spend a few minutes first this evening on the historical background of the psychical research developments which have taken place in different parts of the world, and lead up to the setting in which last summer's conference was held, with all its fascinating and tantalizing exhibits of international understanding and misunderstanding.

At first I'd like to remind you, as Andrew Lang, for example, pointed out in *The Making of Religion,* of the almost universal belief that we can catch a thought from a distant person, the belief that we can see what transpires leagues away from us, or what lies even in the future; the belief that in the dream we make contact with those long since deceased; the belief that into the body of a person in a sleeping or dazed condition, a discarnate entity may enter, carrying on communication with the living. These are not local inventions of Western culture. Wherever man is man, this way of interpreting nature—the phantasms, the finding of water or precious metals under the soil, the special devices for looking in a pool and seeing the future—these, whatever we may think of their ultimate meaning, are common human experiences. As a matter of fact, in Africa, the Middle East, China, Indonesia, in the ancient Mediterranean world from which we derive our own tradition, these things take on essentially the same form.

You find, for example, in Aristotle, a discussion of precognitive dreams which is essentially in the spirit of Saltmarsh's discussion of precognitive phenomena a few years ago.[2] Not as good a discussion; but in its spirit concerned with the same gnawing uncertainties and the same effort to keep the mind open in the face of that which challenges basic belief. Then there is Cicero's well-known essay on divination. Many writings of the so-called Silver Latin Period, of the first century of the Christian Era or shortly thereafter are full of ghost-lore, the story of apparitions, from which of course the Western ghost-lore has largely been elaborated.

During the Dark Ages, of course, a good deal of this was thrust to one side as the work of the Devil and not given much scholarly

[2] H. F. Saltmarsh, "Report on Cases of Apparent Precognition," *Proc.* S.P.R., Vol. XLII, 1934, pp. 49-103.

consideration, but there are surprising efforts at scientific understanding.

A few years ago, the Shakespeare Society brought out a very extraordinary study of medieval supernaturalism which I think is worth our looking at for a minute. In 1573, a Swiss theologian and philosopher named Lavater—not to be confused with another Lavater who is a physiognomist—brought out a book with the title of *Ghosts and Spirits Walking by Night,* one of the most extraordinary documents you'll ever see. The problem which Lavater confronts is this: A Protestant theologian can no longer believe that spirits may occasionally come from purgatory (as the Catholic theologian had been inclined to believe), since purgatory had been given up. He therefore confronts the question: how could the Deity allow a spirit to come from Heaven, to appear to the living, or how could a spirit escape Hell? And here you have the problem on your hands: how are we to interpret phantasms of the deceased, of which many are described by the author and carefully analysed?

Why is the Shakespeare Society interested in this problem? First, because Shakespeare had an uncanny capacity to take hold of the reality of the phenomena which we call apparitions. In *Macbeth,* he gives us what we might call an ordinary normal hallucination, in which Macbeth says, "Is this a dagger which I see before me?" The dagger, you remember, disappears; "I have thee not." Then a little later on in the play, Banquo's ghost appears, so different from the dagger, so solemn, so real, that there are even stage directions for it: "enter ghost." And after the horrible spectre has been stared at, suddenly, "exit ghost." It has sharp edges, so to speak—the ghost comes and the ghost goes—but this is not true of the phantasm of the dagger.

The Shakespeare Society is interested, then, in what we might call the first efforts at scientific psychical research, at least in a careful description showing the difference between a paranormal experience and an ordinary hallucination. But there is another reason, which lies in the fact that Shakespeare is familiar with the folklore which had come to be available to the playwright of the period. And in a beautiful introduction to Lavater, the scholars of the Shakespeare Society point out that the rough soldier's point of view, the gentleman's point of view, and the scholar's point of view, as represented by the three interlocutors there, as the ghost of Hamlet's father is being described, give us three points of view as to the interpretation of the paranormal, which were considered in Shakespeare's day. If you think that there are many inconsistencies in *Hamlet,* you're right if you mean that the rough soldier, the gentleman, and the philosopher have three different interpretations of the ghost. If you read Lavater, you realize that Shakespeare is giving us three conceptions of a

ghost, what we might call the Gurney,[3] the Myers,[4] and the Tyrrell[5] apparition theory of this period—not because English ghosts were different from Swiss ghosts, for the phenomena are the same, but because the tides of doctrine were moving and needed fresh assessment.

During the eighteenth century, psychical research took on almost a modern form. You probably all read, at one time or another, Benjamin Franklin's autobiography. I wonder if you remember some of the episodes having to do with *Poor Richard's Almanac*. He doesn't tell quite the whole story in his autobiography. He had a competitor whom he wanted to put out of business. The said competitor was very solemn and correct in all his opinions. So Franklin decided that the thing to do would be to report the death of his competitor, T. Leeds. And he describes, in *Poor Richard*, how as he lay asleep over his desk, his hand had written a message from T. Leeds announcing the latter's death. The spirit of T. Leeds had entered, he says, through his right nostril, and made its way to the cerebral centers controlling the hand, had announced his own demise and had bequeathed to poor Richard all his, we would say, "good will," all the rights in his business. In other words, he was requesting the readers of his own almanac to go forthwith and purchase *Poor Richard's Almanac*. The unfortunate Mr. Leeds was very insistent during the next few years that he was still alive, so cogently had Franklin put across the story.

Now, when we date modern spiritualism from the Hydesville rappings of 1848, we may forget that the entire system of attitudes and beliefs had come right down from preliterate society, through the Greek and Roman world. As Lewis Spence, the editor of the *Encyclopedia of Occultism*, pointed out, the great problem is not where a belief began, but what the germs of truth are. The problem of psychical research is not to debunk something by saying that it happened two thousand years ago, but to find out the historical context in the universality of the reports, and then do one's level best to see whether one can work out a reasonable interpretation.

Another eighteenth-century psychical researcher is Swedenborg. Here we see again that the phenomena are not local to the modern period or to one country. The important thing about the Hydesville rappings, of course, was that the spiritualist movement as a religious

[3] E. Gurney, F. W. H. Myers, and F. Podmore, *Phantasms of the Living*, Trübner & Co., London, Vol. II, 1886, Ch. XVIII.

[4] F. W. H. Myers, "Note by Mr. Myers on a Suggested Mode of Psychical Interaction," *Phantasms of the Living*, Vol. II, 1886, pp. 277-316.

[5] G. N. M. Tyrrell, *Apparitions*, S.P.R. (London), 1943, pp. 58-82; Revised edition, Gerald Duckworth & Co., Ltd. (London), 1953, pp. 83-115. (The first edition is out of print; in the revised edition Mr. Tyrrell outlines and discusses the Gurney and Myers theories on pp. 42-48.)

faith became established thereby; and it was, of course, the standardization of trance-mediumship which made possible the phenomena of Mrs. Piper, for example. It attracted the excited attention of American and British observers, who from about 1882 onwards, particularly as a result of William James' exciting accounts of sittings of 1885 and 1886, I believe, led on into the first elaborate systematic studies, to be followed by those of Dr. Hodgson and Professor Hyslop, and others, concerned with the question of authentication of messages purporting to come from the deceased. During this period, of course, the university interest was growing until finally a Society for Psychical Research had been founded in London in 1882. A branch of that Society was established here, which as you probably know, later disappeared, and after a period was replaced by a completely independent American Society.

Now you will notice, I think, that I did something a little bizarre in the last few sentences. I was describing common and universal human experiences. I was laboring the point that these phenomena do not belong to any one region or culture. Yet, I had to point out, if I were to be honest at all, that the development of a scientific effort as such came mainly in the English-speaking world. Now, the reasons are not very difficult to define, and I hope will become plain as we move on. If I tell you, for example, that almost half the people that went to the Utrecht conference came from the English-speaking world, you won't be surprised. And if I tell you that parapsychology, or psychical research, takes quite different forms in different national groups, I think you will be able to find a place for this fact. One very obvious reason for American interest is the fact that this was a land of new religions.

For some years Horace Friess, Irwin Edman, and Herbert Schneider, in the philosophy department at Columbia, carried out a series of studies of early American religious movements: the story of the Latter Day Saints; the story of Christian Science; of Spiritualism; the peculiar development of the Swedenborgian movement centered at Bryn Athyn, Pennsylvania. There are about a dozen distinctive American religious movements, some of them quite large, which owe their existence to special traditions prevailing in the United States, the frontier, the rapid loss of contact with the past, the psychology of the frontiersmen. The situation is quite different from that of historically-rooted people, such as a Catholic country where the Catholic church has been indigenous for hundreds, or indeed for two thousand years. The arrival of newcomers in a vast open land gives rise to religious attitudes quite different from those of a stable people. American spiritualism was to a very considerable degree an expression of "pioneering" and "development." It wasn't

in Utah or Nevada that it was formulated, but it represented a sort of emancipation attitude, just as the frontier attitude had led to similar movements in other countries.

A second factor to be stressed in relation to national differences is the difference in the university systems. I'd like to remind you, for example, of the enormous pre-eminence of the French for centuries; the symbolic meaning of the University of Paris, and the centering of French life and thought in a metropolitan university situation. How very different this is from the twenty-two German universities scattered all over the German world. And think of the scattered Swiss and Austrian universities in the same way. Likewise if you think of Oxford and Cambridge in England, and Aberdeen and Edinburgh in Scotland, and the newer universities scattered over Great Britain, and the universities of Australia and New Zealand, this will present a great contrast to the tremendous concentration of the intellectual effort of French civilization in the city of Paris. Think of what it means to study at the Sorbonne; think what it means to be a lecturer at the Collège de France. There is no such centralization of intellectual life to be found anywhere else in the world.

Now, in what particular subjects was there a "centralization"? It is generally agreed that the enormous predominance of the French, the pre-eminence of their leadership during the great eighteenth-century period of the encyclopedists, and so on, was organized around the exact sciences. The idea of mathematics, the idea of the exactitude to be pursued in physics and chemistry, was of course related to the analytical geometry of Descartes, the astronomy of Laplace, the developments in optics and electromagnetism during the French Revolution and the Age of Napoleon. Textbooks in Germany, for example, were just translations of French textbooks, and it was from the French that the great science of chemistry, which later became pre-eminently German, was first borrowed. This means, you see, that science had to be physical in character, and mathematical in technique, to be a science. And the French word *science* cannot be translated by the English word science, much less can it be translated *Wissenschaft*, the German word, because of the different overtones. The word *science* has in the French a sense of exactness which is not present as we speak of the "social sciences," for the latter would be a contradiction in terms. And of course, the Germans with their attempt to speak of *Geisteswissenschaft*, or the sciences of the spirit, are a long way from the French conception.

You will find expressions of all this in psychical research today. You will find, for example, an enormous emphasis upon physical and physicalist ways of thinking. You can hardly talk five minutes

with a typical French investigator about phenomena of clairvoyance or telepathy, or precognition, without encountering a wave theory—a wave theory which may be very abstract and mathematical, or a very simple and practical conception, as in the problem of the process of divining or working with a stick to pick up subterranean influences. The first question that the Englishman or the American wants to raise usually is about certain elementary experimental controls. But these problems to the French are in the first instance ancillary to the question: "Is this part of an exact science?" All through the labors which began even before the founding of the S.P.R.—think of the work of Richet, Pierre and Paul Janet—you will find it the physicalistic, the physiological approach, which was so heavily emphasized in France. And almost all the French psychologists too, were medical men.

Another striking difference that brings this out: it was through the biological sciences that psychology was to be understood. The situation has remained so to this day, a situation seldom encountered in the German and the British traditions. Psychical research for the French can hardly involve, for example, the simple and naive traffic with phantasms, let us say. We find as a matter of course, in the pioneering efforts of the American, a more eclectic spirit, a less systematic, more grubby, "nosy" operation of just picking up facts here and there, without bothering whether they are measurable or belong to the exact sciences. This characterizes the English-speaking world. The word *physical* and their word *medical* are of course not identical, but I think I can say that French psychical research tends in general to be both physicalist and medical in its approach. For historical reasons which I have tried to point out (in terms of the concentration of the French life in one great intellectual center and the captivation of this one great center by a mathematical and physicalist way of thinking) it could not be otherwise. Of course nothing could be as simple as what I am saying. I'm exaggerating these differences; there are always exceptions that you will be able to recall.

Now, what about the German-speaking world? Well, of course, the German university world, in the first place, is decentralized, partly because Germany was not a state. After the deterioration of the Holy Roman Empire, which contained most of what we think of as Germany and a great deal more, it is not surprising to find many different dialects; many different local points of view, represented in many different German, and, for that matter, Austrian universities. During the eighteenth century the Germans developed in their universities the conception of science represented in the word *Wissenschaft*, which means essentially "systematic thinking." Not necessarily

physical thinking, and not necessarily mathematical thinking, but any kind of systematic thinking is science. For example, Biblical criticism, or the theory of beauty as you would use it in aesthetics—the theory of what makes a good picture, or the theory of what a good composition or a good form in music may be—these are all questions which can be pursued in a scholarly and critical way. Psychical questions are not mathematical questions. It is not surprising, I think, to find that among the modern representatives of psychical research in Germany, you find many who are concerned with being systematic, being scholarly, interested in a great deal of detail in regard to the psychological operations that are involved, let us say, in a paranormal process, and concerned with the philosophy of the organism. I suppose anybody would say that Hans Driesch was the greatest German psychical researcher. We all know that Hans Driesch was a proponent of a special philosophy of the living organism. Now in spite of this, psychical research cannot be regarded as a mere pedestrian search for local facts here and there, looking around under every stone to see if an occurrence happened to be as reported.

Well, in the English-speaking world this is the dominant approach. This again is to be understood historically. The British university system never involved any such rigorous or systematic approach as the German approach, nor did it ever involve any such physicalist approach as the French approach. As a matter of fact, if you will forgive a little exaggeration, the mud was so bad in Britain, and the roads so impassable, that anything like close interchange between different parts, say between Aberdeen and Oxford, would have been more or less unthinkable anyhow. And the Scotsman went to Paris to get his education rather than face having to study in England. And when British education actually took on modern form, it was more eclectic, ready to investigate anything, willing to pry into anything. There was no special advantage in being physical or mathematical. I don't think it's accidental that the British attitude in psychical research is that everything is worth investigating, and that nothing should be believed until it is nailed down. This attitude, which you think of as characterizing Henry Sidgwick, Edmund Gurney, Frank Podmore, and many of the great leaders, this attitude that there are more things in heaven and earth than are dreamt of, and that all sorts of queer reports may turn out to be true, this eclectic, essentially non-systematic, and non-physicalist way of approaching the world, seemed normal and right to thoughtful British minds. I am quite sure that Henry Sidgwick, as a philosopher, did not feel apologetic for the chaotic nature of the facts that were unearthed by Gurney, Podmore, and Myers, just as I am quite sure

that a self-respecting German philosopher would have been shocked by the confused and fragmentary nature of the data.

Now if I have said this much about the French, German, and particularly the British efforts, I might add that the United States showed in its own psychical research its adherence to the English-speaking tradition, in the obvious sense that men like Hodgson—an Australian, British by adoption, and then American by secondary adoption—and Hyslop, who was intensely American, gave primary attention to the data available in the English language. There was, moreover, a pioneering spirit which William James brought out very clearly. Perhaps because we were a nation of pioneers, we were willing to look into things which a more stable civilization might ignore.

And then, all in due course, the same thing that happened in psychology fifty years ago began to happen in psychical research twenty years ago, namely, the tremendous movement towards experimentalism and towards statistics. You know, when Cattell studied with Wundt at Leipzig in the 80's, the comment that Wundt made on Cattell's careful experiments (24,000 observations of the speed of reacting with the fingers), Wundt's comment was *ganz Amerikanisch!* It *would* take an American to gather all these data! In this same decade, by contrast, William James said, referring to Germany, of course, that the "brass instrument psychology" could not have developed "in a nation whose inhabitants could be bored." It is interesting to see that each nation was making the same essential comment on the other; each country was accusing the other of unlimited pedantic attention to detail. But he laughs best who laughs last, and the ultimate answer is that we outdid the Germans, by far, in our attention to detail in the development of the experimental techniques and ultimately in the development of the statistical devices. And if you think that there is something perverse that led a forestry research man (J. B. Rhine) in the Boyce-Thompson Institute in Yonkers, to go to work with McDougall in Durham, North Carolina, to do research on clairvoyance and telepathy, I think you overlooked the fact that it was fully American, *ganz Amerikanisch* to do this. That is to say we were ready for a kind of intensity, depth, and range in experimental detail; piling up dozens and dozens of experiments and subjecting everything to statistical analysis which would never have occurred to anybody else before.

Now, of course, as soon as this had been done, there was a repercussion, particularly in Britain. And there have now been in many countries of Europe developments in experimental and statistical technique in the study of clairvoyance and telepathy, which are largely expressions of the new interest developed in this country—partly, of

course, by investigators at Harvard, like Troland and Estabrooks, but very largely under the influence of J. B. Rhine.

Well now, if you will just bear in mind that I have deliberately overdramatized and exaggerated some of these things, you will go ahead and do your own thinking about cultural diversities. I think you will realize that it is very natural to find difficulties of communication, about which I want to say some things now, in connection with the series of international congresses of psychical research which have been held.

Right after the First World War, Carl Vett, a Dane, organized an international committee which actually was able to set up an International Congress of Psychical Research in Copenhagen in 1921. A second one was held in Warsaw in 1923, and a series of others followed along. These were quite international in spirit, and some quite good papers were presented. There were a few Americans, and a few Asians, but almost all the people were Europeans, and with continental Europeans dominating the English-speaking group. These conferences showed that there was deep interest; they also showed that problems of communication were very difficult. I went to the Warsaw conference, in which gross failures of communication were obvious. People held very different points of view, and could hardly bear to listen to views alien to their own belief, and the publications which followed from these were quite chaotic. For example, a Dutch investigation from the University of Groningen, one of the most brilliant things ever done in psychical research, was published almost side by side with very poorly controlled attempts to study mediumistic phenomena, offered as if they had been investigated with the same acumen as the telepathic studies. There was no committee which could sit and sift. That may have been the primary reason, at any rate, it was *one* reason why after a series of these conferences, it was felt last year that definite standards should be set up for a different kind of conference. Through the generosity and thoughtfulness of Mrs. Eileen J. Garrett, and the extraordinarily able executive work of Dr. Michel Pobers, the Parapsychology Foundation succeeded in getting an international committee organized, a committee of fifteen people representing the major efforts of psychical research, and second, actually getting a time table, a travel plan, a series of hotel arrangements, to make people comfortable and give them a chance to spend a week in the delightful Dutch university city of Utrecht where communication should at least be possible.

Now, at this Utrecht conference, which did have a somewhat higher standard, and a somewhat different approach from those earlier congresses organized by Carl Vett, there were nevertheless

some rather prominent problems of communication which ought to be honestly faced. The main reason to talk about these things is always in order to do better, and to learn by our mistakes and improve our communication. I might say a few words about the general organization of the material presented.

We organized as an executive committee, with its program committee. One of the series of panels had to do with quantitative work. This included work in telepathy and clairvoyance, precognition, and psychokinesis (movement of objects through unknown physical agencies) — all the quantitative experiments. The second group dealt with qualitative problems and spontaneous cases. This would include parallel dreams, precognitive hunches, and the great bulk of the survival evidence coming from automatic writing, mediumistic utterances, and so on—although I might add that not very much on the survival problem was really contributed at this meeting. A third group of papers focused on depth psychology or psychoanalytic interpretations, which in point of fact necessarily dealt mostly with spontaneous, not experimentally controlled, cases of paranormal exchange between doctor and patient, or patient and someone else. These first three groups having been held in parallel sessions, there were also some plenary sessions in which the "personality of the sensitive," or specially gifted person, was considered.

Now the first thing to notice was that there was some stratification by language group and by nationality. That is to say, people from certain countries tended to go to certain kinds of meetings. You could be perfectly sure, for example, that the French and the Dutch would turn up in large numbers at discussions of spontaneous and qualitative phenomena; you could be perfectly sure that a large proportion of the English-speaking group would turn out for the quantitative sessions.

Now what will this mean as far as international understanding is concerned? Of course you can have head-phones, à la United Nations; you can have a marvelous three-language communication system; then you look around and find at times that almost nobody is using head-phones, and you begin to wonder. It isn't that the English-speaking people are so perfectly versed in French and German that they don't have to have any head-phones. You begin to wonder if there are other things involved. And before long, you begin to realize that you have mostly English-speaking people talking to English-speaking people at this particular meeting. This is again a little exaggeration, and please forgive it. But what you discover is that there is a polarization of each group around the national interests that characterize that group. Indeed the educational value of the internationalist approach often came out over the coffee cups

(either at breakfast or 11 P.M.), better than during the panels. Some of that was good communication. I must admit that even here, even at breakfast, and even at the late evening parties, people got together by language. I don't think that this was true of English-speaking people just because their French or German was rusty—or their English was rusty, if they were French—but because they didn't really feel as much at home talking about problems that were organized around a different axis. I know that I tried sitting and talking with my very dear old friend, René Warcollier, and found that the problems that he wanted to discuss were quite different from the problems that I wanted to discuss. This is not solely a language barrier. This was a deeper emotional differentiation, and the things that seemed real to him were not the same things that seemed real to me. And I don't think that it does any good to begin waving flags and saying that we are further advanced and that we know more here than elsewhere. We may be further advanced in some directions, surely. I think that there are deep cultural and national differentiations which we found at this conference that were not effectively bridged even by Dr. Pobers' brilliant executive skill.

You notice moreover, that the way in which the language and cultural barriers operate is often a crystallization around certain names of great leaders. There are a few great names, for example, that every Scandinavian, whether he is Danish or Swedish or Norwegian or Icelandic, knows. Maybe some of the Germans would have heard of these leaders; the British, the French, and the Americans might not know about them at all. And people don't sit down easily and start a conversation about things that are very important to one person, and are completely unknown to the other. I have had many very frustrating experiences of this sort because I used to assume as a matter of course, that if I quoted from F. W. H. Myers, everybody would know what I was talking about. You can't do this. There isn't any one person in psychical research that all psychical researchers have read—not Richet, not Geley, not William James, not Driesch. There isn't any one name that brings up to all psychical researchers a systematic pattern of findings or ideas.

Now we made our efforts, and we learned something. We found that we Americans could learn a lot from English and Scottish investigators and philosophers, and I think that they learned something from us. I think I saw *some* intercommunication, for example, in the psychoanalytic group, between the Italian, the Swiss, the Austrian, the German, and the American observers, partly because psychoanalysis is a really international system of thinking today, and partly because the literature of psychoanalysis is largely in either the German or English, and qualified people read these languages.

But where we really needed communication the most, I thought, was in the study of spontaneous cases. Spontaneous cases of apparitions, precognitive dreams, hauntings, and so on, are known to everybody. But we signally failed. It seems to me that we failed because we didn't know the literature. I think that Professor Ducasse would bear me out. He had made an elaborate study of some of the reports in other linguistic and cultural traditions. The collections of spontaneous cases that every French reader knows about are unknown to the English-speaking people. My friend René Warcollier, although he plowed through the Gurney, Myers and Podmore *Phantasms of the Living,* is not oriented in the techniques, the criticisms, the ways of thinking which characterize the students of spontaneous cases in the English-speaking world. And I think that the German group is even further from both the French and the British than the French and the British are from each other. In other words, even where the phenomena are the same, we have to solve the problem of international cooperation because culturally we are limited. We have the specially colored glasses which are issued in childhood to the children of each cultural group.

I think probably the most dramatic exception to all this is in the case of the Dutch. It is not accidental that we went to the Netherlands. It is not accidental that the Dutch learn four languages as a matter of course. If you could have faced my situation when the mayor of Utrecht addressed us in flawless English and French and German and Dutch—not translations of one master document, but each with an appropriate message beamed to the particular group—and I was expected to say something relevant to the four systems of remarks which had been made in the four respective languages, having understood part of the German, part of the French, and none of the Dutch—you would have realized what a job it is for anybody to keep up with a Dutchman! And I felt more or less at the end that if I could summarize my feelings in the phrase, "you can't beat the Dutch," I could put the thing better than I could in any standard English. Because the Dutch *do* have to think interlinguistically and interculturally in order to exist. They have to be able to keep the ocean from their doors, and they have to be able somehow to reach out over the waves, wherever there are people. And I had the feeling that maybe by founding a little tiny international center in Utrecht, the Parapsychology Foundation might be wise. They will not, of course, try to dominate psychical research; but it is a symbol of some sort of internationalism towards which we must reach out.

Perhaps these remarks will also have a little bit of value with reference to the problem of the next steps to be taken. There is going

to be a conference in France this April of about twenty philosophers. I mentioned briefly the fact that philosophical interest might be strong with the Germans. Actually it runs deep today, apparently with the Scottish group, too. There were two vivid young philosophers from Scotland with us. There were several English philosophers also. The Swiss and the French also were in the picture. This conference is to try to determine whether concepts of time, and space, and person, ways of making contact with the environment by channels other than those understood by modern physics may help somehow in the research; that is, to get beyond this American feeling that it's only facts that count, perhaps encouraging some sort of integrated thinking about meanings. Maybe that will accomplish something, particularly as it's planned by the professional group of philosophers. I hope Professor Ducasse will tell us something about it.

And then there is a meeting of biologists planned, including especially physiologists. We had a Heidelberg physiologist with us who plans to help organize such a meeting at Heidelberg. This may perhaps include psychologists, medical men, and others.

And then of course there is an effort being started to inquire into the problem of unorthodox healing. There will be an international committee to study such healings. And then of course, I hope, there will be a full-dress committee meeting to investigate methods of gathering and authenticating spontaneous cases, in which the English-speaking group is to play a large part.

Now you see, even if we didn't learn to communicate with the French, and the Germans, and the Italians, and the Scandinavians, at any rate we Americans got a lot by our contact with the British. I think it is too bad to settle for such a limited objective. I think it is too bad that we didn't learn a lot more from the continental psychical researchers. I think that I could say we earned an A on our inter-speaking English contacts, and we earned about a C minus on our other contacts. Well, these meetings that are to be held, on the basis of special areas of inquiry—the philosophical meeting, the physiological meeting, the spontaneous cases meeting—should carry us further; having a little international center at Utrecht will likewise carry us further. Probably getting medical men interested, in one way or another, since in many respects they have to think internationally, may be in the long run the most important thing.

Certainly creating an international public opinion is of some importance that also has helped to some extent. On the last day of the conference we gave out releases to the scientific magazines, and to the press, and these were adapted to the various national audiences. These reports to the world on this conference stirred up quite a lot

of interest, and I think succeeded in creating the feeling that psychical research is serious and not silly; profound and not superficial; international and not local; permanent and not ephemeral. I think, in other words, that the Utrecht meeting did something to stabilize and to give a feeling of dignity to the effort. And that is worth while even if we didn't earn an A plus on all matters.

I believe that ultimately these issues are going to depend to a large degree on public opinion, in the sense that the people who understand psychical research will realize its difficulties, will realize the enormous frustrations, confusions, and humiliations that are involved in the daily work, the enormous satisfactions of making a little gain here and there, the enormous need for long-range perspective. The Utrecht conference did to some degree help to consolidate the sense of a permanent, universally human, deeply probing effort to understand ourselves in relation to this baffling cosmos which we don't understand.

What we ultimately need, if we are to get ahead in psychical research, is a determined public, not afraid, not confused, not easily pushed aside by scorn or intolerance, determined to see to it that funds will be found, that investigators will be trained, that the work will be done which will make it possible for us to understand the meaning of human personality and our place in the universe of these phenomena which are today so challenging, the answers to which we will obtain only if we think in long-range terms and in international terms.

The Mystical and the Paranormal

C. T. K. CHARI

Professor Gardner Murphy's reflections in his John William Graham Lecture on Psychical Research[1] emphasize the need for a deeper study of the relations between the mystical and the paranormal generally. He has opined that although the mystical and the paranormal are probably both ways of reaching out when ordinary sensory channels of communication are not available, they seem to be different ways of reacting to the situation. I have urged in various contexts that the mystical and the paranormal may be far more subtly interwoven than is ordinarily realized[2] and that, in speculation on the implications of psychical research, the wider perspectives hinted at in mystical philosophies may have to be kept in view.[3] This paper is little more than an attempt to glance at one or two aspects of Eastern mysticism, including here the mysticism of the Eastern Church.

I

A few words about Indian Yoga at the outset. It is well known that the classical text of *Raja Yoga*, Patanjali's *Yoga-Sutras*, specifically mentions some supernormal powers (*siddhis*) which are supposed to be the off-shoot of arduous physical and mental disciplines. Dr. B. L. Atreya of the Benares Hindu University has recently listed the alleged yogic powers which, in his opinion, are well worthy of investigation from the standpoint of modern psychical research.[4] In the popular occult literature of India,[5] the supernormal powers are ascribed to the release of a hidden energy: the coiled-up *Kundalini Sakti*. Notwithstanding the traditional lore, I find myself doubting whether there is a regular "practice curve" or "learning curve" for the genuinely telepathic and clairvoyant yogic powers.

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[1] Gardner Murphy, "The Natural, the Mystical, and the Paranormal," JOURNAL A.S.P.R., Vol. XLVI, October, 1952, pp. 125-152.

[2] C. T. K. Chari, "The Psychic Veil of the Self," *The Aryan Path* (published by the "Arya Sangha," Bombay 6, India), Vol. XXI, October, 1950, pp. 440-442, and "Russian and Indian Mysticism in East-West Synthesis," *Philosophy East and West* (published by the University of Hawaii, Hawaii, U.S.A.), Vol. II, October, 1952.

[3] C. T. K. Chari, "Psychical Research, Philosophy and Religion," *Prabuddha Bharata* or "Awakened India" (published by the Advaita Ashrama, Calcutta 13, India), Vol. LV, November, 1950, pp. 447-452, and "Psychical Research and Philosophy," *Philosophy*, Vol. XXVIII, January, 1953.

[4] B. L. Atreya, *Proceedings of the Twenty-Sixth Indian Philosophical Congress*, Poona, 1951, pp. 55-64, and *An Introduction to Parapsychology*, Kumar Publications, Benares, 1952.

[5] Swami Narayanananda, *The Mysteries of Man, Mind and Mind-Functions*, N. K. Prasad & Co., Rishikesh, U. P., India, 1951.

A boy in his teens, whose alleged supernormal powers I am attempting to investigate, is intensely religious, but he has not undergone the rigorous disciplines recommended in *Raja Yoga*. I am inclined to agree with Bozzano[6] that the proportion of persons with marked supernormal powers in the total population is probably not greater in India than elsewhere in the world. Paramhansa Yogananda's autobiography,[7] published some time ago, is apt to encourage an uncritical tendency to accept the sensational stories about Eastern Adepts.

What has been scientifically demonstrated so far? A case has perhaps been made out for some of the physiological feats of the Indian Yogis though their *modus operandi* remains obscure. Dr. Vasant G. Rele and eight other medical men of repute in Bombay were present when Yogi Deshbandhu offered to demonstrate his power of voluntarily modifying the beats of his heart. Observing him under X-rays, they found that when the apex-beat of the heart became almost inaudible and the organ had contracted to a minimal size, the apex was nearly two-thirds of an inch interior to its normal position. The cardiogram, however, showed that a rhythmic contraction of the heart muscle persisted.[8] Lt. Col. C. H. L. Meyer, M.D. (London), in a note to Dr. Rele's book, gave his opinion that "the physiological facts and laws which he [Dr. Rele] quotes are truthfully and faithfully stated."

Mr. T. Krishnamacharya, Director of the Sri Patanjali Yoga Shala of Mysore, South India, who is training pupils in Madras, furnished me, at my request, with a certified copy of the testimonial given him by Dr. Thérèse Brosse, who formerly lectured at the Sorbonne and to whose researches Professor Murphy has referred in his above-mentioned lecture (p. 131). Dr. Brosse, in her testimonial dated January 23, 1936, says:

> "We wish to record here our indebtedness to Mr. Krishnamacharya for the very kind help he has given us in our research work. We came here to record, with delicate instruments of measure, the action of the will upon the respiratory and circulatory function. Mr. Krishnamacharya submitted himself to the conditions of the experiments and more than satisfied our expectations. In fact, not only has he proved beyond possibility of doubt that both the mechanical and the electrical action of the heart could be modified at will, which the West does not con-

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[6] E. Bozzano, *Discarnate Influence in Human Life*, J. M. Watkins, London, 1937, p. 20.

[7] Paramhansa Yogananda, *Autobiography of a Yogi*, Rider & Co., London, 1949.

[8] V. G. Rele, *The Mysterious Kundalini*, D. B. Taraporevala Sons & Co., Bombay, first edition, 1927, Introduction, Ch. V and Ch. IX.

sider possible, but he has enabled us to lay the foundation for a deeper study of the Yogic states than we foresaw."

This is certainly promising even if repetition of the experiments is considered eminently desirable. Little has been done on the theoretical side. Dr. Rele has put forward the very interesting, though unsubstantiated, suggestion that the techniques of Indian Yoga involve essentially gaining control over the autonomic nervous system. He has identified the *Kundalini* with the right vagus nerve and the Yogic centres or *chakras* with the plexuses of the sympathetic system. For details, I refer the interested reader to Dr. Rele's book (see footnote 8). It seems to me that the *selective* action of the autonomic nervous system may have to be taken into account in studies of Yoga. Psychiatrists are aware that emotion does not necessarily stimulate the autonomic system as a whole. Some patients suffering from an anxiety state get headaches, tachycardia, and sweating, while other patients show dyspeptic symptoms and frequency of micturition.[9] The supposed efficacy of the breathing exercises recommended by Yoga deserves to be examined in relation to recent psychosomatic studies.[10] The clinical picture of the asthmatic as oscillating between an unconscious aggression and an insecurity[11] makes us wonder whether a certain kind of regular breathing may unconsciously serve to restore self-confidence.

The more astounding alleged physiological feats of the Yogi await critical study and discussion. Dr. Atreya, in an interesting article he wrote some years ago, related how a Brahmachari Ramaswarup remained in a state of "suspended animation," without any nourishment, for nearly six months in an underground pit covered with slabs of stone joined with cement.[12] Dr. Atreya stated that he personally inspected the pit two hours before Ramaswarup entered the state of *samadhi* (or unconsciousness) on 25th September, 1941, and stood close to the pit when it was opened on 21st March, 1942. It was noticed, during the latter ceremony, that the clothing on the body had been partly destroyed by white ants some of which had collected on the body also. Unfortunately, Dr. Atreya's account seems to imply that the pit, the cell, and the enclosure round it were not open to public inspection *during the time that Ramaswarup was in the*

[9] N. G. Harris, Editor, *Modern Trends in Psychological Medicine*, Butterworth, London, 1948, Chapter 1, p. 13.

[10] F. Dunbar, *Emotions and Bodily Changes*, Columbia University Press, New York, 1935, Chapter X.

[11] O. Fenichel, *The Psychoanalytic Theory of Neurosis*, Kegan Paul, London, 1946, Chapter XIII, pp. 250-252; Chapter XIV, p. 301 f. and C. H. Rogerson, "Visceral Neuroses," in *Psychology in General Practice*, Alan Moncrieff, Editor, Eyre and Spottiswoode, London, 1945.

[12] B. L. Atreya, "Baffling Scientists: Unique Achievement of a Sannyasin," *The Orient Illustrated Weekly*, April 5, 1942.

"*suspended state*" *of animation*. Dr. Atreya does not say whether any clinical tests or observations were made, as in the case of Deshbandhu. Harry Price's account of a clever piece of showmanship he witnessed in the Austrian capital, involving an automaton dressed in Hindu robes and turban, with the winder concealed in the turban and producing what looked like feeble respiratory movements of the chest, should put us on our guard against over-enthusiastic interpretations.[13] I am not implying for an instant that the case observed by Dr. Atreya can be explained away along these lines. I am only saying that evidential standards in the field have been pretty low. It is desirable that the enquiry should be conducted by a panel of scientists. There has been nothing like a concerted attack on problems. I have urged that *Raja Yoga* calls for a constructive restatement and synthesis with modern science and not merely a traditional interpretation.[14]

II

Turning to the eight supernormal powers (*ashta siddhis*) recognized in classical Yoga, we find that Dr. Rele says: "The explanation of these *ashta siddhis* is beyond the scope of the physiology of the body. A yogi cannot do or achieve these things through the nerve current in his body. . . ." The late Dr. S. Dasgupta, an acknowledged authority on Yoga philosophy, while claiming that he had witnessed some remarkable yogic feats,[15] spoke with great reserve about the paranormal powers (*vibhutis*). He wrote:

> "In connection with *samprajnata samadhi* some miraculous attainments are described which are said to strengthen the faith or belief of the Yogi in the processes of Yoga as the path of salvation . . . No reasons are offered for these attainments."[16]

I am inclined to suppose that the genuinely paranormal powers of the Yogi manifest themselves spontaneously. Like Professor Murphy and Mrs. L. A. Dale, I think that too much has been made of the antithesis between "concentration" and "relaxation" as techniques of releasing ESP;[17] only I would extend the observation to the East. The two most important factors in telepathic percipience are probably, first, the need—sometimes a deep-lying need which encounters "resistance" to its conscious articulation—to make contact with other

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[13] Harry Price, *Leaves from a Psychist's Case-Book*, Gollancz, London, 1933, pp. 336-338.

[14] C. T. K. Chari, "Ancient Indian Depth Psychology and the West," *The Vedanta Kesari* (published by Sri Ramakrishna Math, Madras 4, India), Vol. XXXVII, April, 1951, pp. 450-454.

[15] S. Dasgupta, *Hindu Mysticism*, Open Court, London, 1927.

[16] ——, *Yoga as Philosophy and Religion*, Kegan Paul, London, 1924, p. 156.

[17] Gardner Murphy and L. A. Dale, "Concentration versus Relaxation in Relation to Telepathy," JOURNAL A.S.P.R., Vol. XXXVII, January, 1943, pp. 2-15.

selves, and second, freedom from conscious interferences and distractions. Volition, concentration, and let me add, yogic techniques, probably play a part only in so far as they serve to free the not ordinarily introspectable mental processes. Some persons may find "concentration" a nuisance because it focuses their sensory perceptions. The distinction between "negative psychism" and "positive "psychism" urged by Phoebe D. Payne and Laurence J. Bendit,[18] the negative psychism" (Indian *Hatha Yoga*, the use of drugs, hypnosis, etc.) being supposed to lower the level of consciousness and the "positive psychism" (*Raja Yoga*, certain religious practices, etc.) being supposed to heighten consciousness and power of self-direction, may have to be interpreted in some such context.

Seeming confirmation of the view which I have sketched may be found in the testimony of the Indian Christian Saint of modern times, the Sadhu Sundar Singh whose ecstasies and visions have not yet been profoundly studied by psychologists and psychical researchers. The Sadhu is reported to have said:

> "The state of Ecstasy is not . . . the result of self-hypnotism. I never try to get into it. Nor do I think on the same subject for an hour in order to induce the state as those do who practice Yoga.
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> "Ecstasy is not a disease or a form of hallucination. It is a waking, not a dream state . . . I am inclined to believe that . . . in that state the mental activities are no longer impeded by the material brain."[19]

The study of the Sadhu, a man of irreproachable character and complete integrity, by Canon B. H. Streeter and Dr. A. J. Appasamy indicated that, in the ecstatic state, he was sometimes apparently susceptible to telepathic influences. He claimed that he once saw the phantom of a man with a radiant face. The phantom seemed to speak: "I was in a Leper Asylum which you visited . . . I left that body and entered into this life on February 22, 1908." The Sadhu instantly recognized the man. He added: "Afterwards I verified the facts and found them to be true. He had died on the day and at the place mentioned in the vision . . ."

The Sadhu's anesthesia, while in the ecstatic state, probably served to shut out sensory interferences.

> "Once a friend whom I had told not to disturb me if he found me in Ecstasy came in and found me with eyes wide open, smiling and all but laughing; not knowing I was in Ecstasy he spoke to me, but as I did not hear him, he desisted and told

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[18] P. D. Payne and L. J. Benedit, *This World and That*, Faber and Faber, London, 1950, Chapter III.

[19] B. H. Streeter and A. J. Appasamy, *The Sadhu: A Study in Mysticism and Practical Religion*, Macmillan, London, 1927, Chapter V, pp. 134, 136, 137.

me about it afterwards. On another occasion, I went into Ecstasy under a tree. When I came back to ordinary life, I discovered that I had been stung all over by hornets, so that my body was all swollen, but I had felt nothing" (see footnote 19).

III

Professor Murphy has remarked that the mystical and the paranormal, if they are alternative ways of communicating, might appear together in some people, and in others tend to be mutually exclusive. ". . . trance, possession and ecstacy lead from the normal into a region where the infinite brightness of the Godhead is felt to reveal at once the mystical unity of the Deity with all His creatures, while the paranormal powers at their highest expression lead into uninterrupted communion with all who are embraced in a fellowship of love." But surely this observation about the paranormal would also apply to the loftier forms of Occidental and Oriental mysticism. A peculiar difficulty confronts the psychical researcher here and I am by no means sanguine that future researches will surmount the difficulty. The great mystic is loath to advertise his paranormal powers; he subordinates them to his mission of healing and service. Elsewhere I have referred to the suggestion of the supernormal in the doings of St. Catherine of Siena (1347-1380).[20] Was it precognition of the murder of Queen Joanna that made the Saint write to the Queen: "Do not rest in this dream, but awake in the little time left to you. Do not wait on time, for time will not wait for you"?[21] We can hardly be sure. It might well have been a pious exhortation very natural for a Saint of those days.

I prefer to speak here not of the Saints of bygone ages,[22] but of comparatively more modern mystics. Let me refer to a Russian Saint of the nineteenth century. Classical Russian mysticism was imbued with the ideal of *sobornost*: the fellowship of all the faithful in which each finds the fullest expression of his personality and the completest freedom.[23] The distinguished Russian philosopher, Professor N. O. Lossky,[24] tells us that, on a certain occasion—he unfortunately does not furnish the date—a merchant and a monk, Father Antony, came to see St. Seraphim of Sarov. They were both strangers to the Saint. The latter asked Father Antony to sit down and wait and im-

[20] C. T. K. Chari, see footnote 2.

[21] M. de la Bedoyère, *Catherine, Saint of Siena*, Hollis & Carter, London, 1947, p. 207.

[22] E. Langton, *Supernatural*, Rider & Co., London, 1934.

[23] N. Arseniew, *Mysticism and the Eastern Church*, Student Christian Movement Press, London, 1926 and N. Zernov, *Three Russian Prophets*, Student Christian Movement Press, London, 1944.

[24] N. O. Lossky, *Mystical Intuition*, Russian University, Prague, 1938, pp. 38-40.

mediately began talking to the merchant. Gently he chid him for his vices which he named and counselled him to abandon his ways. When the merchant had gone out, with tears in his eyes, Father Antony pressed the Saint for an explanation of the seeming miracle he had witnessed. After a moment's silence, the Saint said:

> "He came to me, like other people, like yourself, as to a Servant of God; I, sinner Seraphim, think of myself as a sinful servant of God. What the Lord commands me, as His servant to say, that I say to those who ask me for help. The first thought that appears in my mind I regard as a sign from God and speak without knowing what is in my companion's mind. I only believe that this is what the Will of God directs me to say for his benefit. Sometimes it happens that people tell me something and, without committing it to the Will of God, I put it to my own reason, imagining that it is possible to decide something by my own intelligence—in these cases there always are mistakes."

The spontaneity of the "Sign from God" is also characteristic of ESP. Assuming that there was a paranormal factor at work in St. Seraphim, it seems to have contributed to mysticism of no mean order. Professor Lossky also recounts an incident to show that Father Nectary, the last Elder of the Optin Monastery, had the gift of knowing the contents of letters without opening and reading them and could apparently tell the future of those with whom the letter-writers had come into intimate contact, all this without seeming to rely on ordinary channels of information. One such prophecy was fulfilled by the unexpected turn of events in the Russian Revolution. According to the sources on which Professor Lossky relies, Father Nectary used his gifts in ministering to others.

The Ramakrishna Order of India, which is unique in its aims and ideals of social service and has today instituted centres in America and Britain, discountenances the display of paranormal power. Swami Vivekananda, who carried his Master's message to the West, said:

> "Sri Ramakrishna used to disparage these supernatural powers; his teaching was that one cannot attain to the Supreme Truth if the mind is diverted to the manifestation of these powers. . . . Haven't you noticed how for that reason the children of Sri Ramakrishna pay no heed to them?"[25]

Swami Brahmananda, another disciple of Sri Ramakrishna and the first President of the Ramakrishna Order of Monks, declared: "It is easy to acquire occult powers, but hard indeed to attain purity of

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[25] Swami Vivekananda, *Complete Works*, Mayavati Memorial edition, Mayavati, India, 1921, Part VI, pp. 471-472.

heart."[26] In view of these emphatic disavowals, the paranormal incidents which have been narrated briefly, and with great reticence, by the Members of the Ramakrishna Order deserve at least more attention than many flamboyant stories about Eastern Adepts.

In the life of Swami Brahmananda, as set down by Swami Prabhavananda, who is now Head of the Ramakrishna Centre at Hollywood, U.S.A., we find a curious account. Swami Brahmananda was familiarly known in the Order as "Maharaj." Swami Prabhavananda writes:

> "There are some instances of persons receiving initiations from Maharaj in their dreams. This even happened when the dreamer had never seen him in the flesh, but had simply heard about him and felt attracted by his name. One devout young woman had such a dream, and went to see Maharaj to confirm it. She recognized Maharaj at first sight, although he was seated amongst his brother-disciples, and began to describe her experience. When she was about to repeat the *mantram* (i.e., sacred formula) she had received in her dream, Maharaj stopped her. 'Don't tell me,' he said, 'I will tell you what it was'" (see footnote 26).

Shall we like conscientious psychical researchers pick at least half a dozen holes in the narrative? Swami Brahmananda, who had learnt his lessons only too well from his Master, gave no publicity to the incident.

IV

We also have to reckon with descriptions of what look extraordinarily like poltergeist occurrences in the lives of some modern mystics suggesting that the older stories of "Diabolical Molestations"[27] might have had a paranormal basis. Professor Lossky has recently drawn attention to an alleged incident in the life of the celebrated philosopher-poet-mystic of Russia, Vladimir Soloviev (1853-1900).[28] The story, which might, of course, have improved in the telling, is traced to General Veliaminov, a contemporary of Soloviev and a Professor of the Military Medical Academy, described as an enlightened skeptic and a materialist. Veliaminov was staying at the summer residence of Varvara Ivanova near Moscow with Soloviev. It was five o'clock in the evening. Soloviev was in a state of psychic tension and was talking about the "Devil." After tea, they were sitting on the summer veranda; its floor was of simple wooden

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[26] Swami Prabhavananda, *The Eternal Companion: Spiritual Teachings of Swami Brahmananda*, Sri Ramakrishna Math, Madras 4, India, 1945, pp. 34, 57-58, 84.

[27] E. Langton, *Supernatural*, Rider & Co., London, 1934 and M. Summers, *The Physical Phenomena of Mysticism*, Rider & Co., London, 1950.

[28] N. O. Lossky, *History of Russian Philosophy*, International Universities Press, New York, 1951, p. 92.

boards with rifts. Soloviev sat frowning heavily in an armchair while Veliaminov alternately paced the floor and stood plying the philosopher with questions. Soloviev talked about the "Evil Principle" with increasing emphasis and conviction.

> "Suddenly, from one of the rifts almost in the middle of the floor, there rose up with a slight noise, reaching almost to the ceiling, a column of fairly thick brownish smoke or vapor. 'There he is, there he is!' shouted V. S., pointing to it with his finger. Then he got up and fell into silence, looking grave and tired as if he had gone through some ordeal. We were nonplussed too. The smoke quickly disappeared, leaving no trace, no smell behind. A minute after we began looking for an explanation. I had been smoking, perhaps I had dropped a burning match and set something on fire under the floor. But what? And why such an explosion? And why no smell of burning? The investigation made by the dog and the servants under the veranda led to nothing. We had to fall silent too and were puzzled for the rest of our lives."

Veliaminov is said to have added: "Of course, I do not draw any conclusion from this even now and merely state the fact."

Assuming that there was something paranormal about the incident—whether that is too charitable an assumption to make I shall not attempt to discuss, realizing as I do that to err on the side of unbelief would be as easy as it would be to yield to credulity—a psychoanalytical explanation along lines suggested by Dr. Nandor Fodor is more than merely possible.[29] As I view the problem, such extensions of orthodox psychoanalysis, which traces analogies between religious practices and obsessional neurosis, far from invalidating the claims of mystical religion, would bring human personality and its potentialities into a new focus. Dr. E. J. Dingwall, who has recently proposed a plausible psychopathological interpretation of the trances and visions of St. Mary Magdalene de' Pazzi (1566-1607), does not, I think, completely rule out the possibility that some of the alleged telekinetic and other paranormal occurrences in her life were genuine.[30] The exteriorization of a "brown phantom" *seems*—this may be pure mythology—to be characteristic of certain repressed and preoccupied mental states in which there is a terrifying conviction of "sin." V. N. Turvey narrated how on February 28, 1908, after a debate with a man selling books for the Christian Evidence Society, who emphatically denounced clairvoyance as the "Devil's Gift," he seemed to perceive, when he was left alone, three or four

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[29] Hereward Carrington and Nandor Fodor, *Haunted People*, E. P. Dutton, New York, 1951, Part II.

[30] E. J. Dingwall, *Very Peculiar People*, Rider & Co., London, 1950, pp. 124-125, footnotes.

orthodox fiends—"men with goats' legs, cloven hoofs, little horns just over their ears, curly hair like a negro's 'wool,' tails, and claw-like hands. In colour they were entirely brown, like ordinary brown paper."[31] Turvey was strongly of the opinion that it was not an ordinary hallucination. In these alleged incidents, could an "unconscious complex" have created something like F. W. H. Myers' "phantasmogenetic centre"[32] in perceptual space? And do we have a series of phenomena[33] connecting these telepathic hallucinations with the complex poltergeist disturbances dealt with theoretically, the unkind critic would say fancifully, by Dr. Fodor? In the classical Phelps case[34] there were queer aspects of the poltergeist occurrences (e.g., the disposal of stuffed effigies representing Mrs. Phelps, etc., with open bibles beside them) suggesting "unconscious rebellion" at the extreme religiosity of Dr. and Mrs. Phelps. There may be, for aught we know, paranormal elaborations of unconscious wit and sarcasm. My own experiences of a series of ostensible para-physical phenomena, in an intimate circle, support the possibility.

I have no wish to dogmatize on the issues. Nor do I want to minimize the difficulty stressed by Dr. Hereward Carrington that psychoanalytic theory, although it may afford an insight into psychodynamics, leaves the *modus operandi* of the poltergeist as baffling as ever. I am but drawing attention to significant, if intricate, possibilities which we have to explore in debating the affinities between the mystical and the paranormal. Obviously, psychoanalytic theory must admit of some hitherto unsuspected generalizations. Abundant justification may be found for Dr. Ernest Jones's remark[35] that extensive modifications of Freud's preconceptions, derived from the scientific world of his day, will prove necessary in the next few decades. Psychical research needs new conceptions of matter as well as of mind. But the basic advantage of the psychoanalytic approach is that it focuses attention on those "interpersonal relationships" in

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[31] V. N. Turvey, *The Beginnings of Seership*, Stead's Publishing House, London, 1909, pp. 86-88.

[32] F. W. H. Myers, *Human Personality and its Survival of Bodily Death*, Longman's, Green, and Co., London, 1903, Vol. I, p. 232.

[33] In some of these alleged cases, not only was there "a thick smoke" but also "an insufferable stench, like that of a putrefied carcass." In a case cited by Dr. Langton (footnote 27, pp. 302-303), said to have been vouched for by the famous Puritan preacher, Richard Baxter (1615-1691), it is significant, I think, that the percipient was a "godly" woman whose absent husband was "of evil repute and an atheist." In the case of Mrs. De Leau, presented in this JOURNAL (October, 1951, pp. 158-165), there was an impression of a "terrible stench." To the theoretical suggestions put forward by Mrs. Allison (*ibid.*, pp. 164-165), I should like to add some psychoanalytical ones.

[34] Hereward Carrington and Nandor Fodor, *op. cit.*, pp. 85-91, and A. C. Holms, *The Facts of Psychic Science and Philosophy*, Kegan Paul, London, 1925, pp. 261-266.

[35] Ernest Jones, *Papers on Psychoanalysis*, 4th Edition, 1938, p. 228.

which Professor Gardner Murphy seeks the key to the enigmas of psychical research. Psychoanalysis, as a method of observation and interpretation, is itself an "interpersonal activity," and one that takes into account not only the human desire for free expression and mutual exchange of ideas, but also a basic need for privacy which necessitates for most, if not all, persons a "repressed" emotional life in conventionally moral civilized societies.[36]

Dr. Eisenbud, in a review of Dr. Fodor's speculation, has observed:

> "A poltergeist may not lend itself to a repeatable experiment, but it will be worth its weight in laboratory apparatus if it can noisily attract our attention back to the human and all too easily forgotten destructive aspects of psi."[37]

I agree with Dr. Eisenbud that the particular dimension of personality involved is "one not easily picked up by standard statistical methods."

Let me close by mentioning a poltergeist occurrence in the life of Swami Brahmananda. The Swami was living in a hut on the shore of a lake near the Holy City.

> "For several nights in succession, he was disturbed, as he sat down to meditate, by peculiar noises and by the falling of pebbles and dust around him out of the air. At length Maharaj saw the spirit of a dead man standing before him. 'Why are you disturbing me like this?' he asked. The spirit answered that he had been trying to attract the Swami's attention. He begged Maharaj to liberate him from his pitiful condition. Maharaj replied that he did not know how to do this. 'You are a holy man,' the spirit told him. 'If you will just pray for my release I shall be liberated.' Maharaj did as he was asked. After this there were no more disturbances."

The details of the incident were furnished by Swami Turiyananda, who was Swami Brahmananda's companion on the occasion and a very responsible witness. The incident is apt to remind one of the pencilled messages seeking "Marianne's prayers" in the haunting of Borley Rectory.[38]

Needless to say, I do not want psychical researchers to be content with merely anecdotal evidence. The danger of much undisciplined talk about the mystical and the paranormal may be, as Dr. Dingwall[39]

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[36] Samuel Lowy, *Man and his Fellowmen*, Kegan Paul, London, 1944.

[37] Jule Eisenbud, Review of *Haunted People* by H. Carrington and N. Fodor in JOURNAL A.S.P.R., Vol. XLVI, July, 1952, p. 120.

[38] Harry Price, *The Most Haunted House in England*, Longmans, Green, and Co., London, 1941, Ch. XXIV, and *The End of Borley Rectory*, Harrap, London, 1946, Chapter XI.

[39] E. J. Dingwall, Review of *The Physical Phenomena of Mysticism* by Father Thurston in *Journal* S.P.R., Vol. XXXVI, November-December, 1952, p. 722.

has remarked, that even critical minds succumb to the "barrage of suggestion and display of pseudo-science." But in that case, are they sufficiently critical minds? The recognition of the danger of the enterprise ought not to stifle the theoretical possibilities. So long as they are admitted only as valid possibilities, not much harm will be done. Our duty is to find out whether we cannot extract probabilities from the possibilities by raising our evidential standards and collecting fresh cases. The mystical and the paranormal have had long histories. I have suggested that they may be more intimately connected than either orthodox science or orthodox theology is disposed to admit at the present moment.

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Comments on the "Psychic Fifth Dimension"

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I should like to offer the following comments on Professor Hart's most interesting paper.[1] The problems raised may be stated as follows:

1. If space is to have extra dimensions, how many must we allow? This question, being one of empirical fact, can only be settled by experiment. At this stage we can only indicate what is possible. The private space of the experience of one individual and the public space of the physical world are both three-dimensional in time. The mere straightforward geometry of such a system demands from 4 to 6 spatial dimensions[2] (if the two spaces are not to be entirely coincident) to cover all possibilities depending upon their *degree of coincidence*. For "n" individuals the possible number of dimensions becomes much more complex, as there are a great number of possible geometrical relations between one individual's own private space system and those of others. No preferences can be given for any number between 4 and (3n+3) except on the rather doubtful grounds that the smallest number necessarily gives the most probable system.

2. The second question is, "What does this extra space system contain?" Professor Hart's account here is not absolutely clear. The space systems to be correlated are as follows:

> *For one individual*: (1) Professor Hart's "Sensorimotor world" —i.e., the sensed body and the visual and other sensory fields of that individual—in fact, the space in which sensa of all kinds are extended; and (2) the space in which the dreams and imagery of all kinds of that individual are extended.
> *For all individuals*: (3) the major space system in which all individual spaces (1) and (2) are contained.

At times one gathers the impression that space (2) is higher-dimensional relative to space (1)—i.e., that (1) and (2) together form, not a three-dimensional space system (in time) as is commonly supposed, but a four-dimensional one. Thus one supposes a common sensorimotor world with small private psychical space systems budding off from it, as it were, containing all dreams, images, fantasies, etc. These latter, for all individuals, are contained in a common space system of the same dimensionality and form together

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[1] Hornell Hart, "The Psychic Fifth Dimension," JOURNAL A.S.P.R., Vol. XLVII, 1953, pp. 3-32 and (with associates) "The Psychic Fifth Dimension, II," JOURNAL A.S.P.R., Vol. XLVII, pp. 47-79.

[2] *Vide* Bertrand Russell, *Mysticism and Logic*, W. W. Norton & Co., New York, 1929, pp. 138-139.

with the space system of the common sensorimotor world a five-dimensional continuum.

But from the account given on page 6 it is clear that this is a mistaken interpretation of Professor Hart's theory. He is using the concept of a fifth spatial dimension to describe the relation not between (1) and (2) but, primarily, between the different dream spaces of a number of individuals. The relation between (1) and (2) is given thus: It seems natural to regard "physical" space-time as a special type of four-dimensional structure within the psychic five-dimensional continuum; and again, "The five-dimensional theory regards the sensorimotor world as simply the present-time slice of a very special case among the unlimited number of four-dimensional systems contained within the psychic continuum" (p. 19). Professor Hart is not consistent. He calls the "material world" of the physicists a "mere complex hypothesis" but then refers to "physical" space-time as "a special type of four-dimensional structure within the psychic five-dimensional continuum." How can a complex hypothesis be extended in space? Surely the "material world" must be extended in "physical" space-time. Furthermore what can be meant by "special type"?

Professor Hart starts building his cosmology thus: He takes a number of three-dimensional spatial structures—e.g., dreams belonging to a number of individuals. Now no one would deny that dreams are spatial but most people would identify dream space with brain space. In which case each dream space is related to every other dream space as a number of finite spheres may be all contained in one single three-dimensional space (4+t). However, Professor Hart is suggesting that this is not so but that dream spaces for "n" individuals are arranged, not in one set of three dimensions, but are each potentially infinite and are "stacked" one on the other in a four-dimensional space just as planes may be "stacked" in a cube.[3] It must be noticed that this extra space system created by erecting the new dimension contains nothing new whatever in itself. It has merely been obtained by arranging the previous space-systems (plus contents) in a new way. Of course it can be made to hold something new but this something must be specified and not just smuggled in.

Having "stacked" his dream spaces, Professor Hart asks what other kinds of four-dimensional structures besides dreams *"belong"*

[3] A problem arises at once with which Professor Hart has not dealt. These three dimensional spaces must be stacked in a certain *order*. If we take three individuals A, B, and C their dream spaces must be stacked in a definite order. Suppose B's space comes between A's and C's; how can A have a psychic intersection with C without passing through B's space without postulating extravagant extra dimensions?

in the five-dimensional continuum and goes on to mention the ordinary "outer world" or "sensorimotor" world as one of five types of space-time structures that "*occur*" (my italics). But how do these other space-time structures "belong?" *Where* do they "occur," i.e., what is their geometrical location? Dream space contains only dream images and if dream spaces are "stacked" into an extra dimension, this larger space system still contains only dream images arranged in a different way. Therefore we can only suppose that, as Professor Hart only refers to one sensorimotor world, *either* (a) one of three-dimensional spaces "stacked" as described contains not dream images but the sensorimotor world itself, if this is to be "a very special case among the unlimited numbers of four-dimensional systems contained within the psychic continuum"; *or* (b) that it may be derived by cutting a section *in a new way* through the spaces stacked in the higher dimension. Let me illustrate this: suppose we "stack" a number of planes each containing a specified line within it. These lines may then be so arranged as to form a new plane at right angles to the others. In this case it must be supposed that what was primarily dream space contains ordinary waking sensa of all kinds as well. The three-dimensional sensa in "private spaces" may thus be joined to form a common sensorimotor world.

I think we can dismiss (a) right away. The space system containing sensa will be contiguous on each side "facing" the higher dimension with another three-dimensional space—somebody's dream space. All other people's dream spaces would, however, be insulated from the sensorimotor world by one or more dream spaces belonging to other people, which is obviously absurd. We could get round this by suggesting that we all share one common dream space and we each have only a little bit of it. This makes every dream space contiguous with the sensorimotor world as is obviously necessary, but we are back at the first possibility mentioned of one common sensorimotor world with small psychical space systems budding off it. Psychic intersections in this model occur through collisions between dream images all contained in the same set of three dimensions rather than by one three-dimensional space intersecting with its neighbor.

(b) is essentially the same as this latter except that each dream space is in a different set of dimensions to every other and meets the sensorimotor world at right angles. There is, in this model, no space in the sensorimotor world which is not also contained in the dream space systems, but three-dimensional objects or images could not pass across the dimensional interface from one system to the other—only four-dimensional objects or images could. This is a very neat and pleasing model in some ways but it has the defect of making the relation between sensa and images unintelligible. It places the

sensorimotor world (composed presumably of sensa) functionally in a different set of dimensions from dream space and so from the space containing images of all kinds. This is a position close to that put forward recently by Professor Price[4] and the same arguments that I use in a letter published recently[5] in the S.P.R. *Journal,* in England, apply against it. For it all boils down to this: Sensa, images, and physical objects are all extended in space. The problem then becomes: How are we to relate these entities spatially? Professor Hart has identified the space occupied by sensa with the space occupied by physical objects (when he is not denying the existence of physical objects calling them "unknowable things out there." They are not *unknowable* surely—merely *inexperienceable*). He goes on to suggest that images are extended in another space whereas neurology and psychopathology have shown that there is no fundamental difference between sensa and images. Can we, if we examine our experience as this presents itself to us, suppose that sensa and physical objects are extended in one space and images in another as Professor Price and Professor Hart suggest? Or are sensa and images extended in one space and physical objects in another as Professor Broad and I suggest? All the evidence is overwhelmingly in favor of the latter hypothesis. Here we have to relate for "n" individuals "n" three-dimensional space systems in which sensa and images of all kinds are extended and one common three-dimensional space of the physical world. The simplest correlation may be the best. In this these space systems are all *external* to each other—non-coincident with each other—and the psychical system is filled with "stuff" organized, as is the "stuff" of the physical world, into signalling mechanisms. Thus events in each private world are correlated with events in the public world. The material universe may be an "n"-dimensional one.

Most of the events of the universe take place outside our direct experience, and we know of them only because of the peculiar organization of the material universe into signalling mechanisms. The decision to concern oneself only with the configurations of experience, and thus to avoid thought about the existence of "unknowable things out there," becomes invalidated when one investigates, in neurology and neuropsychiatry, the disorders of experience itself caused by brain lesions. The trouble, of course, starts when we consider the status of the physical brain. As part of the physical world it is, according to Professor Hart, part of a mere hypothesis, which we use "to summarize our experience of 'material objects' as defined above." Yet interference with the physical brain by experiment,

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[4] H. H. Price, "Survival and the Idea of Another World," *Proc.* S.P.R., Vol. 50, 1953, pp. 1-25.

[5] J. R. Smythies, *Journal* S.P.R., 1953, pp. 109-112.

injury, or disease causes profound alterations of experience, e.g., in visual perception and in the experience of the body.

It may now be seen to what in my theory Professor Hart's psychic fifth dimension corresponds. It corresponds to the space in which each individual psychic space may be ordered in a special instance of the theory where $n = 5$ (or 6 with time). He and I are agreed as to the necessity for an extra space system in nature. But, whereas he goes on to deny any spatial extension to a physical world outside experience, I do not do so. I postulate a system spatially outside each individual experience serving to correlate each such experience by means of the extensive signalling mechanisms therein contained. The psyche thus becomes a mechanism which actually *presents* all the manifold, complex, and varied phenomena of experience. On the other side of the interface is the brain, a complementary and intimately linked mechanism, which serves amongst other things to construct a delicately poised model of the external physical environment to act as a suitable target for the transdimensional forces $\Psi\gamma$ (psi-gamma) and $\Psi\kappa$ (psi-kappa). Without some form of integrated transdimensional forces (or influences) Professor Hart's theory simply will not work.

I have not space to enter into the neurological objections to Professor Hart's theory, but will give only one. If the temporal lobe of the brain is stimulated electrically in certain cases with the patient awake (under local anaesthesia), he will experience waking dreams with a content similar to the dominant sleeping dreams of that individual. How so?

Reviews

PSYCHOANALYSIS AND THE OCCULT. Edited by George Devereux, Ph.D., and containing papers by: Dorothy T. Burlingham, Helene Deutsch, M.D., George Devereux, Ph.D., Jule Eisenbud, M.D., Albert Ellis, Ph.D., Nandor Fodor, LL.D., Sigmund Freud, M.D., LL.D., W. H. Gillespie, M.D., Fanny Hann-Kende, M.D., Edward Hitschmann, M.D., Geraldine Pedersen-Krag, M.D., Géza Róheim, Ph.D., Sidney Rubin, M.D., Leon J. Saul, M.D., Paul Schilder, M.D., Ph.D., Emilio Servadio, M.D., and Hans Zulliger. Pp. XV+432. International Universities Press, Inc., New York, 1953. $7.50.

"PSYCHOANALYSIS and the occult" (the choice of type is that which is used on the dust jacket of the book) is "an anthology" by 17 different authors, consisting of 33 papers, originally published between the years 1899 and 1951. A few of the papers have been revised to articulate with the design of this book. Two of the papers constitute "new contributions" to the field of study.

To these papers, the Editor, George Devereux, has added, by way of "Introduction," interpretation, and conclusion, three papers of his own, which serve as prologue, punctuation, and postlude for the anthology as a whole.

The prospective reader should note carefully the first sentence of Dr. Devereux's "Introduction," which draws very precisely the parameter of the book: "The essays published in this anthology are not, in their essence, contributions by *psychoanalysts* to problems of parapsychology. They are, quite specifically, *psychoanalytic* studies of so-called 'psi phenomena,' and must therefore be viewed primarily as contributions to the theory and practice of clinical psychoanalysis."

By this statement of limitations, those psychoanalysts who "do not believe in" the reality of "the occult," and those occultists who have little confidence in the revelations of psychoanalysis will be equally — though for quite opposite reasons — turned away.

The body of the book opens with twin "Historical and Methodological Surveys" (Chapters 1 and 2), by Jule Eisenbud, and by the Editor. The former indicates "the current trend toward viewing psi phenomena . . . as inextricably linked with all aspects of his [i.e. man's] psychobiological functioning." The latter, struggling through semantic jungles involving such difficulties as "Psi Phenomena and Psychoanalytic Epistemology," finally emerges on the rational plane that "We merely hold that the task of the analyst is to seek first a psychoanalytic explanation, in terms of the theory of psychic determinism."

There then follow six "Studies" by Freud (Chapters 3-8). It is always a pleasure to read again prose of such clarity and equanimity. These studies appeared during the years 1899-1933, and are concerned with a serious study, largely embraced by the final title, of "Dreams and the Occult." I summarize this section of the anthology with Freud's concluding sentence: "And with that we return to our starting point — the study of psychoanalysis."

But the genius of Freud lay not only in the formulation of concepts in which he believed (and which now form the never-apocryphal dogma of his disciples), but also in the adumbration of concepts which he suggested as probable possibilities. His near terminal words (after numerous descriptions of dreams and of waking experiences) are that "here too I feel that the balance is in favor of thought transference . . ." And a little later, he concludes: "I must suggest to you that you should think more kindly of the objective possibility of thought transference." These suggestions have been largely neglected in the subsequent crystallization of psychoanalytic dogma.

One cannot too often reiterate that Freud developed psychoanalysis as a theraupeutic device for dealing with patients suffering from certain forms of mental illness. As its author, he understood its limitations. Elsewhere, Freud says (concerning the psychoanalytic investigation of dreams):

> "In the following pages I shall prove that there exists a psychological technique by which dreams may be interpreted, and that upon the application of this method every dream will show itself to be a senseful psychological structure which may be introduced into an assignable place in the psychic activity of the waking state. I shall furthermore endeavor to explain the processes which give rise to the strangeness and obscurity of the dream, and to discover through them the nature of the psychic forces which operate, whether in combination or in opposition, to produce the dream. This accomplished, my investigation will terminate, as it will have reached the point where the problem of the dream meets with broader problems, the solution of which must be attempted through other material."[1]

It is this "other material" which is subsumed by the word "occult."

But to return to our anthology. Part III is concerned with "Studies by Psychoanalytic Pioneers." I will try to represent, by one petal, at least, each flower in the bouquet.

Edward Hitschmann, (Chapter 9) in "A Critique of Clairvoyance" (first published in 1910) concluded: "It is my conviction that this approach [i.e., psychoanalysis] will lead to the final repudiation of the clairvoyance theory."

[1] Sigmund Freud, *The Interpretation of Dreams*, authorized 3rd edition, The Macmillan Co., New York, 1913, p. 1.

In 1923, the same author, discussing "Telepathy and Psychoanalysis" (Chapter 10) terminates his detailing of several occult experiences with the dictum: "Thus, on the basis of psychoanalytical knowledge, we can explain the phenomena of clairvoyance and telepathy without finding ourselves forced to make any radical alterations in the present-day position in psychology and the natural sciences."

But in 1933, has Hitschmann become a little more plastic in his thinking, when he begins a description of "Telepathy during Psychoanalysis" (Chapter 11) with the rather surprising avowal that he was himself "in a state of anxiousness," and ends the paper with the rather ambivalent conclusion: "Only a large number of such happenings will make it possible to settle the problem of telepathic incidents during analysis . . ."?

In 1926, Helene Deutsch writes on "Occult Processes Occurring during Psychoanalysis" (Chapter 12) and prophesies that "psychoanalysis is destined to clarify this problem . . ."

Géza Róheim (1932) contributes a study of "Telepathy in a Dream" (Chapter 13) which he finalizes in a verbal barrage which the non-semasiologically trained reader will find hard to penetrate: "The mechanism in this case might be described as anxiety — repression — projection — annulment or semiannulment of this projection by a fictive identification."

Fanny Hann-Kende published, in 1933, an article entitled "On the Role of Transference and Countertransference in Psychoanalysis" (Chapter 14), which "was especially revised for the present anthology by the author . . ." The present, revised article cites patient-analyst episodes whose orbit is centered on the idea that "Patients react with great sensitiveness to the analyst's libidinal attitude." (Shall we describe it as her "couchside manner"?)

Hans Zulliger (1932) discusses "Prophetic Dreams" (Chapter 15). He says (after numerous "conjectures" in support of his thesis) that "in the so-called 'true' dreams we have found the following factors at work: chance, errors of memory, the repetition compulsion, the breaking through of an unconscious tendency and, finally, auto-suggestion."

Nineteen years later, in 1951, the same author describes and dissects "A 'Prophetic' Dream" with the same instruments. The corpus of his concept is shaped as follows: "Under careful scrutiny a seemingly '*prophetic dream*' reveals itself *as a historical reminiscence, and not as a dream which predicts the future.*"

(Under careful scrutiny, the four and one half pages of the argument are seen to contain the following qualifying phrases: "my assumption that," "we must therefore assume," "without doubt," "one must assume that," "we assume that," "although we are not certain of

the answer," "we can imagine the motives," "he had assumed," "the dream seems to utilize," "this fact tends to support my 'interpretation'," "it almost seems as though.")

I assume that Zulliger finally told the patient — as he does tell the reader — that "my interpretation of his dream was entirely correct."

The next chapter contains "fragments" from an article written in 1935 by Dorothy T. Burlingham, entitled "Child Analysis and the Mother" (Chapter 17). The author cites several intriguing instances of "certain striking parallelisms between the thought or behavior of the mother and that of the child, which do not seem understandable in terms of familiar forms of communication between mother and child." (This quotation is from an accompanying "Editor's Note.")

Here cited, for example, is the fascinating story of the gold coin linking through certain life experiences of mother and son, both in and out of analysis. (The story has already engaged the reader's attention when cited by Freud, in "Dreams and the Occult" — Chapter 8. Freud at once recognized the luminosity of the episode, and said that such a finding, if confirmed, "must put an end to any remaining doubts of the reality of thought transference.")

This story — and the storyteller — is a candidate for honors, for a gold medal materializing the Jungian concept of "Synchronicity."

There follows an essay published in 1938 by Leon J. Saul, called "Telepathic Sensitiveness as a Neurotic Symptom" (Chapter 18). His speculative interest in telepathy as an atavistic function is smothered in the academic formalism of the final paragraph: "The telepathic powers claimed by an analysand were seen in analysis to be based upon an extension, in the interests of narcissism and ego defense, of a hypersensitiveness to the emotional states of others. This hypersensitiveness was due to a tendency to projection and identification, and was complained of by the patient as a neurotic symptom. The existence of true telepathic powers was not convincingly demonstrated by the material."

Part IV of the anthology devotes 21 pages to "The Hollós-Schilder-Servadio Controversy" (Chapters 19-21).

George Devereux begins with an (undated) "attempt to summarize Hollós' views and findings" which — in brief — "recommend that telepathy be investigated further."

Paul Schilder (Chapter 20) contributes some "Remarks Concerning I. Hollós' Article" in "Psychopathology of Everyday Telepathic Phenomena" (1934). Schilder's final word is the (now familiar) psychoanalytical dictum that "no real proof of the existence of telepathic phenomena has been adduced." Schilder modifies the above conclusion with the opportunistic directive that "psychoanalysis should be intellectually prepared *to fit telepathic phenomena in its frame-*

work [italics mine], should the existence of such phenomena be really proven some day."

Servadio, also writing in 1934, on "Psychoanalysis and Telepathy" (Chapter 21) speculates (as did Saul) that "in telepathy [there occurs] a regression to ontogenetically earlier modes of expression." But like a well-disciplined cultist, he ends the discussion with the dictum that "only psychoanalysis can provide us with an understanding . . ."

Chapters 22-28 are concerned with yet another imbroglio, "The Eisenbud — Pederson-Krag — Fodor — Ellis Controversy." This debate, kept alive from 1946 to 1949, involves such minutiae of event, and such acrimony of feeling, that the "merely general reader" stands bewildered and displeased. Through thickets of details and denial, one senses that Eisenbud, Fodor, and Pederson-Krag are "for" telepathy, and that Ellis is "against" it. But the whole long sequence of claims, charges, counter-claims, and counter-charges seems more like the productions of two High School debating teams lining up arguments for and against "The Government Ownership of Railroads." It is sufficient to finish comment on these 148 pages of the anthology with Ellis' statement that "Enough is enough; so I shall end right here."

"New contributions" to the anthology include two papers: the first (Chapter 29) by Gillespie, written in 1948, called "Extrasensory Elements in Dream Interpretation"; the second (Chapter 30) by Rubin, called "A Possible Telepathic Experience during Analysis" (no date given).

Gillespie's paper concludes with the serious thought that telepathy may be an "atavistic affair," and that some psychotic experiences may indeed be the result of forces operating from outside the patient's own body-mind domain. He recognizes that the "theoretical consequences [of such an hypothesis] are immense."

Rubin's brief presentation ends ambiguously with the conclusion that "the possible telepathic phenomenon between the analyst and the analysand could be discovered only by means of psychoanalytic concepts."

Chapter 31, the last chapter of the book, is written (undated) by George Devereux, with the title of "The Technique of Analyzing 'Occult' Occurrences in Analysis." This essay is essentially a set of instructions for practicing psychoanalysts. (Most of us are not competent to consider the problems raised by the concept of the "enema-giving phallic mother.") But the author-editor does come to a "conclusion" which is considered as within the competence of all his readers:

> "Conclusion: We examined the technical problem presented by telepathic feats and claims, without concerning ourselves with their

genuineness or spuriousness. We neither affirmed nor denied the thesis that even the most exhaustive analysis cannot 'analyze away' a 'genuine' psi phenomenon — assuming that psi phenomena do, indeed, exist. Even less can the analyst 'analyze out of existence' the general problem of the reality of psi phenomena — nor, for that matter, can he substantiate it. In this latter connection analysis can yield only heuristic results, by demonstrating that if we do not assume *a priori* that two events are related in the ESP sense, they may often be shown to be related in an analytic sense."

I cannot, I confess, quite understand these lines, but I do have the feeling that if I could understand, I would not agree.

The book closes with a Bibliography of 204 references, and with an Index of authors and subjects.

In summary, and from the point of view of "the-Man-in-the-Street-who-reads-a-book," this anthology is the story of a parvenu Procrustes, etherizing the corpus of "the occult" (be it hallucinatory or real) on the psychoanalytical couch, and amputating or stretching, to suit his idée fixe. (". . . psychoanalysis should be intellectually prepared to fit telepathic phenomena in its framework" — Paul Schilder, Chapter 20, p. 209.)

It is customary and correct for the reviewer of an anthology to point out any important omissions from the work. It is notable and disappointing that none of the many great contributions of Carl Jung have been cited, either in the text, the Bibliography, or the Index. Sectarian censorship has succeeded in walling off a window looking out over broad vistas of experience and thought — vistas which in part overlap the points of view here given, but which are in part *uniquely* revealing. Perhaps chronicity factors ruled out the possibility of including any mention, even, of Jung's "Synchronicity: the Principle of Acausal Connections." (See the Review of this book by Jan Ehrenwald in the January 1954 issue of this JOURNAL.) But surely the background bulk of Jung's psychoanalytical and occultist studies ought to be represented in any anthology, even of *Psychoanalysis and the Occult.*

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HYPNOSIS IN MODERN MEDICINE. Edited by Jerome M. Schneck, M.D., Pp. XVI+323. Charles C. Thomas, Springfield, Illinois, 1953. $7.50.

This book is in essence an up-to-date exposition of current concepts of hypnosis and their practical application to the various medical specialties and dentistry, as set forth by specialists in the various fields. George Rosen, in an excellent historical introduction to the subject, depicts the uneven development of scientific interest in hypnosis since Mesmer's early struggle for recognition. With the emergence in the past several decades of more exact and discriminating psychologic and psychiatric techniques, it has again proved timely to reassess the usefulness of hypnosis and to reconsider its role in medicine in the light of our greater understanding. It is precisely this which the book sets out to do and accomplishes.

Jerome Schneck, in his chapter on hypnosis and psychiatry, points up the multiplicity of ways in which hypnosis can be incorporated into the psychotherapeutic setting. This chapter, geared to a more theoretical level perhaps than the others, brings hypnosis in line with the psychiatrist's concern with unconscious mental processes, projective techniques, imagery, and dreams. Most of the remaining chapters are devoted to the practical delineation of the indications for the clinical application of hypnosis. There is some repetition here, as more than one author describes in detail the various methods of inducing hypnosis. There is also the almost inevitable tendency on the part of several authors to wax overly enthusiastic, as in the chapter on dentistry, where almost every influence exerted by the therapist is regarded as hypnotic in nature.

The chapters dealing with the medical and surgical usage of hypnosis are excellent, both authors emphasizing the necessity for developing the sensitivity of physicians to the manifestations of emotional disorders in their patients. Both discuss succinctly and carefully the varied diagnostic and therapeutic uses of hypnosis.

The chapter on the physiologic aspects of hypnosis also warrants special mention as an excellent survey of the literature in the field. There is, however, one inaccuracy in this chapter where, on p. 251, the author rejects the Pavlovian concept of hypnosis and sleep without giving adequate grounds for doing so and without stating accurately what the concept is.

Early in the history of the subject mention was frequently made of hypnosis as a vehicle of clairvoyance. This fact is of course of interest and concern to parapsychologists, but one which is not relevant to the main purpose of the book. Passing mention, however, is made of it in the historical survey by Rosen.

MONTAGUE ULLMAN, M.D.

GREAT SYSTEMS OF YOGA. By Ernest Wood. Pp. XVIII+ 168. Philosophical Library, New York, 1954. $3.50.

Mr. Wood has had a varied life: first as a business man in England, then, in India, as headmaster of a high school, as managing secretary of a group of schools and colleges, as professor of physics, and as college president. During his thirty-eight years of residence in India, he became interested in its philosophies and religions, learned to read the texts in the original Sanskrit, and associated with Hindu scholars and yogis. He is the author of some half-dozen books dealing with yoga and various forms of mental and spiritual exercises.

His aim in the present volume is to give in clear and simple language an authentic account of the essential teachings of the ten chief oriental systems of *yoga*, i.e., of union with the divine principle. The first is the *raja* (kingly) yoga expounded in the aphorisms of Patanjali; then the *karma* (action) and *buddhi* (wisdom) yoga set forth by Krishna for his pupil Arjuna in the widely known Bhagavad Gita; then the *gnyana* (knowledge) yoga of Shankaracharya; the *hatha* yoga, which stresses breathing, postures, and body-purification; the *laya* yoga which centers on the stirring of the latent force, *kundalini*, and the resultant awakening of the dormant organs (*chakras*) of the various psychic powers; the *bhakti* (devotion) yoga; and the *mantra* (incantation) yoga. The most enlightened opinion appears to regard these several yogas as more or less complementary rather than as strictly alternative ways of reaching the spiritual goal.

Although the book's table of contents lists only six chapters, the book has nine. The last three deal respectively with the Buddha's Eightfold Path to attainment of Nirvana, with the *Chan* and *Zen* modifications of it in China and Japan, and with the spiritual exercises of the Mohammedan Sufis.

This short and readable volume is interesting in itself, but its contents have little bearing on psychical research: psychic powers — telepathy, clairvoyance, etc. — are believed to be acquired automatically by the yogi in the course of his strivings for the spiritual heights; but mystics have generally deprecated attention to such matters, as likely to distract the aspirant from his ultimate goal, *yoga*, which they hold has alone true value.

C. J. Ducasse

Brown University

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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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CONTENTS

ESP Projection: Spontaneous Cases and the Experimental Method

HORNELL HART[1]

Preliminary Definitions

In the following report,[2] certain terms will be used in technical senses, and they must therefore be defined accurately in order to avoid misunderstanding.

ESP projection is defined as taking place whenever the following three conditions are fulfilled: (1) that an observer acquires extrasensory information such as he might have acquired if his sense organs had been located, at that time, at a position (*L*); (2) that *L*, at the time of acquiring this information, was outside the observer's physical body; and (3) that during the period of observation, the observer experienced consistent orientation to the out-of-the-body location.[3]

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[1] This paper was written in 1953 when Professor Hart of Duke University was Chairman of the Committee on Spontaneous Cases of the American Society for Psychical Research.—*Ed.*

[2] Members of the Committee have been exceedingly helpful in offering constructive criticisms of documents submitted by the Chairman, but they cannot be held responsible for conclusions reached in this final report.

[3] For a definition of ESP projection in evidential terms, see p. 135.

The projected body is a term which will be used to refer to any structure recognizably like the individual's physical body, from within which he finds himself veridically observing or operating, or which is perceived veridically as an apparition.[4]

ESP projectionist is a term which will be used to refer to any observer-operator who undergoes ESP projection.

Projection of viewpoint is a term which includes both veridical ESP projection and imaginative experiences in which people visualize themselves as observing and operating outside of or away from their physical bodies.

Out-of-the-body experiences is an informal term, used to include ESP projection and ESP travel, without rigorous insistence upon veridicality.

Traveling clairvoyance is a term which has been used by psychical researchers in the past to refer to ESP travel, but generally without rigorous definition.

The Pilot Studies

The first project conducted by the Chairman of the Committee on Spontaneous Cases was the submission of certain questions about psychical experiences to representative samples of Duke sociology students. The questions were embodied in some class experiments related to operational sociology, and were not preceded by any announcements, statements, or explanations relating to psychical matters. The answers shed light upon the frequencies with which college students believe themselves to have had the following types of psychical experiences.

Shared Dreams. The question was asked: "Have you ever found that you and some other person dreamed of each other on the same

[4] The term *projected body* is related to, but must be distinguished from, such terms as the following. (1) The *apparitional body* may tentatively be regarded as the projected body, perceived by some other, physically embodied, person. (2) The *human double* is a term sometimes used to designate the projected body, but it might be taken as referring to that special type of case in which a person, while physically embodied, purportedly perceives his own projected body; moreover, the term *double* emphasizes the similarity between the physical and the projected body—perhaps to the neglect of the basic differences. (3) The term *astral body* is the one used in much of the occult literature: it is excluded from the present report (except in quotes) in order to avoid prejudging various questions as to the characteristics and capacities of the projected body. (4) The term *soul* has been used in religious literature, and appears to the present writer to refer (presumably) to phenomena closely related to ESP projection; but to adopt the term here would be to seem to assume the religious beliefs usually associated with it, and our approach must be unprejudiced and inductive. (5) The term *spiritual body* is also used frequently in referring to the projected body, but it is avoided here (except in quotes) for somewhat the same reasons as apply to the term soul.

night, and that the dreams were so similar that it seemed unlikely that mere coincidence was involved?" To this question, 24 per cent of 237 students answered "Yes." Of those who reported having had shared dreams, three-quarters said that they had had them more than once.

Precognitive Dreams. Of 126 students who were questioned on the subject, 36 per cent related what appear to be specific instances of definite dreams which later seemed to be fulfilled beyond what normally might be expected from ordinary planning and anticipation, or from mere coincidence.

Apparitions. Of 126 students questioned on the subject, 12 reported having seen apparitions, and most of these had seen apparitions on several different occasions.

"Out-of-the-body" Experiences. The following question was asked of 113 students: "Have you ever dreamed of standing outside of your body, or floating in the air near your body?" To this, 24.8 per cent answered "Yes." To an additional group of 42 students, the following modification of the question was put:

> "Have you ever actually seen your physical body from a viewpoint completely outside that body, like standing *beside* the bed and looking at yourself lying *in* the bed, or like floating in the air near your body?"

In response to this question, 33.3 per cent answered "Yes." Combining the two groups, 27.1 per cent of 155 students reported having had out-of-the-body experiences. Of 26 students questioned on the point, less than 8 per cent said that their out-of-the-body experience occurred only once. Even on the basis of this small sample, it is safe to say that at least 70 per cent of the people who report having experienced a projection of viewpoint remember more than one such experience.

In order to convey a clearer idea of the kind of experience which these students were reporting, the following examples are briefly summarized:

1. Donald F. Martin wrote, on March 3, 1953, that once, in a dream, he had had the experience of seeing his physical body from the outside:

> "I occupied a similar body but was closely allied with my 'real' body by means of mutual recognition of anxiety . . . . I could visualize the material environment in complete detail. I moved approximately five feet in order to get a better perspective of the body lying in bed."

On September 30, 1953, he wrote an account of having had a similar experience subsequently.

2. Miss Nan Tignor, on March 8, 1953, reported the following experience:

> "I had just awakened and dressed, and was on my way to my first class—about 10:15 A.M. I was standing on a hill looking at myself walking toward me. I could see myself walking toward the top of the hill very clearly and distinctly. I could see the path (rocks) on which I was walking and the vague surroundings. From my physical body, I was at a position about thirty feet away. I could see no one but myself."

Miss Tignor reports having had several such experiences, in each of which she could see herself in a situation either walking or sitting about twenty to thirty feet from her physical body, and in familiar surroundings.

3. The following experience was reported by Mr. W. on February 28, 1953:

> "I was hospitalized for pulmonary tuberculosis in August, 1948, when I experienced seeing my physical body from a viewpoint completely outside that body. I did not seem to be occupying another body—I seemed to be a rather formless entity . . . . The disembodiedness seemed only to exist—I have no recollections of its actual beginnings. I seemed to have complete mobility, independent of any usual means of movement in a normal sense. I seemed to be in the air and able to take any position I wished. There was no connection with my physical body, though all during the dream I could see it plainly—it was sleeping normally."

Of the students who reported having seen their physical bodies from outside positions, more than one-fourth said that during such experiences they seemed to be occupying another body, which seemed to be real, tangible, and capable of voluntary movement. More than two out of five reported that, during their out-of-the-body experiences they seemed to be able to pass through seemingly solid objects —like closed doors, or blank walls.

After the returns from the Duke pilot studies were in, a follow-up study was carried out in connection with Dr. Gardner Murphy's lecture, under the auspices of the A.S.P.R., on January 22, 1953, on "The Importance of Spontaneous Cases." Among 108 persons from that audience who filled out the questionnaire, the percentages reporting the four types of experiences were fairly similar to those from the Duke returns.

A Classification of 99 Evidential Cases

The conclusions which were presented in a report read at the First International Conference of Parapsychological Studies at the

University of Utrecht, Netherlands, on August 3, 1953, were based on 38 cases. A subsequent search of the literature produced 288 published cases of purported ESP projection. However, a majority of these cases were entirely anecdotal, presenting no significant evidence of any objective confirmation or veridicality in the reported experiences. It seemed desirable to develop a rating device to measure the degree of evidentiality in such case reports.

The scale developed rules out at the start all cases which do not present evidence that the individual who had the psychic experience reported its details before receiving evidence of their veridicality. Only 99 of the 288 published cases survived that test. These 99 cases were classified into three experimental and two spontaneous types. Examples of each of these five groups will be given before proceeding with our analysis of the problem.

The first of the three experimental types includes all cases in which ESP projection was induced by means of hypnosis. Twenty published cases of this type have been listed in Table I. One of the best evidenced of this type is the Reid case:

> 4. On April 22, 1850, in Peterhead, Scotland, John Park was mesmerized by William Reid, and was told to visit two whaling vessels, the *Hamilton Ross* and the *Eclipse,* which had sailed early in spring from Peterhead, as part of a fleet of eleven vessels. Having been transported in imagination to the icy regions, he reported that the captain and surgeon of the *Hamilton Ross* were at the moment engaged in dressing the hand of the second mate, Cardno, who had accidentally lost part of some of his fingers. When hypnotized on the next evening, Park said that the captains of the two vessels were in conversation, that the *Hamilton Ross* would be the first ship of the whaling fleet to return, and that the *Hamilton Ross* had "upwards of 100 tons of oil." On May 3, the first whaler of the season returned. It was the *Hamilton Ross.* Cardno had shot away portions of his fingers when at fishing. The captain of the *Hamilton Ross* confirmed the fact that he had been conferring with the captain of the *Eclipse* on April 23. He brought back 159 tons of oil, though in the previous year he had secured only 19. Some other information which Park had given proved to be incorrect.
>
> The above facts were reported by William Boyd, a lawyer residing at Peterhead. He himself heard the statements of the clairvoyant several days before the *Hamilton Ross* arrived, and he personally witnessed the arrival of the ship and the confirmation of the clairvoyant statements. He wrote an account of the case which appeared in the *Aberdeen Journal* for May 8, 1850. Before the vessel arrived, a full statement had been written out for publication by William Reid, the hypnotist in the case. His

TABLE 1

Hypnotic ESP Projection: 20 Reportedly Successful Experiments

Score*	Designation	Brief Summary	Source†
.72	Reid	Brought back facts about fleet.	**33** 7 (1891-2) 49-53
.72	Cornillier 2/24/13	Projected Reine to S. O.'s office.	**7** 97, 121
.72	Cornillier 3/7/13	Same, when stenographer was working for S. O.	**7** 112, 121
.72	Cornillier 3/24/13	Projected Reine to musician's apartment.	**7** 139-140 143
.65	Ferroul: Boulon	Anna found his friend hurt in accident.	**21** 325-7
.63	Von Rosen	Alma Radberg projected to Ankarkrona's home.	**33** 7 (1891-2) 205-6 8 (1892) 405-7
.58	Richet: clock	Alice described house, garden, pillar clock.	**34** 125
.58	Ferroul: Fabre	Anna traced past movements of missing girl.	**21** 328-31
.46	Ferroul: David	Anna observed group in room 500 yards away.	**21** 334-5
.45	Dauvil: Albi	Projected Loubelle 3000 leagues to Albi.	**21** 321-4
.35	Janet	Leonie found Richet's Paris lab. afire.	**34** 125-6
.31	Dauvil: Bordeaux	Cosse saw Aide notice, 3000 leagues away.	**21** 318-21
.24	Alexis: azaleas	Alexis described azaleas stuck in bottle.	**11** 175
.24	Alexis: bell	Alexis saw handbell; place unknown to owner.	**34** 118
.22	Richet: Penelope	Alice described mantel, statue, painting.	**34** 125
.22	Richet: bromine	Leonie found bromine burned Langlois' hand.	**34** 126-7
.22	Maxwell	Angullana found B. going barefoot over stone.	**11** 198-9
.21	Gregory	Woman described surroundings of his son.	**20** 278
.19	Notzing	Lina told to dream of M. F. L.; details right.	**21** 50-1
.06	Backman	Alma Radberg's apparition "rattled" keys.	**33** 7 (1891-2) 206-7

.424 Mean Score
.0469 Variance

* These scores (and also those in subsequent tables) are the evidentiality ratings made by Hornell Hart. In the light of correlations with ratings by Mrs. A. S. Kaplan, and by Mrs. Laura Dale, they need to be corrected by using the following prediction formula: $Y_e = .95X - .05$, where Y_e is the corrected rating, and X is the Hart rating as given above.

† See References at the end of this article.

friends had dissuaded him from publishing it then, but he had given it to W. L. Taylor, a bookseller, before the ship arrived. This original manuscript was turned over to the *Aberdeen Herald,* and appeared in print on May 18, 1850.[5]

The reports of the ESP observations during the projection in the above case were made through the vocal cords of the projectionist's physical body. This would seem to indicate a bi-location of consciousness.

A second experimental method is the deliberate projection of one's own apparition by means of concentration, which was reported in 15 of our 99 evidential cases, as listed in Table 2. A striking example of this sort was reported by a member of the A.S.P.R., as a result of the questionnaire which was filled in after Dr. Gardner Murphy's lecture in January, 1953.

5. On November 13, 1938, in New York City, Mr. Lawrence S. Apsey resolved that he would try to appear psychically to his mother without any previous warning to her or expectation on her part. After focusing his mind on her for five or ten minutes at 11:15 P.M. he resolved that he would manifest to her at 12:30 A.M. He reports that at that hour, while his physical body was still lying in his bed: "I then saw my mother in a flesh-colored nightdress sitting on the edge of her bed. A peculiar fact which I particularly noticed was that the nightdress was either torn or cut so exceptionally low in the back that my mother's skin showed almost down to her waist." He then roused himself and wrote a memorandum of his impressions.

Next morning at breakfast he told all this to his wife, and showed her the notes he had made during the night. He went to work without having seen his mother. During that forenoon his mother told his wife (without having had the subject mentioned to her) that she had been awakened by an apparition at 12:30 the night before. That evening his mother came to his apartment and immediately told him about the apparition. She said that she had been wearing a flesh-colored nightgown which had been a gift and did not fit her very well, being cut low in the back, so that it hung down and revealed her skin even to the waist. She was awakened, she said, by some person bending over her and putting his face close to hers. She said it looked like a blond young man who did not resemble her son (whose hair is dark). She screamed and opened her eyes, after which the figure persisted for several moments and then faded away.

The above account is based on a diary, written down within a day or two of the events.

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[5] Mrs. H. Sidgwick, *Proc. S.P.R.*, Vol. 7, 1891-92, pp. 49-53; see also pp. 57-60 and 62 ff.

Mr. Apsey's wife certified in writing that the above account accorded with her recollection of the events as far as personally known to her (1).

TABLE 2

Projecting One's Own Apparition by Mere Concentration: 15 Reportedly Successful Experiments

Score*	Designation	Brief Summary	Source*
.90	Danvers	Immediate records by projector and percipient.	**30** 695-6
.81	Beard 12/1/82	Two appearances to Mrs. L. in one night.	**17** 106-8
.81	Beard 3/22/84	Announced experiment to S.P.R.; then succeeded.	**17** 108-9
.72	Apsey	Planned to appear to mother; confirmation.	**1**
.52	Moses (1)	Resolved to appear to Stainton Moses; succeeded.	**17** 103-4
.52	Moses (2)	Repeated; Moses questioned and detained him.	**17** 104
.50	Godfrey: 12/7/86	Tried at Gurney's suggestion; lady saw him.	**30** 689-90
.50	Godfrey: 11/16/86	He concentrated; she saw him appear and fade.	**30** 688
.32	Mrs. S.	Wife apparitionally kissed her husband.	**22** (1907) 596-602
.23	Sinclair	Husband projected to wife; she told son.	**30** 697-8
.20	Beard: 11/7/81	Two sisters saw his deliberate apparition.	**17** 104-6
.18	Napier	Worried about father; projected to him.	**29** 201-2
.16	Fox	"Elsie" projected to his room; details.	**12**
.06	Mrs. L.	Absent member projected to seance circle.	**28** 83-4
.03	Russell	Apparition announced visit; sister fainted.	**6** 128-9
.431	Mean Score		
.0771	Variance		

* See footnotes to Table 1.

The method of self-projection used by Mr. Apsey, Mr. Beard, and others listed in Table 2 was quite simple. It consisted merely in concentrating attention strongly on making one's apparition perceptible to a chosen person. But neither the concentration method nor the hypnotic method usually produce full-fledged ESP projection.

Full-fledged cases tend to have eight purported characteristics, the first two of which are capable of evidential verification, while the others (at least in our present stage of knowledge) are non-evidential. For convenience of reference, these eight characteristics will be numbered consecutively. The evidential ones are (1) that the projec-

tionist makes detailed observations of people and of physical objects and events encountered during his excursion; and (2) that his apparition is observed by others in locations and with traits corresponding to his own experiences during the excursion. Nonevidentially, a full-fledged projectionist typically reports (3) that he was aware of being observed as an apparition, and responded to the one who observed him; (4) that he saw his own physical body from a point outside that body; (5) that he was aware of occupying a projected body; (6) that his projected body was able to float up into the air independently of gravity; (7) that his projected body passed through physical matter with little or no hindrance; and (8) that he was aware of traveling swiftly through the air.

Of the above characteristics, the hypnotically projected individuals had the first quite prominently, i.e., they reported detailed observations of people and physical objects encountered during their excursions. But they were generally weak or lacking with respect to the other seven characteristics. Occasionally, incidental references indicate that the projectionist was purportedly aware of traveling from the location of his or her physical body to the indicated place, and sometimes oblique references suggest his awareness of having a projected body, but these aspects were incidental, and were either not at the forefront of the individual's conscious experience during projection, or else were not recorded by the experimenters.

On the other hand, the individuals who were self-projected by mere concentration usually had the second characteristic (i.e., they were observed as apparitions), but the other seven characteristics were weak or lacking. The experimenter was often not even vividly conscious of being present at the place where his apparition was seen.

The incomplete character of the projections obtained by hypnosis and by self-projection through mere concentration of attention appears to have been transcended in some of the cases grouped under the third experimental category, in Table 3—namely, those in which self-projection is reported to have been obtained by methods more complex than mere concentration. The 12 cases actually include three sub-types, which shade off into one another. The first subtype includes reported experiments in which professional mediums, like Mrs. Garrett and Mrs. Brittain, used their own psychic techniques for projecting themselves. The second sub-type includes such phenomena as those reported in the Brown, Uzago and Stilling cases, in which "primitive" mediums ("medicine men") obtained extrasensory information by using their so-called "magical" methods of self-projection. The projection of Morales by means of peyote may be classified here. The third sub-type is represented by the

TABLE 3

Self-Projection by Methods More Complex than Mere Concentration: 12 Purportedly Successful and Evidential Cases

Score*	Designation	Brief Summary	Source*
.81	Mrs. C.	Psychotic medium projected to train derailing.	**22** (1944) 171-9
.70	Garrett	Projected to Newfoundland; verified in New York.	**14** 156-61
.49	Brittain	Projected to mine explosion 8 miles away.	**3** 61-3
.33	Joire	Girl watched Mousson follow instructions.	**21** 314-8
.31	Morales	Given peyote, became conscious of death of father.	**9** 229
.19	De Forest	Saw girl-friend in strange apartment.	**8**
.19	Leslie	Zulu "doctor" got facts about 8 hunters.	**24**
.10	Brown	Indian sent couriers, describing voyageurs.	**4**
.10	Uzago	African chief conveyed "impossible" message.	**28** 133
.08	Roberts, A.	Medium located body of missing man.	**28** 56-9
.08	Parker	Girl checked up on friend's distant baby.	**29** 147
.03	Stilling	Medium located missing man in London.	**28** 68-9
.284	Mean Score		
.0607	Variance		

* See footnotes to Table 1.

De Forest and Parker cases, in which persons who were not professional mediums have learned techniques more complex than mere concentration, by which they report having obtained extrasensory information through self-projection.

Perhaps the best available example of purported full-fledged self-projection is that of Mr. Graydon W. De Forest, who reported it to Dr. J. B. Rhine, in a letter dated April 27, 1953, and who subsequently gave me further details in a series of letters. He had first learned of this phenomenon in December, 1951, by reading a letter published in a magazine. After some preliminary experiments he bought two books on the subject, one of which was *The Projection of the Astral Body* by Muldoon and Carrington. He reports that, after several months of studying and trying, he achieved several full projections, each lasting a few minutes, and consisting of such purported experiences as floating near the ceiling in his projected body in a cataleptic state, passing through the ceiling and walls, visiting in their residences people he did not know, and on two occasions making mental impressions on people. On December 20, 1952, between 8 and 11 A.M., Mr. De Forest attempted to project himself into the apartment of a young lady friend. He writes:

6. "I woke to find myself standing in the reception hall of a small apartment which was entirely strange to me. I was of course projected. I glanced around, noticing a predominance of wall paper of a green leaf design like ivy; and my attention seemed to be drawn to a doorway which was directly before me and into the main room of the apartment. At the other end of the room I saw a bed divan made down. Sleeping on this bed was the girl I had intended to visit. I saw that she wore a bandanna on her head to confine her hair. Her face was turned toward me, her head to the left side and feet to my right. I advanced across the room, seeming to glide . . . and knelt by her side . . . calling her by name. She stirred in her sleep, lifted her eyebrows, and said my name in a questioning tone, then went into a quiet sleep again . . . I blacked out of the picture immediately and awakened in my bed in my physical body."

In response to an inquiry the young lady (who prefers to remain anonymous) wrote as follows on July 11, 1953:

"On the morning of December 20th last year . . . Mr. De Forest called me just as I arrived home from a friend's house. He didn't ask me but told me that I had not spent the night in my own apartment, the night before. I told him I had not. He then became very excited and said 'Nellie, listen, and tell me if I'm right,' then in detail he told me the whole floor plan of the apartment, an apartment that he had never seen, been in, or knew the location of at that time. I asked him how he knew, then he said, 'I was there last night.' As he came into the reception hall I was sleeping on the divan that opens into a double bed in a room to his left. I had my hair up and a bandanna on my head . . . About the wall paper in the reception hall, Mr. De Forest said that the wallpaper had a light background with green leaves that may be ivy leaves. The wallpaper has a light background but the leaves are a little larger than the ivy would be . . ."

The technique employed by Mr. De Forest in producing his own purported ESP projection was one of the techniques recommended by Sylvan Muldoon. Oliver Fox has independently described certain techniques (12). Various mediums have referred to techniques they have employed for this purpose. The Rosicrucians circulate instructions to their initiates as to how to go about achieving this experience. Preliterate medicine men in various regions of the world have been reported to have had techniques for the purpose. A promising area for research would appear to be to make a thorough study of these different processes, finding their common elements, and ascertaining which of them produced the most consistent results with the least damage to the individuals involved.

The eight characteristics of full-fledged ESP projection appear also in many of the 30 cases of spontaneous apparitions of the living, as listed in Table 4. An example is the Funk case, which may be summarized as follows:

TABLE 4

Spontaneous Apparitions of the Living, Corresponding with Concentrations of Attention, Dreams, or Visions on the Part of the Projectionists: 30 Cases

Score*	Designation	Brief Summary	Source*
.58	Alexander	Nurse saw worried mother of dying woman.	**17** 214-6
.56	Newnham	Student's apparition embraced fiancée.	**17** 225-6
.41	McBride	Son saw father see his apparition.	**29** 186-7
.40	Kirkbeck	Dying mother seen by distant children.	**16** 23-4
.31	Goffe	Same type of case, 49 years earlier.	**31** 187-9
.28	Wilmot	Wife visits husband at sea; seen by cabin-mate also.	**33** 7 (1891-2) 41-5
.28	Wilson	Servants recalled apparition of man.	**36** 75-6
.26	Bevan	Dreamed of projection; seen as apparition.	**17** 318-20
.25	Thompson	Dying man demanded his photographs.	**36** 22-6
.23	Scott	Exhausted walker seen by child.	**35** 40-3
.19	Kittelle	Gunboat captain visited wife.	**28** 60
.18	Herbert	Visited strange house in Africa.	**29** 177-8
.17	Lignori, de,	Prisoner visits deathbed of pope.	**36** 60-1
.16	Driesch	Roused maid to put out bedroom blaze.	**22** (1939) 51-3
.15	Mrs. A.	Remembered conversation with friend.	**31** 345-7
.14	Clergyman	Wife and servant saw distant dreamer.	**36** 59-60
.14	Sagee	Teacher seen in two places at same time.	**36** 64-9
.12	Vera N.	Brother struggling in sea saw sister.	**21** 114-6
.11	Hare	Woman haunted rooms later visited.	**29** 168-9
.11	Goethe	Dreaming friend met Goethe.	**36** 60-61
.10	Morison	Knocked on door; heard by two women.	**20** 126-7
.10	Funk	Physician projected 1000 miles to friend.	**13** 179-85
.09	Jensen	Wife visits husband in strange town.	**22** (1932) 174-5
.08	Rule	Girl cured headache of man friend.	**29** 116-7
.08	Riggs	Patient soothes groaner in another ward.	**29** 79
.07	Wilkins	Dreaming student conversed with mother.	**33** 1 (1882-3) 122-3
.07	Turban	Preacher saw dying fiancée.	**29** 103-4
.06	Habershon	Two women saw mentally returning man.	**18** 625-6
.06	Roberts, R.	Three saw worried apprentice.	**33** 1 (1882-3) 135-6
.06	Elgee	Two women saw distant visitor.	**18** 239-41

.193 Mean Score
.0192 Variance

* See footnotes to Table 1.

7. Sometime before 1907, a well-known physician of New York City (who was known personally to I. K. Funk, the editor and publisher) was on a river steamer traveling from Jacksonville to Palatka, Florida. He had been having some curious sensations of numbness and of psychological detachment for some days. During the night on the steamer he found that his feet and legs were becoming cold and sensationless. He then "seemed to be walking in the air" with intense sensations of exhilaration, freedom, and clarity of mental vision. In this state he thought of a friend who was more than 1000 miles distant. Within a minute he was conscious of standing in a room where the gas jets were turned up, and the friend was standing with his back toward him. The friend turned suddenly, saw him and said: "What in the world are you doing here? I thought you were in Florida," and he started to come toward the appearer. The appearer heard the words distinctly but was unable to answer.

He then had an ecstatic experience of a life beyond the consciousness of time or space. But he decided to return to earth. He saw his body, propped up in bed as he had left it, but retained the consciousness of another body to which matter of any kind offered no resistance. Then he re-entered his physical body.

On the next day he wrote a letter to the distant friend whom he had perceived in this excursion. A letter from the friend crossed his in the mail, stating that he had been distinctly conscious of the appearer's presence, and had made the exclamation which the appearer heard.

The above account is based on a written statement made by the appearer to Dr. Funk. The letters were not preserved (13, pp. 179-185).

Of the 22 other spontaneous cases of purported ESP projection, as listed in Table 5, many were also fairly full-fledged.

Many of the spontaneous cases have also one other non-evidential characteristic—namely, purported contact with individuals and regions which do not belong to the material world. In Case 7 the doctor, after appearing to his distant friend, and before he decided to return to earth, had an ecstatic experience of a life beyond the consciousness of time or space. In the Osgood case (listed second in Table 5) the projectionist reported having seen her dead father appearing to her naval brother—an experience which the brother subsequently confirmed. In the Cecilia case (sixth in Table 5) the projectionist dreamed of seeing the spirit of her sister, who took her to California to view the sister's body, who had just died of cholera. In the Saile case (twelfth in Table 5) the projectionist, during his first excursion, heard a voice speaking to him: "Do not be afraid. You do not

TABLE 5

Other Evidential Examples of Spontaneous ESP Projection: 22 Cases

Score*	Designation	Brief Summary	Source*
.45	Green	Dreamed of drowning of Australian niece.	**21** 142-4
.45	Osgood	Saw dead father appear to naval brother.	**22** (1922) 197-9
.43	Bettany	Child had vision of stricken mother; hurried for doctor.	**20** 87-9
.34	Joy	Apparition told friend of assault.	**18** 523-4
.27	Say	Quaker saw three men die.	**16** 21-3
.20	Cecilia	Saw sister's suddenly dead body.	**36** 76-9
.18	Addison	Seen leaving England by one friend, arriving in U.S. by another.	**28** 96
.18	T., Alec	Apparition of living man seen repeatedly in his own home.	**3**
.15	Bertrand	Freezing Alpinist checked on errant guide.	**33** 8 (1891) 194-200
.14	Peroz	Dreamed of friend's death in China battle.	**21** 140-1
.13	Schmid	Unconscious patient saw doctor's gestures at door.	**29** 58
.13	Saile	During projection saw aunt in coffin.	**29** 123-4
.12	Larsen	Husband verified projection to dying man.	**25** 42-43
.12	Brittain	During childbirth saw traffic through window.	**5** 63-5
.10	Leonard	Medium saw stranger join sitting.	**26** 95-01
.10	A——	Man told seance circle his activities.	**28** 128
.10	Richardson	Saw and heard wounded husband send her his ring.	**17** 443
.08	Varley	Husband in danger; wife saved him from chloroform.	**28** 119-20
.08	Doyle	Lady Doyle projected during operation.	**29** 124-5
.08	Cox	Dreamed he accompanied friend on drive.	**22** (1943) 27-28
.04	Cockersell	Saw woman at window above barking dog.	**22** (1937) 368-9
.03	Collins	Woman correctly observed sick friend.	**28** 100-1
.177	Mean Score		
.0158	Variance		

* See footnotes to Table 1.

need to worry—you will get back there again." Subsequently, in another projection, he asked to be conducted to "the place called heaven," and at once purportedly found himself in a wonderful country where he reports that he talked to many of his friends who had died a long time previously. In the Larsen case (thirteenth in Table 5) the projectionist reported having observed the spirit of a drug addict leave his body for the last time. In the Brittain case

(next in Table 5) the projectionist reported having become aware of the presence of her sister Sally, who had died six years before, and who guided her to the window where she made the evidential observations. Lady Doyle (fourth from the last case in Table 5) reported that during her projection she moved away to a region of light and calm, where she saw her deceased husband and another spirit. The above aspects of these case reports are obviously non-evidential, but the phenomena would not be adequately or impartially described if these features were not mentioned frankly.

Are ESP-Projection Experiments Really Repeatable?

In order to discuss this question rigorously, it is necessary that we have a clear-cut definition of the phenomena which we have been reviewing rather informally during the preceding part of this paper. Let me therefore now attempt a more formal definition:

> *ESP projection* is a purported phenomenon which may have two evidentially verifiable aspects. The first verifiable aspect consists in observing and operating, from a position outside the physical body of the observer-operator. Evidence of such out-of-the-body observation and operation may be of either or both of the following types:
>
> First, the purported projectionist perceives in a visual, and sometimes in an auditory, manner, objects and events (which may or may not include persons occupying their physical bodies). These objects and events are perceived in a four-dimensional space-time configuration, and may (if veridical) be verified subsequently as having actually occurred in those spatial and temporal relationships. The operations performed by the projected individual consist of shifting his visual or auditory attention from point to point and from phenomenon to phenomenon, in shifting his own viewpoint from position to position, and in moving the parts or the whole of his projected body.
>
> The second evidential aspect of ESP projection as thus defined consists in the observation of the apparition of the projectionist, perceived and independently reported by observers present at the location to which he was projected, and corresponding with his movements, appearance, costume, and so forth, as independently reported by the projectionist.

To clarify further our subsequent discussion, the following concepts need definition:

A repeatable experiment will be taken to be a matter of degree. Two extremes on the distribution of experiments relative to their repeatability may be defined as follows:

Occasionally repeatable experiments may be defined as consisting in setting up verifiably defined procedures for the production of

verifiably defined phenomena, in cases where some of the necessary conditions for success in the experiment are as yet so imperfectly understood that their presence or absence cannot be reliably controlled, with the result that such experiments, while they succeed often enough to establish a measurable degree of probability of success, nevertheless fail so often that a given experimenter can have no high degree of assurance that he will succeed in a specified experiment.

Dependably repeatable experiments may be defined as the setting up of verifiably defined conditions for the production of verifiably defined phenomena.

Under the above definitions, our present problem is this: Is it possible, at least occasionally, by means of one or more of the three types of ESP-projection experiment, for a person to be enabled to observe veridically from a point in space-time outside his own physical body, or to be observed veridically as an apparition at such a point, or both? We may adopt as axiomatic the proposition that what has been done can be done again, if equal or better causal conditions are provided. We have reviewed 20 different cases, in each of which it has been reported that hypnotic ESP projection has been achieved, 15 different cases in which self-projection has been reported to have been achieved by mere concentration, and 12 different cases in which self-projection is reported to have been accomplished by other or additional methods. If ESP projection has really been achieved experimentally in even a few of these 47 cases, it can certainly be achieved again, whenever as good or better causal conditions are provided.

Let us first consider the 15 more-or-less-evidential cases in which individuals attempted to project their own apparitions, and have presented evidence that they have succeeded. In 1948 Dr. Donald J. West said: "Numerous attempts have been made to induce apparitions by mental concentration, especially since the etheric double became popular, but failure has been the rule." He concluded: "It is certainly not a repeatable experiment" (33, Vol. 48 (1946-49), p. 298). Note that Dr. West did not say that such experiments never succeed. He said, "Failure has been the rule." He admitted that the literature contained about half a dozen cases—apparently being unfamiliar with the other 9 cases reported in our collection. He might well have said: "The inducing of one's self-apparition by mental concentration is not a *reliably* repeatable experiment." Even on the basis of his own data it is an *occasionally* repeatable experiment.

Moreover, Dr. West overlooked the existence of the 30 spontaneous cases in our collection in which unintended apparitions coincided with concentrations of attention on the part of the projectionists, as when the projectionist was dreaming about or thinking intently about the situation in which his apparition was seen, or about the person or persons who saw the apparition. If such concentrations of attention have spontaneously produced apparitions of living persons in cases like these 30 published examples, it seems reasonable to suppose that deliberate and intentional concentration of attention might at least occasionally succeed in producing a similar effect.

But the case for the occurrence of experimentally produced ESP projection does not rest merely on the 15 concentration cases, backed by the 30 rather similar spontaneous cases. In addition to these we have the 20 hypnotic cases, and the 12 cases of self-projection by methods more complicated than concentration.

But did ESP projection, as defined in this study, actually take place in all—or in any—of the cases cited? The necessity for verified evidence in the hypnotic phase of this field of research has been epitomized as follows by LeCron:

> "Every dabbler in hypnosis is likely to attempt to produce 'traveling clairvoyance' in a subject. Invariably, a good subject will respond and 'project' his mind to the suggested scene. Many subjects will claim that they 'saw' the scene and the events which they describe to the hypnotist. Whether or not such clairvoyance is possible is, of course, a moot point, but the production of hallucinations is not. The obliging subjects may conform by producing a hallucination. Scientific check of the validity of the scenes reported is something else again."[6]

To make such a scientific check, four alternative hypotheses must be considered—namely: (1) Did faulty memory, exaggeration, or other forms of distortion by individual witnesses create pseudo-veridicality in all of our 47 purportedly successful experiments? (2) Might coincidence account for all these cases? (3) Might all these case records be explained as deliberate hoaxes? or (4) If veridically evidential cases have actually occurred, might they be explained as mere telepathy, clairvoyance, or precognition?

The first of the four alternative hypotheses—faulty memory, exaggeration, or other forms of distortion by individual witnesses—is what the evidentiality scores have attempted to evaluate. If a case deserves an evidentiality score of 1.00, on the scale used in this study, this first alternative hypothesis may be regarded as having

[6] Leslie M. LeCron, editor's note introducing Rhine's chapter on "Extrasensory Perception and Hypnosis," in *Experimental Hypnosis*, p. 358.

been practically conclusively ruled out. On the other hand, the cases which rate down toward .00 on this scale must be recognized as having left loopholes all along the line for faulty memory, exaggeration, and distortion by witnesses. The probability that a case is vitiated by such factors may, therefore, be regarded as being measured roughly by 1.00 minus the evidentiality score.

The reliability of these evidentiality scores has been tested by correlating ratings made by the present author with ratings by Mrs. A. S. Kaplan and by Mrs. Laura Dale. From these data it is estimated that the ratings given in the five tables of this report would correlate .95 with the pooled ratings of an indefinitely large group of judges similar to the three of us, and that the average rating by such a group would be lower by about .05 than those made by myself. A correction formula, based on these findings, has been applied to the Hart ratings as given in the first three tables.

On the basis of these corrected evidentiality ratings, then, as applied to the cases of purported hypnotic ESP projection, to what extent is it reasonable to conclude that this first counter-hypothesis has been ruled out? If the 20 cases were all regarded as independent of one another, the probability that all of them were spurious would be about 1 in 30,000, on the above assumptions. This, of course, is merely an estimate. Interested persons are invited to make their *own* estimates—on the basis of equally careful and detailed ratings of the cases and analysis of the probabilities.

But is it safe to assume that these 20 cases represent statistically independent units, for purposes of calculating probabilities? These experiments are scattered in date from 1850 in the most evidential case to 1913 in the three next most evidential cases, the other 16 cases being dated between these two extremes. Fifteen of the 20 cases were conducted by French investigators, all but 2 of them in France. Of the other 5, 2 took place in Scotland, 2 in Sweden, and the other was conducted by a Mr. Notzing of Munich, in a place not stated. These 20 experiments were conducted by thirteen different hypnotists, three of whom each conducted 3 of the successful experiments, and one other of them 2 experiments. The hypnotic subjects employed were twelve in number. Two of these subjects were each used in 3 of the successful experiments; four of the subjects were each used in 2 of the successful experiments. When an experiment has been repeated 20 times, by thirteen different experimenters, in four different countries, over a period of sixty-three years, it seems safe to conclude that a fairly high degree of independent repetition has been achieved.

This conclusion is reinforced by the cumulative probabilities deducible from Table 2. What is the probability that all these 15 cases might be non-veridical? Using the same procedure as before, and regarding the cases as independent of one another, the probability that all 15 cases are spurious is estimated at about 1 in 5,000. Assuming that the probabilities of Table 1 and Table 2 are independent of one another, the chance that all the cases in both tables are spurious would come to about 1 in 150,000,000. Again, it must be remarked that this is a mere estimate—an attempt to make evident the way in which the accumulation of cases, from widely varied sources, piles up the probability of veridicality for ESP projection.

Table 3 is less evidential. But the cumulative probability of all the 47 experimental cases being spurious is less than one in billions. It would seem fairly obvious (unless some critic can show fundamental errors of logic or technique in the above argument[7]) that counter-hypothesis 1 can safely be rejected. If that were the only alternative, ESP projection would have to be regarded as fully established by the 47 experimental cases.

But what about the hypothesis of coincidence? Take, for example, the first case listed in Table 1, which was summarized earlier in this article as Case 4. Please recall this passage:

> "Having been transported in imagination to the icy regions, he [the projectionist] reported that the captain and surgeon of the *Hamilton Ross* were at the moment engaged in dressing the hand of the second mate, Cardno, who had accidentally lost part of some of his fingers."

What are the chances that, by mere coincidence, John Park should have guessed the facts which proved to be veridical in the above case? The fact that this particular individual, Cardno, should have lost part of some of his fingers seems (in combination with the other veridical items) to be highly unlikely. Let us suppose (in the absence of statistical information) that such a coincidence would occur once in 1000 experiments of this kind. But how many *un*reported experiments in hypnotic projection have been tried, in which no very striking correspondence with real facts was found, and which have therefore been unpublished? One may doubt that 1000 such unreported cases have occurred, but how can one be sure? For each of the cases which seem so "beyond chance" in their striking

[7] Perhaps the most plausible line of attack on the foregoing argument about probabilities might lie in contending that even the corrected evidentiality ratings are still too high. Any reduction in individual ratings, or in the averages, reduces the cumulative probabilities.

veridicality, there might conceivably be a body of forgotten cases, from which the reported instances are merely the one-in-a-thousand accidental coincidences.

A parallel analysis can be made of the third counter-hypothesis—namely, comprehensive fraud. Take, for example, the three Cornillier cases in Table 1. The value of these cases, as evidence, hinges almost entirely upon one's confidence that this book is an honest, accurate, and impartial record of the events which it reports. As far as I know, it is. But the book itself shows that Cornillier had become a convinced Spiritualist before he wrote it. Let us suppose that, occasionally, an individual decides (from one motive or another) to try to make out fraudulently as convincing a case as he can for occult phenomena. Some such frauds would be detected, but some might, perhaps, be sufficiently well done to escape exposure. In bringing together a collection of the most convincing cases, such hoaxes might be the ones which survived the winnowing process. This counter-hypothesis gains strength if it is combined with the preceding coincidence hypothesis. Conceivably, a combination of the two explanations might eliminate all the evidentially strongest cases, while the remainder might then be excluded on grounds of distorted memory, and the like.

Once again, a conclusive test of both the fraud and the coincidence hypothesis can be made if a sufficient series of hypnotic experiments is set up, and carried out, by investigators who are both competent as experimenters and trustworthy as honest scientists. As in so many other research fields, the decisive answer hinges upon rigorous experimentation.

Relations Between Simple Telepathy, Simple Clairvoyance, and ESP Projection

The fourth alternative hypothesis takes the form of a question which a good many people have raised, and which may be stated in a general way as follows:

> "How do you know that these purported cases of 'out-of-the-body experiences' are actually anything more than merely special forms of telepathy or clairvoyance? Why talk about ESP projection?"

In order to clear up this difficulty let us first set up definitions of simple telepathy and simple clairvoyance:

Simple telepathy, in the following discussion, will be taken to mean veridically sharing the conscious or subconscious states or experiences of another person without sensory communication, or beyond and excluding anything communicated by the senses.

Simple clairvoyance will be taken to mean veridically perceiving physical objects or events, with which the percipient is not in sensorimotor communication, and perceiving them independently of any conscious or subconscious conception of them which may be or have been in the mind of any other human being.

On the basis of these definitions, how is ESP projection related to telepathy and clairvoyance? Several points need to be noted in answering this question:

1. It must be recognized, first, that ESP projection presumably involves both telepathy, clairvoyance, and (in some cases at least) precognition. This is what is meant by referring to it as "*ESP* projection."

2. Simple telepathy does not require any projection of the viewpoint of the recipient to any point outside his own body. In the best cases of simple telepathy or simple clairvoyance, the receiver is conscious of his own physical body and of its physical surroundings, and merely reports the telepathic impression as a scene or intimation —perceived as one might call up a memory image or an imaginative image in his mind.

3. On the other hand, ESP projection *does* involve perceiving the telepathic or clairvoyant material from a viewpoint definitely removed from the physical body of the percipient. Evidentially, this projection of viewpoint can be confirmed, in fully developed cases, by the combination of perceiving veridically in the coherent perspective of the positions to which the projectionist is projected, and being perceived in ways which correspond in detail with the independently reported experiences of the projectionist. The experiences in full-fledged ESP projection are reported to be continuous: the observer-operator moves from point to point within the places to which he is projected, and perceives people, objects, and events as if he were physically present. He is able to make evidential observations in a setting to which his projected body has traveled. In this setting, his projected body becomes one of the objects of which he is aware— and frequently an object of which other persons become aware, seeing it as an apparition.

4. The above descriptions relate to projection into some physical setting, in which physically embodied people may or may not be present. But projection can also occur into shared-dream settings. An instance is the triply shared dream which Henry Armitt Brown had of being murdered (32, pp. 61-4). This would be ESP projection, whether the scene into which they were all projected was a creation of the subconscious mind of Mr. Brown, of his attacker, or of some other individual.

Pathological Aspects

Before undertaking a program in experimental ESP projection, it will be well to recognize that these phenomena, at certain points, are closely related to psychopathology. The essence of ESP projection, as defined earlier in this article, consists in either observing veridically from a point in space-time outside one's physical body, or in having one's projected body observed at an outside point. A special sub-variety of this phenomenon consists in cases in which the individual himself, from the viewpoint of his physical body, observes his own projected body—or "double." This has been noted in a number of the non-evidential cases. In at least one such case, the viewpoint of the personality shifted back and forth repeatedly between his physical and his projected bodies. This reporting that one observes one's own double has come to be recognized by psychiatrists as a pathological symptom, which is called "autoscopy." The following excerpts are taken from a recent discussion of this phenomenon by Jean Lhermitte in the *British Medical Journal.*

> "From remote times philosophers have been struck by a most unusual phenomenon which until recently remained unexplained and almost unbelievable: the vision of one's double. This experience is a sensation the patient has of seeing his body image as reflected in a mirror . . . autoscopy . . .
>
> "We possess a great number of detailed records of this form of hallucination. The subject . . . has the knowledge that in his image there is a part of himself: he feels connected to this image by spiritual and material links. The life filling it is his life; indeed, he has the delusion that he lives in this image, which thinks and feels like himself . . .
>
> "The double . . . sometimes talks to him . . . although . . . the words . . . are guessed more than heard" (27).

Lhermitte concludes that "the apparition of the double should make one seriously suspect the incidence of a disease." He lists diseases by which the phenomenon of autoscopy can be produced, and remarks: "All the literary writers who best described the vision of the double were singularly abnormal."

The radio program *Confession* recorded on June 15, 1953, and subsequently broadcast, "a documented record of an actual crime" in which the criminal (under the radio name Martin Q. Everett) told how he had developed a projected self called Wally, between whom and Everett's physical body his consciousness oscillated, and through whom he committed murder (10).

Writers on "astral projection" and closely related subjects often give non-evidential warnings as to the dangers of experimentation in this field. On the other hand, autoscopy needs to be considered in

the perspective of all the other major varieties of ESP projection. Aside from the cases discussed in the present section, very few of the 99 evidential cases referred to in the previous sections of the present article have been noted as showing psychopathological aspects. Tentatively, the hypothesis is suggested that the basic phenomenon of projection may occur in connection with certain pathological conditions, but that it may also occur in connection with healthy personalities. Certainly no significant causal association has yet been established between projection and mental pathology.

Conclusions

Out of the above review of three types of experimental and two types of spontaneous evidential ESP-projection cases, the following conclusions appear to emerge:

1. The most probably repeatable type of experimental ESP projection consists of cases produced by hypnosis. The 20 experiments listed range over a period of seven decades, and come from four nations. Moreover, the logical relationships between hypnotic production of ESP projection and the other types of cases are sufficiently close and reasonable so that the hypnotic cases do not stand alone. Hypnotic ESP projection may thus be regarded tentatively as an at least occasionally repeatable type of experiment.

2. The next most frequent type of occasionally repeatable ESP-projection experiment consists in the cases in which individuals, by simple concentration, succeed in making others see apparitions of them. These cases, in turn, seem closely related in character to the even more numerous examples in which apparitions of the living have been seen in conjunction with incidental concentration of attention on the part of the appearer. However, experimental and spontaneous productions of apparitions of the living both seem to involve truncated versions of ESP projection. Concentration of attention on the apparitional phase seems in general to fail to bring into the memory of the experience, on the part of the appearer, the full details which appear to be characteristic of ESP projection when attention is centered upon observing and operating in and through a projected body.

3. The cases which have been grouped as examples of production of ESP projection by mediumistic methods appear to be a conglomerate, involving or being related to various techniques, including the procedures of preliterate medicine men, the methods used by Rosicrucians and other occultists, the techniques employed by spiritualistic mediums, the methods used by Oriental mystics, those employed by whirling dervishes—and the like. The main conclusion

emerging from Table 3 is that ESP projection appears to be a phenomenon which not only occurs spontaneously, and is produced experimentally through suggestion and simple concentration, but which also has been cultivated in a sophisticated way by various techniques in various times and places. If we accept ESP projection as a genuine and veridical phenomenon, the emergence of such methods is what would be expected.

4. In the light of the above findings, the following suggestions as to research procedures emerge:

(a) In our present state of knowledge, the method most likely to produce full and verifiable ESP projections experimentally appears to be by hypnosis.

(b) Such experiments should profit by the accumulated experiences of the past, combining the best methods and procedures in the light of past successes and failures.

(c) In selecting subjects to be hypnotized, three factors are likely to prove important: (1) psychological traits indicating probable ESP capacity; (2) hypnotizability; and (3) being in a state of emotional tension or frustration relative to some person absent at a distance.

(d) The most effective methods found by modern hypnotists for producing deep trance, and for bringing about full cooperation between hypnotists and subjects, should be employed, as set forth (for example) in the LeCron symposium (19).

(e) The suggestions given the hypnotized subject should make use of knowledge which has been accumulated relative to the basic characteristics of ESP projection as most fully experienced in the best cases reported to date. The induction of catalepsy, and suggestions that the "real" or "subtle" or "astral" body is being detached from the physical body, is floating upwards, is being lifted by unseen hands, and the like, should be promising in this connection. Responses should be elicited from the entranced individual to determine how far these subjective experiences are being realized. Subsequent stages in typical ESP projection should then be suggested—such as the movement of the projected body into vertical position, its movement to a position standing on the floor, its release from catalepsy, its projection through an open door into an adjoining room, observation of objects in that room, going through a closed door or solid wall, projection to distant locations, with observations of people, objects, and events at those locations, and the like.

(f) The inadequacy of the evidential recording of past projection cases, and the loopholes left in evidential conditions, should be used

as a basis for designing procedures for the new experiments which will be, as nearly as possible, error-proof.

(g) Careful discrimination should be made between observations which appear to be no more than direct fulfillments of suggestions given by the hypnotist, and observations which deviate from those suggestions, and which give information which might possibly be not normally known to the projected individual, to the other persons present—and perhaps in some cases not known to any living person.

(h) In view of the frequency with which contact with what appear to be projected personalities of deceased persons has been reported in past cases, it is of major importance that this phase of ESP projection shall be explored open-mindedly. Full recording of such phases of hypnotically produced projection should be made.

(i) Techniques for determining personal identity in individuals contacted in hypnotic ESP projection should be explored, since such techniques are crucial to any real solution of the survival problem.

(j) If and when successful hypnotic projections have been established, experiments should be carried out with a view to transferring to the hypnotized subject the initiative in such projections, and the capacity to induce them at will or under specified conditions.

(k) As a preliminary to the above program of hypnotic experimentation, it seems highly desirable that a careful study be made of the probable effects of such experiments upon the subjects hypnotized, and of safeguards which may reduce to as low a point as possible any dangers incidental to this technique of attempted induction of ESP projection.

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International Conferences of Parapsychological Studies

Under the auspices of the Parapsychology Foundation, two international conferences were held last April at Le Piol, a small hotel picturesquely located on a hill some two miles from St. Paul de Vence, near Nice in the South of France. The first conference, from April 20 to 26, occupied itself with the philosophical interpretation of parapsychological occurrences; and the second, from April 27 to May 1, discussed unorthodox healings. These two small symposia were organized to carry forward some of the discussions initiated at the First International Conference of Parapsychological Studies staged at the University of Utrecht during the summer of 1953 by the Foundation.

The conferences at Le Piol were intended to be small enough to make intimate discussions possible, hence only some twenty philosophers, physicists, psychologists, psychiatrists, and experienced investigators of paranormal phenomena, were convoked to each. They were drawn from Austria, Belgium, Canada, France, Germany, Great Britain, Holland, Italy, Switzerland, and the United States; and, to emphasize further the international character of the conferences, three chairmen, from different countries, presided in turn at the sessions. For the Philosophic Symposium they were Professor H. H. Price, Oxford University (England); the well-known existentialist philosopher and dramatist, M. Gabriel Marcel (France); and the present writer (U.S.A.). For the Symposium on Unorthodox Healings, the presiding officers were Professor D. J. van Lennep, University of Utrecht (Holland); Professor E. Servadio, University of Rome (Italy); and Dr. J. Eisenbud, University of Chicago School of Medicine (U.S.A.). The communications and discussions were in English, French, or German, and two expert translators repeated each immediately in the two of these three languages other than that in which they were delivered. For the Philosophic Symposium, some 14 sessions of two hours each had been scheduled; and for the Symposium on Healings, 9 sessions. This report does not attempt to outline the contents of, or even to mention, all the communications presented; and still less to include the discussions they elicited. Rather, it is only a sketchy account of some points in some of the communications, which happened specially to interest the present writer.

The Philosophic Symposium took up four main topics: (1) Man and the universe in the light of modern science; (2) Paranormal cognition—especially, precognition; (3) The dualistic conception of

the relation between Mind and Matter; (4) The problems connected with the supposition that the personality of man survives the death of his body.

The first session under the first topic opened with a paper by the distinguished theoretical physicist, Professor Pascual Jordan, of Hamburg, on "Complementarity and Causality in Physics, Psychology, and Biology," with some remarks on Time and Space. His chief contention was that the physicist's failure to decide between the wave and the particle conceptions of light, or his inability to observe both the position and the velocity of an electron, are not due to limitations of his powers, which he might hope to transcend eventually, but are necessary consequences of the fact that in Nature certain phenomena are inherently complementary. Professor Jordan believes that analogous instances of complementarity exist in the realms of psychology and of biology. In his remarks on Time and Space, he mentioned that the physics of the meson shows that sometimes, when a particle of very high velocity hits the nucleus of an atom, the nucleus explodes before the particle actually hits it. From this, he drew the conclusion—in the present writer's opinion, logically unwarranted—that it is possible for an effect to precede its cause. He pointed out, however, that although such reversal seems to occur in cases of precognition, nevertheless the behavior of mesons does not explain precognition since they are not involved in biological processes.

The sessions on paranormal cognition opened with an address by M. Gabriel Marcel. In it, he considered chiefly psychometry, i.e., the possibility of cognition by mere contact with an object, of facts about its history and its past or present owner. He offered the hypothesis that, just as a person's nature is more than is observable in his body viewed simply as object, i.e., includes his acquired dispositions and memories; so the nature of an object such as a glove or wallet that has been possessed and used by a certain person includes, as an automatic result of this, some quasi-memories of experiences of that person in which it participated. M. Marcel pointed out that, if this hypothesis is correct, then psychometrizing an object that has never been owned by anybody should be impossible, and he suggested that this test should sometime be made.

At the next session, Professor H. H. Price discussed some of the philosophical implications of paranormal cognition. Paranormal phenomena, he stated, should interest philosophers because they conflict in certain ways with the modern western educated outlook. Their factuality calls for a new conceptual framework adequate to unify them both *inter se* and with our present scientific knowledge and common experience. A similar need for a new conceptual framework arose in the seventeenth century as a result of the novel facts that

were then being discovered. Philosophers took a hand at that time in the invention of the needed new framework, and they should likewise do so now.

Professor Price went on to point out that the modern western educated outlook has two components. One is belief in the validity of the scientific method, and the other is a set of rather general and essentially materialistic assumptions as to the nature of the mind and its place in the universe. Paranormal facts conflict with this second component of the modern outlook, but not with the methodological component; for even if telepathy or psychokinesis by an investigator, or his faith or skepticism as to the possibility of a phenomenon, sometimes affect the phenomenon he investigates, even then a "second order" investigation can establish scientifically the degree to which occurrence or nonoccurrence of the phenomenon is correlated with the attitude of the inquirer. On the other hand, the conflict of the facts of paranormal cognition with the materialistic conception of human personality entails that some new kind of matter or some new causal properties in ordinary matter need to be postulated. But the traditional conception of a human mind as an indivisible, unitary substance is incompatible with the facts of mediumship and of psychopathology, and has to be replaced by one similar to the Humean or the Buddhistic, in which the unity of a mind is a matter of degree, not a matter of all or none.

Mrs. Martha Kneale, Fellow of Lady Margaret Hall at Oxford University, then presented a closely argued paper on precognition. Its central positive contention was that if the supposition that precognition is a *direct* process is applied in detail to the concrete cases, it turns out to be unintelligible; but that if the alternative hypothesis —that precognition is an *indirect*, mediated process—is similarly worked out in concrete detail, it turns out to be "wildly implausible." Mrs. Kneale suggested at the last that, if we had any independent reason to believe that the several human minds concerned in a given case of precognition can somehow constitute a group mind in which is pooled all the relevant information possessed by each, there would be an escape from the dilemma of an unintelligible or a wildly implausible theory of precognition.

Mr. Aldous Huxley presented a report on the psychological effects of the alkaloid, mescalin, adding to what is contained in his recent book, *The Doors of Perception*. He stated that, like the old world of Europe, so the human mind has its antipodes, where sights are to be seen as extraordinary and implausible as were kangaroos and platypuses to the old world. Mescalin, obtained by American Indians from the peyote cactus but now chemically synthesized, opens the window through which the antipodes of the mind are to be seen. The

visions so obtained are impersonal, and seem to the beholder of them to be as passively received and as objective as are visual sensations when one opens his eyelids. They are characterized by intense light, extraordinarily brilliant colors, things shining from within, and a greatly increased capacity in the beholder for fine discrimination of hues and tone. Mr. Huxley pointed out that ordinary dreams are mostly in black and white rather than in colors. He conjectured that this is because they are mostly symbols—of subconscious wishes or personal memories—and that symbols, to perform their functions as symbols, no more need color than do mathematical symbols or the words on a printed page; hence that color, in a dream or a vision, may be a touchstone of the independent reality, instead of mere subjectivity, of what is seen. The mescalin visions are beautiful and blissful if the experience is entered with positive emotions such as faith and loving confidence; but if entered with negative emotions—fear, suspicion, malice, or censoriousness—the visions are then terrible, appalling, sinister, or disgusting, and are so with the same profusion of intensely real detail as in the blissful ones. The latter are associated with a sense of dissociation from the body, but the infernal visions on the contrary with a sense of compression of the body into a small lump of thickened matter. The paper ended with the conjecture that the *post mortem* world includes the objects both of the heavenly and of the infernal visions, as well as the regions more or less resembling the ordinary earth world, which mediumistic communications often describe.

The sessions devoted to discussion of the status of the dualistic conception of the mind-matter relationship did not seem to the present writer to bring out any particularly novel or illuminating ideas on the subject, and nothing will be said about them here. The fourth topic, that of survival after death, was introduced by M. Marcel. He thought the only form of survival that would be worth while would be one in which intersubjective relations would continue. In his view, "experimentation" of the "spiritistic" kind on the subject of survival is somewhat degrading and ought to inspire repugnance; but not so the spontaneous communications by automatists, which should be studied carefully, with open-mindedness and good will though not with naive credulity.

Professor Price, who spoke next, pointed out first, in line with remarks of his mentioned above in connection with the second main topic, that personal identity and hence survival may be a matter of degrees or of parts rather than of Yes or No; and that apparitions, when evidential at all of survival, are not evidence of complete but only of fragmentary survival, no matter whether or not it be a fact that the rest of the personality also survives.

With regard to survival conceived as consciousness "eternal" in the sense of, like the mystical ecstasy, timeless, Professor Price declared that in any case it does not constitute survival in the sense of continuation of experience and of life after death; but that the question as to survival in the latter sense is important both, theoretically, because of its bearing on the nature and structure of personality, and, emotionally, because most persons strongly desire such survival. But can we form any idea at all of what the contents of discarnate conscious experience might be? Professor Price answered that they could be mental images as in dreams and likewise generated by wishes and memories. Such a wish-fulfillment world would not necessarily be a pleasant one, for some of the memories and desires generating the images might be ones which, because of their distressing nature, had been repressed during earth life. Among the images of that dream world would probably be an image of one's own body and of one's familiar earth environment, so that one might not realize that he has died. Telepathic intercourse between like-minded persons could beget a world of images common to them and in so far public, though not as unrestrictedly public as is the material world. Thus, there would not be one but many different "next worlds"; and, for the individual, there might be a series of dream worlds, corresponding to the degrees of spirituality of the wishes generating them.

The second conference—on Unorthodox Healings—began with an address by Dr. François Leuret, Professor in the Medical School of the University of Bordeaux and Director of the Medical Bureau at Lourdes, who, the conferees have since learned with regret, died at Lourdes a few days after his return there.

Dr. Leuret stated that over a thousand physicians, of diverse religions and of none, come to Lourdes every year and are given complete freedom to examine everything. He described the elaborate examinations made by the Medical Bureau to establish whether the sick who come to Lourdes really have the diseases they claim to have, and if so whether a cure at Lourdes really has occurred. If the Bureau so affirms, the cure then has to be confirmed, on re-examination of the case one or two years later, by the International Medical Commission of 100 physicians, of all countries. If this commission too certifies the cure as genuine and as inexplicable by known natural processes, then the matter is referred to the Canonical Commission, which alone passes on the question whether the cure was miraculous, not simply in the sense of inexplicable on the basis of existing medical knowledge, but in the theological sense of due to God's special intervention. To date, only 49 cures have been pronounced miraculous in the latter technical sense, out of over 1200 that had been certified

by the Bureau and confirmed by the International Commission, as real but medically inexplicable.

An instance of a cure pronounced miraculous in the theological sense, cited by Dr. Leuret, was that of Louis-Justin Bouhohorts, 18 months old, dying of consumption and osteomalacia, who had never walked, or stood up, or sat up, or left his cradle, and who, after 15½ minutes of immersion in the Lourdes pool, ate, got out of his cradle, walked without having learned, remained well thereafter and eventually became a vigorous blacksmith. As an instance, on the other hand, of an extraordinary cure which, because not instantaneous, the Canonical Commission did not pronounce a miracle in the theological sense, Dr. Leuret mentioned that of a dermatologist who, suffering from an (incurable) radiological dermatitis, took to drink and morphia, but who, wholly skeptical, was taken by his wife to Lourdes and induced to soak the bandages on his hands in the water that pours into the pool. During that night, he awoke with a burning sensation in his hand, took off the bandages, and found his hands normal. They remained so and he resumed practice of his profession.

As regards the possible role of suggestion in the healings, Dr. Leuret stated that there are many cases of healing of children too young to have any idea of what is going on. That some healings medically inexplicable do occur at Lourdes seems beyond question; but Dr. Leuret acknowledged that opinions may differ as to the nature of the agency or process that effects them.

Professor R. H. Thouless, whose contributions to parapsychology are well-known to the members of the A.S.P.R., discussed next some problems of terminology and evidence. He proposed to mean by "spiritual" healings in a broad sense, those "in which the assumed causes are of a religious or quasi-religious nature." Such healings may be divided, even if with some overlapping, into (a) *"faith" healings*, i.e., those where the mental re-orientation of the patient is regarded as the essential factor; (b) *healings by prayer*, whether by the healer, the congregation, or the patient; (c) *ritual healings*, i.e., those regarded as resulting from some religious ritual, whether one performed by the patient (e.g., a pilgrimage), or by another person regarded as having the gift of healing, or by a church official whose performance of the ritual is supposed effective in virtue of his office; (d) *spirit healings*, i.e., those where the assumed agents are the discarnate spirits of physicians that have died. Professor Thouless pointed out that the assumptions, as to the nature of the healing agency, on which this classification is based, may be erroneous; but that the question which faces parapsychologists as such is whether there is good evidence of spiritual healings not explicable by suggestion. He believes there is some evidence of this, but that stronger

evidence is needed; and he outlined a procedure for experimental testing of the reality or degree of efficacy of spiritual healing.

Some brief remarks were contributed by Dr. J. R. Smythies, at present engaged in research at the Crease Clinic of the University of British Columbia. His chief contentions were that although "highly sympathetic and empathic individuals succeed in psychotherapy where cold and distant personalities fail," nevertheless possession of such a favorable personality is not a substitute for medical training; and that, if someone having that type of personality is drawn to healing, and is earnest and intelligent, he ought to undergo medical training. If he has not done this, he should not be allowed to practice healing.

Mrs. Garrett, in her address to the meeting, said that she does not profess to heal, but only "to change the point of view of the patient by transferring his conscious anxiety to some less important phase of his physical need and environment." This she is able to do by virtue of her capacity to see the patient's auric emanations. They constitute a "map" of his condition, on which the loci of malfunctioning are perceptible. Words of faith and reassurance overcome the patient's lack of serenity; and the amount of healing power is the amount of faith in the divine desire that man be whole that can be imparted to the patient.

Professor Emilio Servadio described and discussed very interestingly the methods and results of a contemporary Italian healer, Achille d'Angelo, who has collaborated with physicians and has been the subject of an article by Dr. E. Pattini in the Italian *Review of Psychopathology, Neuropsychiatry, and Psychoanalysis;* and of a book, *Il Mago d'Angelo*, by Luciano Bonacina.

Dr. Alain Assailly, a consulting psychiatrist in Paris and author of various publications in this field, summarized his findings concerning 43 women who, among 925 who had consulted him, seemed to possess some *psi* faculties. He found in them the following characteristics: (a) in 100 per cent of them swelling of the abdomen occurred preceding menstruation; (b) 40 of them (out of 43) bruise black and blue very easily; (c) 34 frequently sprain their ankles; and (d) 29 are more hairy than most women.

M. Maurice Colinon, at present editor of a French magazine, reported on an extensive and detailed survey he has made of "unorthodox" healers in France. There are about 42,450 of them, of whom a little over 2500 give all their time to healing. The persons who go to healers are those who have trouble for which their physicians can find no cause. M. Colinon said that he had not seen a case of cure by a healer that could not have been cured by a good psychosomatic physician. To account for the healers' popularity, he quoted the statement

that the healer treats the man, not the disease; whereas the physician treats the disease, not the man. He stated that medical endorsements of healers are often uncritical, and mentioned an example where ability to stop the pulse had been misconstrued by a physician as ability to stop the heartbeat.

Dr. Gotthard Booth, New York psychiatrist and Associate of the Columbia University Seminar on Religion and Health, presented two papers. In one, he described the use of the Rorschach inkblot tests in the analysis of the personalities of unorthodox healers and of the persons capable of being healed by them. In the other, he referred to the fact that, in physics, determinism is now conceived in terms of statistical probability rather than of individual necessity, and that this leaves theoretical room for individual behavior that radically departs from the statistically probable behavior. Thus, spontaneous cures of cancer, reported sometimes though rarely, and under circumstances not yet investigated, are not essentially paradoxical.

He thought it reasonable to suppose that the spiritual condition of the patient is one of the factors affecting therapy: and that telepathy makes conceivable the healing of persons unaware that efforts to heal them are being made. The resistance of scientific opinion to acknowledgment of the reality of spiritual healing is due, practically, to the fact that it is too rare to be substitutable for orthodox medicine; and, psychologically, to the materialistic anthropocentricism of contemporary science, with its faith in man's capacity to master his environment. But the basic principle of spiritual healing is acknowledgment of powers transcending man's, and not subject to his commands. The individual's harmonious or discordant relation with those powers is one of the factors that determine his health or illness.

Dr. Louis Rose, of the Department of Psychological Medicine, St. Bartholomew's Hospital, London, concluded from his observations of some 95 cases of attempted unorthodox healing that "clinical psychiatrists using suggestion as a specific therapeutic technique continue to achieve healing results at least as good" as those in the series he investigated.

Professor D. J. van Lennep, of the University of Utrecht, approached the problem of the role of *psi* in healing in the light of the impression, for which he mentioned some grounds, that the methods used by unorthodox healers are not so independent of the user's personality as are the methods of ordinary physicians or of workers in the other sciences. It follows that we should study, both the personality of the healer and of the healed, and the interaction between the two. Dr. van Lennep mentioned a number of the difficulties that impede this study. He then mentioned a number of matters, inquiry into which might help to carry the study forward. Among these were

the biographical structure of both the healer and the healed; the meaning the latter ascribes to his own illness; the quality, effectiveness, and emotional satisfactoriness of the intersubjective relationships of the persons concerned; whether the relation of the patient's "I" to his own body tends to be one of depersonalization, as, apparently, in the case of mediums; the nature of the patient's time consciousness, e.g., a lapsing of the sense of duration and tendency to live fixedly in the present mode.

The very sketchy and spotty summary now given of certain of the points of some of the addresses, that particularly arrested the present writer's attention, fails to do justice to the value either of the papers he has not mentioned at all, or of the contributions made in many of the sessions by pointed comments from the floor upon the addresses. A feature of the two conferences, moreover, which even by itself would have been almost enough to justify them, is the opportunity it gave to the conferees to become acquainted with one another's personalities, mental processes, tacit assumptions, and particular problems in the field—such personal acquaintance tending to overcome the difficulties of effective communication between workers with different backgrounds, remarked upon by Professor Gardner Murphy in his recent report to the A.S.P.R. on the Utrecht Conference. Awareness of these very real values by the members of the Le Piol conferences was evident in the warmth of the appreciation they expressed at the closing session of each symposium to the officers of the Foundation, and to Mrs. Garrett and Dr. Pobers personally, for having made these stimulating meetings possible, and for the care which had been given to the comfort and entertainment of the members.

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Reviews

NEW WORLD OF THE MIND. By J. B. Rhine. Pp. XI + 339. William Sloane Associates, New York, 1953. $3.75.

The publication of a new book by Dr. Rhine is an important event for all who are interested in parapsychology. I shall therefore present here, in as much detail as possible, the main threads of Rhine's arguments; and I shall interpose some critical comments as I go along. The book is divided into four Parts. The first of these ("Explorations in the New World") opens with an introductory chapter outlining the evidence for different types of ESP and for PK. Some well-chosen samples of both spontaneous and experimental evidence are provided in each case. Rhine concludes that these discoveries are the "first small outlying islands of a new world" (p. 47). This new world is new only to the sciences, for its basic ideas are "familiar enough to the supernaturalistic disciplines"; but although "this world of psychic operations . . . is new to science by reason of its *findings,* it is equally new to . . . supernaturalism on account of its *methods* . . ." (p. 46). Thus parapsychology appears revolutionary from the viewpoints of both of the prevailing ways of explaining phenomena—physicalism and supernaturalism.

In Chapter 2, Rhine sets out to assess the strength of the evidence for "the world of psi." He first discusses at some length the orthodox psychologists' rejection of the data, and quotes a frank and illuminating statement by the psychologist D. O. Hebb, who says: "Personally, I do not accept ESP for a moment, because it does not make sense. My external criteria, both of physics and physiology, say that ESP is not a fact despite the behavioral evidence that has been reported. I cannot see what other basis my colleagues have for rejecting it; and if they are using my basis, they and I are allowing psychological evidence to be passed on by physical and physiological censors. Rhine may still turn out to be right, improbable as I think that is, and my own rejection of his views is—in a literal sense—prejudice" (p. 57). Armed with this admission, Rhine takes the offensive and claims that the "materialist dogma about human nature" has been barring to psychologists the entry to this new world.

Rhine then proceeds to review a number of distinct lines of evidence for psi: (1) experiments in which the most elaborate precautions were taken to eliminate counter-hypotheses, e.g., the Pratt-Woodruff series at Duke, and the Soal-Goldney experiments with Shackleton; (2) the declines found within the run or series; (3) the use of personality tests, etc., to separate high and low scorers; (4) such indirect evidence as "psi-missing" and the "reinforcement

effect" found in the Shackleton data; (5) some general considerations—for example, Rhine argues that "ESP and PK together make up a functional unit, a unit that makes sense" (p. 82). Rhine here repeats the *a priori* arguments used in *The Reach of the Mind* (pp. 106-7) to show that PK presupposes ESP and that ESP presupposes PK. I have elsewhere[1] questioned the necessity of adopting the first of these propositions, and the second seems to me even more dubious. Rhine argues here that "if ESP occurs, then something like PK would have to result in accordance with the Law of Reaction. (For every action there is a reaction.) The idea is that some reaction must occur to the object end of the subject-object action involved in ESP . . ." (p. 82). But does this law apply in this way even to normal sense-perception? I was not aware that scientists believed that my seeing the sun reacts upon the sun. Even if this law applies to all transactions studied by the physicists, it is not necessarily applicable to ESP, if, as Rhine assumes, this is a nonphysical process.

Chapter 3 ("The Present Research Frontiers") ranges over many different topics. First Rhine discusses the difficulties in experimentally isolating the apparently different types of psi. He concludes: "Until some experimental distinction between the subject's experience and the neurophysiological accompaniments of his experience can be found," the task of isolating telepathy is "for the time being, at a standstill" (p. 91); whereas the evidence "brings out fairly clear cases for clairvoyance, precognition, and psychokinesis" (p. 100). (Rhine does not, however, tell the reader how significant, or in what respects, are the experiments he treats as crucial in isolating the latter.) He proceeds to discuss "the place of psi in the personality." After making the point that psi is "normal" in the sense that it is not a pathological symptom or associated with subnormal ability, he goes on to lay great stress on psi being unconscious: "the most significant and revealing characteristic of psi is the fact that its operation is entirely unconscious. . . . That fact alone tells more about where psi belongs, what to expect from it, and, above all, what not to expect than any other one thing. As a matter of fact, once this fact is firmly fixed in mind, a great deal of the mystery is taken out of psi" (p. 108). Rhine makes similar claims in several other passages, e.g., "the discovery that psi functions at an unconscious level advanced the rational understanding of psi more than any other psychological observation . . ." (p. 83). I am not quite clear why Rhine finds so much illumination in this feature of psi. He says that the experimental results "reflect in many ways the unconscious level on which psi operates" (p. 113), and gives as examples psi-missing and the

[1] *Proc.* S.P.R., Vol. XLIX, 1950, p. 73.

displacement effects. But in what sense is our "rational understanding "of such effects advanced by "the discovery that psi functions at an unconscious level"? Rhine's main thought here seems to be that such effects would not occur at all if the subject knew when (and on what target) his psi-ability was operating. (He rejects "unconscious negativism" as an explanation of psi-missing.) But the subject's lack of such knowledge does not seem to be all that Rhine means by saying that the operation of psi is unconscious, for he acknowledges that such knowledge may be present in spontaneous cases. He stresses that even in spontaneous cases the subject does not have any "introspective awareness of how he got the message . . ." (p. 109)—"introspective awareness such as he commonly experiences in connection with his sensory world every minute of his waking life" (p. 111). It seems pertinent then to remember (1) that acts of normal sense-perception, though much more reliable than psi, are not infallible, and (2) that one does not have any introspective awareness of the processes which are supposed to cause or mediate one's normal sense-experiences, e.g., in one's central nervous system. Yet it seems to be something analogous to the latter processes which Rhine usually has in mind when he speaks of the operation of psi being unconscious, and he seems to assume that because these are unconscious (*qua* not cognized by the subject) they must be psychical processes in the subject's "unconscious mind." (Rhine later claims that parapsychology has "penetrated the unconscious level of personality to a depth of unconsciousness beyond that on which the clinical explorations of psychiatry had already led the way" (p. 205).) The psychiatrist's concept of the unconscious mind *may* help us to explain effects like psi-missing, but it is not obvious *how* it will do this, if, like Rhine, we reject the hypothesis of unconscious negative motivation.

Later in this chapter (pp. 120-6) Rhine attempts to provide a new explanation of the declines found within the run or series. His suggestion is that "it is the progressively complicated conscious activity going on in the subject as the number of trials are extended that clouds over and interferes with the psi function . . ." (p. 123), or, in other words, that the subject's habitual associations progressively interfere with his spontaneity. It is not easy, however, to see how this suggestion would account for the fact, quoted as an objection to a rival theory, that "in a large number of these decline cases the subject goes right on down to a significant *negative* deviation . . ." (p. 124). One would expect interference due to habitual associations to reduce the rate of scoring only to the chance-level. It is not clear to me why Rhine rejects unconscious negativism as an explanation of such declines. He says that "one could not suppose that the subject shifted his motivation appreciably between the

beginning of the run and the end . . ." (p. 115). But why not? Surely one can get somewhat bored in the course of a run. And boredom seems to be the explanation (or a factor therein) in the long-term declines in their average scores shown by almost all subjects.

Another topic introduced in this chapter is the recent work with animals at Duke (pp. 131-3). On the basis of Dr. Osis' experiments with cats, Rhine concludes that it can now be fairly definitely stated that psi is not "an exclusively human function." This conclusion may perhaps be premature. The correct interpretation of the Osis experiments might be that the agent was influencing the behavior of the cats by PK so that the cats participated in the experiment only in the sense in which the dice participate in the standard PK experiment. I cannot find any feature in Osis' published results which establishes that the role of the cats was different in principle from that of the paramecia in Mr. Nigel Richmond's experiment ("Two Series of PK tests on Paramecia," *Journal* S.P.R., Vol. XXXVI, pp. 577-88). This raises the problem whether it is possible to design an experiment which could make it certain that psi was being exercised by an animal and not by a human participant, and it is, I think, a real problem. I suggest that our strongest evidence that animals possess psi-abilities could be obtained by investigating modes of behavior which the animals perform regularly and spontaneously and which have a biological function, and which could, therefore, scarcely be attributed to an *ad hoc* influence by an experimenter. The current research at Duke on pigeon homing seems to be the sort of thing we need, and we shall await the results with great interest.

The second Part of the book surveys the relations between parapsychology and the natural sciences with which it has the closest connections. It contains three short chapters dealing with physics, biology, and psychology. In the first of these, Rhine argues on familiar lines that psi-phenomena cannot be explained within the current framework of theoretical physics, and he points out that those who have made the strongest protest against this conclusion are not the physicists but the psychologists. Rhine concludes that there is "a type or order of reality beyond that which is physical—an *extra*physical one" (p. 160). This does not, he says, oblige us to accept "the kind of absolute dualism that earlier drove psychology into the arms of physics." Rhine takes "absolute dualism" to mean the theory that a person's mind and his body are two irreducibly different substances *which cannot interact,* and he mistakenly attributes this theory to Descartes. (It was adopted by a few of Descartes' successors, notably Geulincx and Malebranche, but it can scarcely be blamed for driving psychology into the arms of physics.)

Rhine's anxiety to avoid "absolute dualism" leads him here to say things that would seem to imply a monistic metaphysical theory. He postulates a "psi determinant or factor" which should be supposed to be convertible to one or another of the known and detectable energies . . .", i.e., presumably, physical energies; and he adds: "Back of psi, then, and of all the rest of nature must be some sort of common energetic reality. There must be such a source of the known physical energies . . . Such a common stock must be at the same time the source of this psychic energy . . ." (pp. 162-3). But judging by what he says elsewhere, Rhine seems to be more of a dualist than this passage would indicate. If psychic energy and physical energy were interconvertible, were simply alternative ways in which a "common energetic reality" may manifest itself, the "new world of the mind" would not seem to warrant the claims made for it later in the book. This theory would, for example, seem to be difficult to reconcile with the possibility of spirit survival.

In Chapter 5, Rhine points out that parapsychology, being concerned with powers of living beings, *belongs* to biology; and that its findings have received a fairer hearing from biologists than from psychologists. The bulk of the chapter is devoted to surveying unexplained animal behavior which might be due to psi, e.g., long-distance migration, homing and "psi-trailing" (i.e., cases where a domestic animal follows a person to whom it is attached into a territory that is not familiar to it). In Chapter 6, Rhine discusses different conceptions of the scope of psychology, and he recommends as a definition thereof *"the study of persons as such*—or of their personalities, if one prefers." He claims that it is "just on this point of what distinguishes a person from a thing that the psi investigations have made their main contribution to date" (p. 194). (Rhine argued earlier that animals possess psi, and it seems a strain on language to call a cat a "person"—but this may only be a terminological difficulty.) The result, he adds, is "to provide psychology with its first clear deed to a distinctively *mental* domain of reality" (p. 194). (Perhaps Freud should get some credit too.) Rhine complains that in psychology "the little peripheral things have all come first." He reproves the psychologists for neglecting "the great needs of human life . . . for happiness, morality, mental health, peace, and the like . . ." and for "trying to make their field into a sort of second-rate practice of human engineering operating on the secondhand principles of mechanics . . ." (pp. 195-6). He ends by recommending that the objective of research for the sciences of man should be *"the human spirit,"* and says "I am referring to the same thing that I learned in the U. S. Marine Corps to call *esprit de corps* . . ." (p. 206). I doubt if this chapter will convert any psychologists, and Rhine's

strictures on them seem to go too far. They might retort that *esprit de corps* is studied by the social psychologist, that their physicalist bias has not prevented many of them from making personality studies by a wide variety of methods (many *not* borrowed from physics), that their work on the borderline of physiology, peripheral though it may seem from Rhine's viewpoint, is work that must be done as part of "the study of persons," and so on. Rhine is justified in blaming the psychologists for their unreasonable neglect of the methods and findings of parapsychology. But it does not follow that the psychologists have been wasting their time, and it is not easy to see how their acceptance of parapsychology would solve or render otiose their many other problems.

Another topic which Rhine raises in Chapter 6 concerns free-will (pp. 200-3). The light it throws on this problem could, he thinks, be "the greatest consequences of the psi researches . . ." Rhine argues that if man "has any true volitional choice, if his life is not an entirely determined sequence of events, then there has to be some differentiation within the personality in order to allow one division to operate to some degree independently of the other." Such a differentiation would, he adds, require "a unique mental energy." He concludes that "psi gives man a charter to personal freedom" by making it clear that his mind "does not work on the mechanical principles of his environment." The argument is too condensed in view of the complexity of the problem. Suffice it to say (1) that Rhine ignores the view of many philosophers that the concept(s) of free-will can be adequately analyzed in such a way as to involve no incompatibility with determinism (*Cf.* Professor Ducasse's *Nature, Mind, and Death,* ch. 11); (2) that if one rejects the view of these philosophers (as I am inclined to do) it is not enough to deny that the mind works "on the mechanical principles of the environment," one must also deny that its choices are completely determined in accordance with *psychological laws* (and whether this is so is not an empirical issue, which might be settled by experiment); (3) that Rhine's conception of free-will, involving the notion of a "unique mental energy," seems difficult to reconcile with his view in Chapter 4 that mental and physical energy are interconvertible.

The third Part of the book ("Significance of Psi for Human Life") contains three chapters dealing with religion, mental health, and morals. In Chapter 7, Rhine adopts a surprisingly ambitious view of the scope of parapsychology. He apparently regards mystical and other subjective experiences as being out-dated as a basis for religious faith and wishes to substitute for them the methods of parapsychology, which, he suggests, is to religion what physics is to engineering. "If parapsychology deals with all personality manifestations that are

beyond explanation by physics, then by definition it should claim the entire spiritual order of reality" (p. 220). He even claims that religion's "most important problems are actually within the reach of easily adapted . . . methods of scientific inquiry" (p. 226). This claim is scarcely justified in what follows. The survival problem would seem to be the most obvious candidate in this context, but Rhine here gives it only a passing mention, and later on acknowledges the difficulties in solving it by experiment. He suggests, however, that prayer could make a good problem for experimental study. If, he says, "the thoughts of men *do* reach out to other personalities in the universe beyond the range of the senses, it must be through the medium of extrasensory perception"; and if "there is an effect produced upon the physical world in answer to prayer, it would have to be a psychokinetic effect . . ."; and he recommends that we study "the 'mechanism,' the conditions affecting its operation, and the purposes to which its use may be extended" (p. 229). Now it does seem possible to design experiments to test the efficacy of prayer for different purposes and under different empirical conditions, but, regarding the "mechanism," activity by God is, on the religious view, the crucial link therein—and how could one verify by any experiment whether such activity occurs? It seems all too simple to say: "The cooperation of this agency itself could in all sincerity and propriety quite well be included in the research plan." How could the experimenter ever know that God *was* cooperating, how could he control this variable! Rhine does not seem to appreciate the difficulties here, for he goes on to say that if there is a "universal mind or divine personality," we "can perfectly well, with proper thought and ingenuity, design a research program that would establish its presence and operation" (p. 229). Rhine writes here, and sometimes elsewhere, as if there were no limits to what can be established by experimental methods, as if all metaphysical problems are capable of being resolved in the laboratory. It seems to me impossible, by the quantitative methods of science, to verify the beliefs which are central in a religion, concerning the existence and nature of God and his relationship to men. Rhine might have done better to concentrate on his point that "the chief enemy of religion, at least in the Western world, has been the philosophy of materialism" (p. 226). I doubt whether religious people will welcome his wish to submit the articles of their faith to experimental testing. They will realize no doubt that such an inquiry would be unlikely to promote a religious attitude, never mind support their own particular faith. If a result of Rhine's science of religion were, as it might be, to make it more plausible to explain all the effects of a person's prayer as due (apart from autosuggestion) to his own powers of PK and telepathy, this would weaken the case for

belief in God. I do not think that parapsychologists should on that account shirk investigating prayer, *if* they can find religious people willing to cooperate, in spite of the fact that such investigation could not confirm but could undermine the tenets of their faith.

In Chapter 8, Rhine discusses the links between parapsychology and psychiatry. He considers that "the major contribution of psi to psychiatry is on the thought-brain relation" (p. 253), and that "with experimental proof now on record that the personality of man has . . . distinctively psychical principles, psychiatrists ought to be better braced to orient their course toward a less physicalistic philosophy of their patients and their practice" (p. 257). In Chapter 9, Rhine asks what effect the findings of parapsychology could have on man's need for "a more effective moral code . . ." He starts by acknowledging the limited relevance of parapsychology here, but goes on to claim: "While not specifically confirming any traditional ethical system as such, it destroys the principal menace, the one common counterphilosophy, of all ethical systems," i.e., materialism; and, less moderately, "if there were no evidence of a psi function and there were no demonstration of extraphysical factors of any kind in human personality, there would be no ground for entertaining and maintaining moral values of any kind" (p. 263). Rhine goes on to treat psi as a weapon in the ideological war against Communism. The theses of this chapter seem to me to be unsound. Moral codes are not peculiar to people who accept psychophysical dualism. The materialist need not, and rarely does, regard his fellow-men simply as "machines," as expendable things to be used to serve his own needs and purposes. The materialist must surely admit that others have the same nature as himself, have needs and purposes like his own. Surely the principle "do as you would be done by" has the same force as it has on any other metaphysical theory (except solipsism). Few have protested more strongly than Karl Marx against treating one's fellows as machines ("exploitation"). Whatever may be said of his political progeny, Marx seems to have had a deep respect for the value of individual personality; more so than many "idealist" philosophers, who, like Hegel, held that the welfare of the individual citizens ought to be permanently subordinated to the demands of an authoritarian State. Lest this JOURNAL be inspected by Senator McCarthy, I hasten to add that I do not wish to defend Marx's metaphysics or his politics, but merely to make the point that believing in the independent reality of Mind is neither a guarantee or a condition of holding enlightened ethical attitudes.

In the fourth Part, Rhine discusses the future of parapsychology. His central question is what should be its main research objective. He considers two suggestions—making some practical application of

psi and designing an over-all theory—but rejects both as being at present impracticable, the first because psi is unconscious, the second because it is only physical principles which have been well-established by science, and these cannot be stretched to explain psi. The survival problem is discussed at length (pp. 302-17), without reaching any very clear-cut conclusions. At one point Rhine states: "The earlier mediumistic studies remain inconclusive, and are not likely ever to be repeated. . . . There are no research workers eager to get on with the project. There is no adequate support for them if there were" (p. 308). But he goes on to argue that there are good grounds for letting the survival question survive, namely, spontaneous cases which suggest spirit agency. Several examples are quoted from the Duke collection, including a dramatic case in which a four-year-old boy, who did not know the alphabet, wrote in shorthand a message conveying important information to his mother and originating apparently from his father who had died two weeks earlier. One would like to know how well-evidenced this case is. Rhine's comment on it—"A report like this does not need to be of proof value; it puts ideas into our heads that can be tried out" (p. 313)—raises one's doubts, and makes one wonder how the impressive features of such a case could be "tried out," controlled by an experimenter. Those whose main interest is in the survival problem may or may not be conciliated by Rhine's point that "as most spiritists have been too impatient to realize, all the psi investigations could just as well have been labeled studies on the ways and means by which spirit personalities, if such there be, live, move and have their being" (p. 316). The conclusion reached at the end of this chapter is: "For the larger research objective, then, let us ask for the whole natural history of the spiritual . . . or transcendent aspect of personality . . ." (p. 318). Such a formula will not help the experimenter to decide what jobs to tackle next, but presumably Rhine's intention is rather to provide an enlarged conception of the scope of parapsychology.

This book is the most ambitious of Rhine's works. In presenting his views here on complex and controversial issues in so many different fields, he has of course exposed himself to a wider range of criticism than in his earlier works. Some parapsychologists will question whether the interests of their subject will be best promoted at present by claims for its importance in "the understanding and guidance of human life." Rhine acknowledges that some would say: "By overloading what we have at this tentative stage with claims of significance for this and that, scientific groups that would otherwise pay serious attention are certain to be repelled" (p. 213). Rhine rejects this viewpoint for several reasons. Rightly, he says, "facts do not speak for themselves. All facts require interpretation." He may

be right, too, in doubting whether "the spirit of knowledge-for-knowledge's sake . . . has ever initiated and supported a really difficult pioneer venture in science." (Copernicus is said to have been a sun-worshipper.) But it seems to me that Rhine has exaggerated the implications that we are now entitled to draw from parapsychology, especially in the spheres of religion and ethics. And there is a danger that this sort of thing is liable to hinder the acceptance of this new science, especially among academic people whose support will presumably, in the long run, be more important than that of any other group. The premise from which Rhine draws all of his more sweeping conclusions is that parapsychology has established the reality of a nonphysical, and therefore psychical "element" or "principle" or "region" in human nature—"a new world of the mind." But does the fact that psi cannot be explained by present-day physics conclusively establish Rhine's premise? Does not this premise require the further positive achievement of providing a comprehensive explanation of the facts in terms of psychical concepts? Certainly there seems to be more hope of doing this than of providing a physicalist explanation, but still, the job has not yet been done. Meantime it remains at least possible that what is called for are some revolutionary changes in the concepts of the physical sciences. The concept of Matter has, after all, undergone several drastic changes in its history, from Greek thought via Newtonian mechanics to modern physics. Yet even if the explanation of psi phenomena *should* prove to fall within the sphere of the physical sciences, this would not entail denying that we have good evidence for a "world of the mind," for surely one's best evidence for this is still the introspective awareness one has of what goes on in one's own mind.

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IN SEARCH OF THE HEREAFTER. By Reginald M. Lester. Pp. XIII + 241. Wilfred Funk, New York, 1953. $3.00.

The author of this book is an English journalist whose wife died twenty-seven years after they were married. Their union seems to have been more harmonious and complete than is commonly the case even among devoted and happy couples. Her death therefore left for him an immense void. The perfunctory belief in a life after death, which carried over from the Christian teachings of his childhood, was too vague to aid him in this psychological disaster, and the idea of suicide tempted him. At the insistence of a friend, however, he had a talk with Lord Dowding, which did not convince him of the reality of personal survival but made him decide to investigate thoroughly

for himself the empirical evidence for it which Dowding and other Spiritualists asserted was available to open-minded and earnest inquirers.

Mr. Lester then began reading up on the subject, attended some lectures, and—in spite of his pre-existing idea that all mediums were frauds and charlatans shamelessly exploiting for gain the longing of the bereaved to communicate with their dead—he visited a spiritualist circle, which he found very different from what he had expected. At the first meeting he attended—without having revealed his identity—the medium, Mrs. Nan McKenzie, gave him an intimate description of his wife and stated that the latter was saying something about a ring and a small photograph. This impressed him, for his wife's wedding ring and a snapshot of her were in his pocket at the time; but he reflected that this did not prove survival, since telepathy and clairvoyance would suffice to account for the medium's knowledge of the facts.

After this, he had a private sitting with Mrs. McKenzie and subsequent ones with Mrs. Edith Clements, Mrs. Estelle Roberts, Mrs. Elsie Hardwick, Mrs. Helen Standing, Mrs. Bullock, and other mediums. In some of these sittings he obtained what he regards as conclusive evidence of his wife's survival. On one occasion, instead of Mrs. Hardwick's relaying to him messages purportedly heard clairaudiently by her from his wife, the latter appeared to take possession of the medium's vocal organs, and he and his wife in this way "settled down into a most intimate and natural talk for a whole hour" (p. 72). In a later sitting, with Mrs. Standing, his wife declared herself to have then succeeded in occupying the entranced medium's whole body and thus to be for the first time able to touch him and other physical objects. He gives long extracts from the notes he took at the times of such conversations.

One medium's "control" told him that he had healing powers, and he joined a Healing Circle with, as he believes, some notable healing successes. In a later chapter, he relates his experiences of what he took to be "astral projections," in which he met his wife. He describes also a number of sittings with mediums he refrains from naming, whose honesty he came to doubt.

Mr. Lester made it a practice to ask questions which he felt would test the communicator's purported identity. In some cases (e.g., pp. 104, 123) facts were communicated that were not present to his mind at the time, and he regards this as ruling out the hypothesis that they were obtained from his own mind telepathically by the medium. Yet evidence exists that telepathy can reach into the subconscious regions of a person's mind.

Again, he mentions that on one occasion at his own home circle a friend who had just died appeared in full Masonic regalia; and the fact that the apparition was seen by the several persons present, who moreover knew nothing about Masonry, seems to him to rule out the possibility that what they saw was only a partial materialization of his mental image of the friend, of whom he had been thinking all day. But that this possibility should perhaps not be so readily dismissed is suggested, for instance, by some of the photographs, and the comments thereon by Schrenck-Notzing, in the latter's book *The Phenomena of Materialization;* or by Mme. David-Neel's report that, once, a shepherd who was bringing milk to her camp in Tibet apparently saw and mistook for a real lama the mental image of a lama, which she had been deliberately constructing for some weeks as an experiment.* These cases would be consistent with Prof. H. H. Price's hypothesis that mental images exist, to some extent independently of the minds that create them, in what he has proposed to call a "psychic ether" or "ether of images."

Irrespective, however, of whether or not one accepts Mr. Lester's interpretations of the communications and other paranormal phenomena he reports, he seems to have been extraordinarily fortunate in his experiences with mediums, as compared with those of the majority of persons of scientific background that have interested themselves in paranormal phenomena. And the fact that he appears to have been reasonably critical as regards the honesty or otherwise of the mediums with whom he had sittings brings up once more, and underlines, the question whether the investigator's attitude—of trust or of suspicion—may not simply make fraud respectively easy or difficult for pseudo-mediums, but may not also favor or inhibit the occurrence of psychic phenomena in the case of genuine mediums.

C. J. DUCASSE

Correspondence

To the Editor of the JOURNAL:

In commenting on my paper[1] on psychic healing, Dr. Ullman[2] suggests that there may be something wrong in my approach to the problem, and he goes on to point out a difference between "environ-

* A. David-Neel, *Mystiques et Magiciens du Thibet,* pp. 299-300. A summary of the episode can be found on p. 325 of the present reviewer's book, *A Philosophical Scrutiny of Religion.*

[1] Frederick W. Knowles, "Some Investigations into Psychic Healing," JOURNAL A.S.P.R., Vol. XLVIII, 1954, pp. 21-26.

[2] Montague Ullman, "A Note on Psychic Healing," JOURNAL A.S.P.R., Vol. XLVIII, 1954, pp. 69-70.

mental determinants of physiological response" in man, as against lower animals. I admit great difficulty in following his arguments. Though these are in part merely concerned with terminology, it does also appear that he wishes to draw attention to factors that may have been neglected in my experiments. If he could define these factors more distinctly, and make practical suggestions for the design of more adequate experiments, I should be very pleased.

To avoid misunderstandings, perhaps I should take the opportunity to summarize my findings again much more briefly, as follows:

1. A method of psychic healing gave useful relief in certain painful diseases. In some cases relief was more complete and more permanent than that obtained by drugs.
2. Tests of the method upon artificial pain and artificial injury in human volunteers gave negative results.
3. Tests of the method for any effect upon certain isolated physical and organic processes gave negative results.

(N.B.: Possible factors responsible for failure in experimental situations were mentioned.)

As Dr. Ullman thinks there may be something very specific and essential in human interrelations, I might add that a few psychic healing attempts with animals were not altogether discouraging.[3] The possibilities of laboratory work have not by any means been exhausted, and some recent work with animals[4] is strongly suggestive of a "healing touch" effect. Mere handling of young rats was shown to improve their weight gain and their ability to survive stress, as compared with a control group that was not handled.

From what I have described as the essentials of an effective method of psychic healing, it will be obvious that this method, in a dilute form, may be unknowingly used by many doctors, nurses, healers, and others (e.g., perhaps the research workers handling the above rats); though often heavily veiled by other forms of therapy, and even by superstitious procedures. Psychic healing as described may be another hidden factor in therapeutics, in addition to known factors, e.g., suggestion.

When I submitted my paper for publication, it was in the hope of stimulating others to make suggestions for further research. Also, in view of the many failures in the laboratory, and the many remarkable successes in clinical practice, I hoped that physicians among parapsychologists might arrange to carry out critical trials.

FREDERICK W. KNOWLES

[3] Kenneth Richmond, "Experiments in the Relief of Pain," *Journal* S.P.R., Vol. XXXIII, 1946, pp. 194-200.

[4] Otto Weininger, "Mortality of Albino Rats under Stress as a Function of Early Handling," *Canadian Journal of Psychology*, Vol. 7, 1953, pp. 111-114.

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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