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FRONT COVER:

The Theta design by William G. Roll represents the first letter of thanatos (death) and theos (God), extinction and immortality. The symbol also reflects the yin-yang, passive-active, and ESP-PK aspects of human nature.

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An Investigation of Apparitional Experiences

Teresa Cameron and William G. Roll

Ms. Cameron obtained a B.A. degree in English from the University of North Carolina before coming to the Psychical Research Foundation. In addition to her work there she has served as a volunteer in community service organizations. She is now with her husband who is in the Armed Forces.

This paper was presented at the Convention of the Southeastern Regional Parapsychological Association, February 12, 1982, at the University of North Carolina, Chapel Hill, NC.

INTRODUCTION

In the Fall of 1980 and the Spring of 1981, five employees at a radio station in Virginia claimed to witness apparitions in the building. The sightings occurred in October, November, and December of 1980 and in April of 1981.

The Station Manager, Peter Denton (real names are not used), phoned the Psychical Research Foundation in March, 1981, and asked for an investigation. The case had not been publicized, and Mr. Denton assured us he was not interested in publicity but in ridding the station of the disturbances. After further telephone conversations and correspondence with the witnesses by Pauline Philips, Teresa Cameron, and William G. Roll, Teresa Cameron visited the station on July 8, 1981, and interviewed the percipients.

Prior to the sightings, three of the employees had heard vague stories about "ghosts" in the building but treated them in a jocular manner. A former employee reportedly saw apparitions many times inside the building as well as outside. She had serious psychological problems and left under strained circumstances. She has not replied to our inquiries.

The building was constructed in the mid-forties and has been in continuous operation since that time. It is located in a grove of trees away from the street and is almost hidden by the trees. (This spot is part of an area that served as the outer defenses of the city during the Civil War.) There has been one major structural change in the building, an addition made in 1973. However, the inside of the building is constantly changing (it is different now from what it was in October, 1980) as new walls are built to create more office space. The building

is therefore like a maze. It is described as "spooky" by some of the employees because it is so easy to get lost in it and to wander around missing your office. Teresa Cameron was told this happens quite frequently. The hallway and other areas where the apparition was seen is illuminated by yellow fluorescent lights during working hours.

At the time of the interview there were 30 employees at the station. All but five were full-time workers. All but two of the percipients had been employed by the station for two or more years.

INDIVIDUAL DESCRIPTIONS

William Morrison works as an engineer, as well as a carpenter, in the station. He is 54 and unmarried. He generally works as many as 14 to 15 hours a day.

In October, 1980, Morrison was repairing a door hinge in the ladies' room at about 6:00 or 6:30 p.m. and was the only person in the building except for an announcer in the control room. He walked back and forth between where the tools were kept and the ladies' room several times in the course of the evening. At one point, while returning to the ladies' room via the hallway, he looked across the hall into the sales office and saw a figure near the window about 50 feet from where he was. At first he thought it was headlights reflecting off the windows but then he said it moved. However, he brushed it off and kept about his business. The time came when he had to return for another tool, and he came back the same way as before. This time the figure appeared at a distance of about 20 feet. Again, it moved. Morrison said he immediately "went for it" but it disappeared before he reached

it. He then searched throughout the building and checked the doors. He found no one, and all the doors were locked.

The figure seemed to take a couple of steps each time Morrison saw it, though he does not remember seeing any legs or feet. He also did not see a head. It was a male figure dressed in what seemed to be a "checked brown and tan suit jacket." Morrison said it appeared to be about his own size, which is about 5'8", 180-190 pounds with a stocky build and broad shoulders.

The room where the vision appeared was dark. However, Morrison could distinguish the various objects and furniture because there was light coming from behind him, from the front of the building and the hallway. Though he knew about the ghost stories, he said the vision came as a complete surprise.

Morrison kept his experience to himself until he heard Carolyn McDougall mention to another member of the staff during lunch one day that she had seen something and then they discussed what each had seen. At this point they both talked about how the apparition reminded them of a former friend and employee of the station, Charles Michaux, who died in 1978.

Carolyn McDougall is 30 years old. She was single at the time of the apparitional experience but has recently married for the second time. She is Continuity Director for the station, which means she writes and produces commercials. Her experience occurred in October, 1980, in the middle of a work day, about 2:00 or 3:00 p.m., a day or two after Morrison saw the apparition.

She had been to the ladies' room and, as she came out, turned to her right on her way to the control room. She stopped right outside the door in order to get a drink from the water fountain and, as she did so, she heard the sound of papers "riffing." After looking in every direction and seeing no one, she proceeded to the control room down the hallway. After a few steps, she looked up and saw a figure standing in the doorway to her left across from the ladies room. She said the figure was wearing a brown jacket and she only saw "down to the start of his pants." She thought she recognized him as Charles Michaux because of his "slump and the way he held his hands." But she does not remember seeing a face nor legs and feet. The figure vanished after only a few seconds. She said she was preoccupied with the task at hand when she saw the figure but was "jolted and frightened" after she had a chance to think about it.

Ms. McDougall said the apparition came as a complete surprise though she too had heard about ghosts in the building. It was just a typical day at work for her and she had noticed nothing unusual. However, she did say that she "sensed a presence" while seeing the apparition.

She said she did not mention the apparition until

she heard Morrison talking to someone during a lunch break about what he saw. (It is not clear who actually spoke first; it was Cameron's impression that Morrison and McDougall made some remarks about their experiences to others in the room more or less simultaneously and that this stimulated the discussion between them.)

Gloria Johnson, who is unmarried, is a 24-year-old recent psychology major and graduate. She started work at the station as a receptionist in December, 1980, and is one of the two percipients who had heard nothing about apparitions prior to their experience.

Sometime in April, 1981, around noon, she had gone to the ladies' room. On her way out, a "transparent figure" went past her "like it was headed toward Peter's (Denton's) office" down the hallway. She mostly saw the back of the figure and it seemed to float past her. She said her heart "fluttered" and she was so startled that she ran into the back room where the others were having lunch, screaming, "Oh my God, I saw a ghost!" She described it as being "like a male figure about Peter's height (approximately six feet), wearing a suit that appeared to be a dark color but was at the same time transparent....He wasn't extremely thin or heavyset....It wasn't walking but it wasn't gliding either. It was moving and then it was gone." She said it reminded her of "heat waves rising from the road or sidewalk" or of "sunshine rays streaking through the clouds." She said the apparition was a total surprise and she had no normal explanation for it.

Henry Eaton is married and is 30 years old. He is an engineer and has worked at the station a little over two years.

Eaton saw the apparition the same day in April that Gloria Johnson did. But he did not mention it to anyone until after Miss Johnson burst into the lunchroom exclaiming that she had seen a ghost. He had heard stories about ghosts in the building.

Eaton's experience occurred as he was on his way to his desk (which is directly across from the doorway of Peter Denton's office) a short while before lunchtime. As he passed the doorway to Denton's office, he looked in and "noticed someone sitting at Peter's desk." At that moment he turned to reach his own chair and, when he was sitting at his desk looking into Denton's office, the apparition had "disappeared." Denton was out of town and it could not have been someone else because the person would have had to pass Eaton's desk to leave Denton's office.

This was the extent of Eaton's experience. He could only describe the apparition as being a male figure sitting behind the desk. There were no other details about its appearance. It came as a complete surprise.

Jack Sneider is 21, single, and has worked as an announcer at the station for two years. He usually works the 7:00-12:00 p.m. shift.

Mr. Sneider claims to have seen something inexplicable in the radio station twice but added that the first time it could have been a real person because he did not pay close attention to it. The first experience was in November, the second in December, 1980.

The first time was when he walked down the hall to check on the wire copy in the newsroom (near the ladies' room). He was the only person in the building but, as he turned the corner to enter the newsroom, he noticed a figure out of the corner of his eye cross the hallway from one doorway to another. He said it frightened him for a moment but then he just assumed that it was Morrison working late. However, a short time later he received a call from Morrison who was at home. At that point, Sneider searched the building to see if anyone was there. He found no one.

The second time was in the middle of his shift when he had gone down the hallway (the same one) to get something from the janitor's room. The janitor's room is near the ladies' room as well as the newsroom. The room was dark and, as Sneider stepped into the doorway, a figure about six-feet tall "loomed in front" of him and he instinctively ducked out of the way. The figure vanished within a few seconds, so Sneider can offer no detailed description except that, again, it was a male figure which appeared to be around six feet tall.

Sneider had not heard any of the ghost stories prior to seeing the apparition.

APPARITION-CONDUCTIVE CONDITIONS

In exploring for conditions which might make these five percipients prone to having apparitional experiences, we sent them the Inventory of Childhood Memories and Imaginings (ICMI) by S.C. Wilson and T.X. Barber. We also asked them about prior apparitional experiences, about their emotional states at the time they saw the visions, and about visual impairments which might facilitate such experiences. There are 52 statements in the ICMI, each of which receives a checkmark if it applies to that person. Of these, the first four items are "fillers" and are not counted. The highest score obtainable is thus 48. The purpose of the ICMI is, in part, to determine a person's tendency to have imaginative experiences. The ICMI was sent to all percipients by mail; three have been returned.

William Morrison scored a low 5 on the ICMI, which is consistent with Terry Cameron's impression of him as a pragmatic and "down-to-earth" individual. His co-workers regard him as a credible and serious person. Morrison has never had any other apparitional experiences but recalled that he was tired the night he saw the apparition. He has lost sight in his left eye because of glaucoma.

Carolyn McDougall scored quite high, 27, on the

ICMI. She says that she depends very much on her ability to feel "vibrations." She bases most of her decisions on "vibrations" and "sensations" and feels very close to the psychic world. She said her mother has psychic abilities but has never worked to develop them.

She has had one other apparitional experience (in her home) and has seen two UFOs. She says that each time she saw a UFO, her former husband also observed it, and he too experienced the apparition. These experiences occurred in Pennsylvania in 1974. She claims to have had many other sensations of presences in the past at the radio station as well as in other locations.

Miss Gloria Johnson has seen two other apparitions. One was of her grandfather after he died, and the other was a recurrent apparition who often came and sat at the foot of her bed just before she fell asleep when she was a small child. She has visited a psychic twice. She noted that both times were in April, the month in which she saw the apparition at the radio station. She also saw a psychoanalyst in April, 1981, because of depression about "school, money, and boys."

Henry Eaton scored 25 on the ICMI. He had recently been diagnosed as a manic depressive. He said he started seeing a psychiatrist in February, 1981, because he was having "some real strong emotions that I didn't like very much." He said he has never had any other apparitional experience but has had premonitions about things that later happened.

Eaton has a slight vision problem. He said he has a few spectral holes which prevent him from seeing certain colors, particularly purple.

Finally, Jack Sneider said he tends to be quite "moody" while at work. He is usually alone during his shift. He has not had other apparitional experiences.

In short, three of the percipients, Carolyn McDougall, Gloria Johnson, and Henry Eaton, may have been predisposed to apparitional experiences. Two of them, McDougall and Eaton, had heard about the ghost stories and this may have stimulated their experiences.

Two other percipients, Morrison and Sneider, who had no previous apparitional experiences, saw the visions at night and in poorly lit areas. Morrison recalled being tired that night which may have lowered his threshold for imaginative experiences further. Morrison and Eaton also have visual problems which perhaps facilitated their experiences.

Apparitional experiences, especially of the repetitive haunting type, tend to be associated with a special area. Four of the sightings in the present case were in the hallway near the ladies' room or in doorways off this hallway. The sales office, where an apparition was seen twice and the Station Manager's Office where it was seen once are, respective-

ly, 48 and 40 feet from the ladies' room. Such a clustering could mean that the area has certain physical qualities which might stimulate a suggestible person to experience illusions or hallucinations there. It is relevant that the layout of the radio station caused this to seem strange and "spooky." Together with the ghost stories it is not difficult to suppose that an imaginative and suggestible person might experience apparitions there. It is not clear, however, why the experiences should be clustered in or near the particular hallway where they were seen. This part of the station seemed no more strange to Cameron than other places. It seems possible therefore that the percipients responded to psychic rather than to sensory cues. We do not know what the characteristics of such psychic cues or traces might be but it may be relevant that the hallway is a major artery and that this and the adjacent areas, where the apparitions were also seen, have escaped the recent alterations.

The temporal relation of some of the experiences may also be suggestive of a psychological interpretation. William Morrison and Carolyn McDougall stated they saw an apparition independently of each other within a day or two of each other in October, 1980, while Gloria Johnson and Henry Eaton saw an apparition within the same hour or so in April, 1981, again, it seems, independently. Jack Sneider, who was also ignorant of the experiences others had had at the station, saw an apparition a month or so after Morrison and McDougall, in November, 1980 and then again in December.

William Morrison and Carolyn McDougall said the apparition reminded them of a former employee of the station and friend, Charles Michaux.

None of the other percipients knew Charles Michaux, as he had left before they began their employment at the station. Michaux was Sales Manager and an office he occupied at one time is where Morrison saw the apparition. (Michaux had three different offices while he was at the station.) Charles Michaux left the station under stressful conditions and died several months afterwards of a heart attack. He was fired a few before Christmas, 1977, and some of the employees were so upset by this that a fight broke out at the restaurant where they had their Christmas party. This was not a slight altercation; they had to pay the restaurant owner for damages and were told they could not use the restaurant again! Emotions clearly ran high concerning his firing and many at the station were bitter about his leaving.

The only other deaths of employees anyone can recall are of an engineer in the 1950s who died of a heart attack in the control room. This is the only death on the premises. Another employee, an announcer, died of lung cancer in the hospital in the 1960s. William Morrison knew both of these men and said the apparition did not remind him of either. The apparition also did not resemble any of the living employees at the station.

The experiences of the other three percipients were less specific than those of Morrison and McDougall but were consistent as to the sex, height, and weight of the person seen (see Table 1).

If we assume that some of the experiences were stimulated by psychic cues, what do they suggest about apparition-conducive conditions? The case is consistent with other haunting cases with respect to the temporal and spatial clustering of the events.

Table 1

Description of Apparition

	Sex	Height	Weight	Clothes	Posture	Activity
William Morrison	M	5'8"	180-190 lbs.	Brown & Tan checked suit	—	Standing & Moving
Carolyn McDougall	M	6'	180-190 lbs.	Brown suit jacket	Slumped Shoulders	Standing
Gloria Johnson	M	6'	Not thin but not heavyset	Dark suit	—	"Floating"
Henry Eaton	M	—	—	—	—	Sitting
Jack Sneider	M	6'	190-200 lbs.	—	—	Standing & Walking

Information known about Charles Michaux: He was approximately 6' and weighed approximately 200 pounds. He usually slumped his shoulders. Michaux was buried in a brown checked suit.

It suggests that psychological, physiological, and situational factors may be apparition conducive.

The Wilson and Barber Fantasy-Prone Personality Inventory may be useful in studies of apparitions. We should also be alert to the emotional state of the percipients. It may be relevant that three of the percipients had psychological problems: Henry Eaton had been diagnosed as a manic depressive, Gloria Johnson was consulting a psychoanalyst for depression in the same month she saw the apparition, and Jack Sneider describes himself as being moody while at work.

It seems likely from the accounts of Michaux that he may have been depressed at the time of his firing. If some of the percipients were depressed at the time they saw the apparitions, this emotional state may have played a role in their experience.

Perhaps the percipient of an apparition is not a neutral observer but evokes an image of a particular person or event that matches the percipient's own emotional state. This does not mean that the apparition is not "real." It could still represent a conscious surviving personality, an unconscious psychic trace, or something between these extremes.

If there is any substance in these speculations, it seems that the percipients may have responded to Michaux's personality at the time of the firing rather than at the time of his death. During the last eleven months of his life, he became part-owner of another radio station, and it seems that the traumatic events at the station where his apparition was perhaps later seen had lost their intensity for him. The percipients then may have responded to a limited segment of his life rather than to his total surviving self.

Psychical Research Foundation
Box 3356
Chapel Hill, NC 27514

Consciousness, Transformation, and Parapsychology: Prologue to the Paper by James A. Hall

Rhea A. White

Research into psi and theta phenomena developed as part of a counter-movement to the mechanistic world view provided by nineteenth-century Newtonian physics. As a science parapsychology has tried to adhere to a methodology developed in physics and biology and grounded in mechanistic principles, even while its findings may contradict the principles on which that methodology is based. It is not surprising, then, that this method has not allowed parapsychology to advance very far.

Rather than continue with a methodology that is counter-productive, or simply deny that psi phenomena exist or that survival is possible, we should abandon the Newtonian framework and the methodology that is integral to it. This does not mean that we have to become unscientific. It means we must transform science so that it can deal with consciousness and with the possible reality of psi and survival.

The nature of consciousness cannot be left out of our equations, even though all of the other sciences, including psychology, have managed to ignore it or to screen it from view. As physicist Evan Harris Walker (1982) points out:

With the exception of parapsychology, the significance and central nature of consciousness has been omitted from science. It should not be surprising, therefore, that psychological parameters characterizing perception should be less than adequate to characterize observation as required in parapsychology. Psychology is not the parent science of parapsychological terms (p. 70).

Although psychology as a whole is non-accepting of, and sometimes outrightly hostile to, parapsychology, there are individual psychologists who have expressed a willingness to consider the data

of parapsychology and who have made observations on the nature of consciousness and transformation that may be useful to parapsychologists in their search for a new paradigm and a methodology commensurate with it. The need for a new paradigm may be most acute in parapsychology, where we are least fitted to make use of the old world view, but awareness that a new approach is required is surfacing in almost every area of human endeavor. Consciousness researcher Steven Rosen (1981) has characterized the general situation as follows:

The problem: to develop an entirely new context, create a new identity. This implies our readiness to surrender the *old*, and thus precludes the whole familiar genre of strictly objective measures and manipulations predicated on the assumption that we can act to engender change and not experience change within ourselves. While the causal-mechanistic approach is designed to operate *within* a context when the context is sound and identity is fixed, we presently require a strategy for transformation that includes us, the strategymakers....In sum, the needed approach can be neither strictly objective nor purely subjective...but must be a *synthesis* of these (p. 150).

In order to transform our approach, we must first transform ourselves. We *are* the process we are studying. In order to understand ourselves we must find a conscious method of understanding consciousness itself. We must find a way to transform our own consciousness so that we can see that to which we are now blind.

At least one psychologist, however, made the exploration of consciousness his central concern. For

this reason many do not consider him to be a scientist, thus revealing that their own vision is limited. That psychologist is C.G. Jung, who did not view consciousness as static, but as a dynamic process of self-transformation. In Jung's own words:

Every forward step in culture is psychologically an extension of consciousness, a coming to consciousness that can take place only through discrimination. An advance, therefore, always begins with individuation, that is to say, through the fact that an individual, conscious of his uniqueness, cuts a new way through hitherto untrodden country. To do this he must first return to the fundamental facts of his own being, quite irrespective of all authority and tradition, and allow himself to become conscious of his own distinctiveness. In so far as he succeeds in giving collective validity to his widened consciousness, he creates a tension of the opposites that provides the stimulation needed by culture for its further advance (Jung, 1953, p. 30).

To aid in the further exploration of the relevance of Jung to parapsychology we are fortunate to have a full member of the Parapsychological Association, James A. Hall, who is also a Jungian psychiatrist. As an editor of *Theta*, I asked Dr. Hall to present to us the basic tenets of Jung's psychology regarding transformation. His paper follows.

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Jung, Transformation, and Parapsychology

James A. Hall

Dr. Hall is Clinical Associate Professor of Psychiatry, University of Texas Health Science Center, Dallas. He has been interested in parapsychology since his student days. He has served as an editor of "Parapsychological Abstracts" and has written several papers on the clinical uses of hypnosis in psychiatric periodicals. He is author of *The Clinical Use of Dreams* (Grune and Stratton, 1978).

In this paper Dr. Hall describes Jung's views concerning consciousness and transformation. After each one of Jung's tenets is described by Dr. Hall, one of Theta's editors, Rhea A. White, elaborates on its relevance for parapsychological and survival research. Dr. Hall's text is set in regular type; Ms. White's commentary is in italics.

Transformation of the psyche is a basic emphasis in the *analytical psychology* of C.G. Jung. While Freud viewed psychic energy, or libido, as an instinctual force pressing for discharge with no regard for the needs of the conscious personality, Jung viewed it as a neutral energy which might be invested in spiritual growth as well as be expressed in primitive sexual or aggressive impulses and their more elaborated derivatives in consciousness.

Jung found the pre-history of depth psychology in alchemy, that medieval study of the transformation of matter, or *prima materia*, into the most valuable object in the world: the philosopher's stone, which could transmute base metal into gold, and was identified with such synonyms as the *elixir of life*. Jung understood the alchemists to be projecting into their experiments with matter deep psychological processes originating in their own minds. It was only with an increasing awareness of this in the sixteenth century that alchemy gave rise to chemistry, but the split-off projective aspect of alchemy, that which focused on spiritual development, lay discarded until Jung recognized in it the precursor of his own depth psychology.

The projective element that was once active in alchemy is still with us today, striving for new forms of expression in any endeavor where human beings attempt to encounter the unknown and make conscious some heretofore unconscious element. This is true not only of the arts but of the sciences; of these, parapsychology may prove to be the most fertile in providing the scaffolding of the new paradigm, toward which civilization, as a whole, is moving.

According to Jung, the "natural" state of mind is unconsciousness, with repetition from generation to generation of the same unconscious patterns.

The work to become conscious is a work against this state of nature, an *opus contra naturam*. The unconscious mind seems to both push for and resist the development of consciousness, as evidenced in many creation myths where a primordial (unconscious) totality is divided into parts at the beginning of creation (consciousness).

Because of this state of affairs, in any science—but especially in the so-called mind sciences—the very material we are attempting to study can be expected to resist our advance. This is obvious in experimental parapsychology where such tantalizing results as the error phenomenon or the reversal effect draw the researcher on at the same time that they frustrate his or her conscious aim. Perhaps Jung's psychology, which emphasizes the interplay between conscious and unconscious factors, may serve as a guide to parapsychologists and survival researchers who recognize that the goal of their search is larger than anything that can be wholly encompassed by the conscious mind alone. We are in the position of a minnow who attempts to swallow a whale in order to understand the inner workings of the huge mammal. A more productive approach would be to let ourselves be swallowed by the whale, trusting that this would not be the end but the beginning.

Whereas the ego (the part of the mind that says "I") considers itself to be the center of the psyche, it is only (in Jung's view) the center of consciousness; the actual center of the entire psyche is called the Self or central archetype. The Self is conceptualized as the organizing center of the psyche as a whole, as the archetypal model of the ego complex, and as the totality of the psyche viewed as an organic unity. The ego identifies itself with some images which tend to become a social mask, the *persona*. The ego also attempts to disidentify with

other possible images of itself, the *shadow* or alter ego, which usually has (from the point of view of the dominant ego-image) a negative value.

Psychotherapy and psychoanalysis aim largely at enlarging the actual spheres of ego-consciousness, increasing the range of the mind that can be considered personal. This is accomplished by integrating the persona and the shadow into a more comprehensive identity. In neurotic disorders many desirable personality traits may be hidden in the shadow and mistakenly labelled as negative. In integrating the persona and the shadow the ego must bear the tension of opposites, often holding to contradictory images, both of which seem valuable.

Both mainline parapsychology and survival research is taking place in this no man's land where contradiction seems to be the only rule: subjective/objective; inner/outer; left brain/right brain; quantitative/qualitative—the list of antinomies could be tripled with ease. Jungian psychology, however, offers us hope. It holds that this situation is not off-target. In fact, it suggests that we are probably right where we should be. It also offers suggestions as to how we can most productively operate under these trying circumstances.

Although the ego itself is not able to bridge the opposites, its willingness to honestly hold such tensions often seems to evoke the symbol-making ability of the unconscious, which Jung called the transcendent function. Out of the apparently irreconcilable opposites there emerges an unexpected symbolic solution. Such solutions are often unforeseen shifts in the dominant ego-image itself, so that the tensions are not so much solved as transcended. For example, a woman with a personality organized too strongly on black-and-white distinctions of good-vs.-bad, dreamed that a Good King and a Bad King were at war, but in the conflict the Good King became somewhat bad and the Bad King showed himself to be somewhat good. This dream image of the relativization of dichotomous images helped her to achieve a personality that was less rigid and judgmental.

By holding the tensions inherent in a cultural situation, an individual may achieve a symbolic solution that is of value to the culture. It is possible to find in the psychodynamics of families situations in which a child may attempt to solve the unconscious conflicts of a parent.

Jungian theory recognizes other levels of transformation beyond the personal problems of neurosis. The dominant images of collective conscious culture may also develop and change. The book of Job illustrated, according to Jung, a split in the image of God that could be linked symbolically to the later Incarnation and to the still later dogma of the Assumption of Mary. Such movements within a symbolic image of God reveal the essential living nature of unconscious mythic processes.

In the same way the solution to the conflicts involved

in psi and theta research will depend initially on finding solutions to individual problems, but the insights each individual wins from the unconscious will have collective significance. O.W. Markley (1976), in a provocative chapter on the transformation of human consciousness, points out the following archetypal pattern of the hero in all ages: "...often those individuals who bring the new reconceptualizations to society have had personal problems that were similar in form or were significantly related to those of the larger society. In resolving their own problems, they presented viable solutions to the problems of their culture" (p. 218).

Each person is initially drawn to parapsychology for personal reasons. And certainly in parapsychology the work typifies the conflicts of our times between spirit and body, subjective and objective, life and death. As we solve our problems, it is likely that this will transform ourselves and our field, but will also affect society as a whole.

Of course, Jung himself was very aware of the connection between parapsychology and his analytical psychology.

Jung had a great interest in parapsychology, referring to psi phenomena as *synchronistic*, a term he introduced to describe an acausal connecting principle in which inner and outer events had the same symbolic meaning. An example that Jung cited was the sudden appearance of a beetle that flew into the room just as he was discussing a patient's dream of a scarab. The similarity of meaning of the scarab and the beetle so startled the dreamer that she began to take her unconscious processes much more seriously. In an extended correspondence with J.B. Rhine, Jung remarked that the facts of parapsychology would produce "an entirely new understanding of man and the world."

Death was a mystery for Jung, but he observed that the dreams of patients approaching death seemed to ignore it, as if life were going on. The death of the individual ego seemed of little importance to the dream-maker in the unconscious, perhaps suggesting a larger point of view in which the ego was not the entire personality. Shortly before his mother's death, Jung had a dream that his father, who had been dead for some years, came to ask him about the latest understanding in marriage counseling. Jung did not understand the dream until his mother's unexpected death. Obviously it could have been a precognitive dream, couched in this dramatic fashion, or it could indicate activity of his father as an incorporeal personal agency. At the time of his mother's unexpected death, Jung had strongly mixed feelings, with conscious sadness and grief, but with the sensation of wedding music in the background, as if death were also symbolically a marriage, a reunion.

Perhaps more than any other depth psychologist, Jung appreciated the relativity of the ego and the deep theoretical importance of parapsychological

phenomena. His theoretical concerns touched not only the transformation of individuals, but the transformative processes in culture, in religion, and above all, in science.

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8215 Westchester Drive
Suite 244
Dallas, TX 75225

Jung and Rhine: A Letter¹

William Sloane

As a postscript to the preceding paper, we would like to share with Theta readers the following letter originally published in *Quadrant*, the journal of the C.G. Jung Foundation for Analytical Psychology in New York City. The origin of the letter, which describes the conversation at a luncheon attended by both C.G. Jung and J.B. Rhine, is explained in the original introduction which follows.

The publisher John Farrar arranged a luncheon party in October of 1937 at which J. B. Rhine, the pioneer in experimental ESP research, and Jung, who was in the United States for his Terry Lectures at Yale, first met. William M. Sloane (1906-74) described the meeting to his father in the following letter. Sloane, an associate editor at Farrar and Reinhart, had just finished work on Rhine's *New Frontiers of the Mind* and was soon to begin editing a collection of Jung's *Eranos* lectures to be published under the title *The Integration of the Personality* (1939). Before they met, Jung had read Sloane's novel *To Walk the Night*, which was first written as a play in 1932. It contained so true a portrait of the anima's immortal aspect that, in the words of Mrs. Wm. Sloane, "The great man couldn't believe Bill had never read a work of his and was delighted to have his anima theory borne out in that fashion." Jung cited Sloane's novel in "The Psychological Aspects of the Kore" (Collected Works 9, 1, para. 356), and Toni Wolff wrote an extensive commentary on the novel a few years later.

To Joseph C. Sloane

October 31, 1937

... I was ... at a lunch arranged by John Farrar in honor of Dr. Rhine and Dr. Jung. I sat at the right hand of Jung, and we talked a good deal during the meal. He is a very great man in his person, in his inner stature, in the authority, range and architecture of his mind. With such men, whether they are right or wrong does not matter. I thought at once of Uncle Will.² Jung is a bigger man—I can give no higher praise—and a mellower and merrier one, and of course, he is one of the men who have laid the intellectual foundations of the modern age. His concepts are a part of our everyday speech, and along with Freud and Adler he has established an entirely new view of man. It was exciting to watch him and Rhine together, and to contrast their greatnesses—Jung the cosmopolite, the man of enormous erudition (He quoted Chinese thought-patterns next to a Tantric text in the original Tibetan?), the old man, wise, and too simple and direct to be either a braggart or a [shrinking] violet.

¹Reprinted from *Quadrant*, 1975 (Winter), 8(2), 73-76, with permission of the editor, Joan Carson.

²William Milligan Sloane (1850-1928), professor of history at Princeton University.

Rhine, on the other hand, is a man whom only America could have produced—quiet, low-spoken, intense with that slow-burning fuse of humor innate in his speech, gravely deferential to Jung, putting his problems before Jung without any plea for help, any servility, any expectation of praise, with the obvious feeling that the problem of man and his nature was so sacrosanct and vital a one that Jung was obligated to help him, as he was to tell Jung what he knew.

The two of them spoke for almost two hours together, with few remarks from some of the important psychiatrists and others at the lunch—there were about ten of us. As I am quite positive that the table contained two out of the four men in the whole world who are most destined to color the thought of the future (Freud, Jung, Einstein, Rhine), I might have had the buck fever had not what they said been so intensely interesting. Jung told us that he was speaking off the record, and saying what was in his inmost heart and mind, without paying attention to its scientific credibility, or our attitude. He said that we would understand that nothing he said was meant lightly or for publication either, but in quoting him to you I may not have grasped his full meaning in many places, as his English, though good, tended to be a little inaccurate in an oddly confusing way—"incommensurable" when he meant "indefinite as to extent or outline," for example.

He began by talking about astrology, and the Chinese method of divination by what he called "rune sticks." He pointed out that both these methods had something in common, that represented another sort of science, one which began with the fixation of the present instant as a method of understanding. Both the fall and division of the Chinese fortune-telling sticks, and the arbitrary (and astronomically inaccurate) star descriptions and locations of the astrologers are a method of fixing an event in time and holding its pattern for examination. In such science, he observed, the aim is not to determine how, casually, an event occurs, but rather what the pattern of the event itself is, what its meaning is in terms of the larger patterns around and after it. Such science was not interested in how we all came to be at the lunch party today, but in what it meant that we were there, and if there was a relation to the future, that relation was not causal. Rhine remarked that he knew a brilliant young psychologist who had taken all the military men in *Who's Who*, cast their horoscopes, checked their careers against the indications, and discovered certain patterns of relationship which could not be attributed to chance. I asked Rhine what the lad was going to do with this study. Rhine remarked that he was waiting to become either old or rich prior to publishing it.

Jung went on to talk about the question of futurity, which was presented by Rhine's account of his

ESP work on prophecy, the positive results of which (subject to certain technical considerations I can't begin now to tell you about) are completely astonishing. Jung's metaphysic was this: There is a Common Unconscious, which in each of us is concentrated into our individual unconscious. Our conscious minds, by the warmth of their interest of other causes not yet known, can "warm," "heat," or excite certain sections of this Common Unconscious into consciousness, to begin with, and into other things, as will appear. Since the basic aspect of life is that it is energetic, he set forth this conscious-Unconsciousness, energy as a great stream, moving across the frozen and lifeless expanse of matter—of potential and actual actuality. The former I'll try to describe later, but the latter is what the "interest heated" conscious-Unconscious brings to reality as we perceive it, and our perception of actual actuality is through what he calls a "slit" in the conscious-Unconscious field of awareness. The motion of this peephole across the plane of reality gives us the sense of time. Time is thus an attribute of our mental life moving in the great stream of the Common Unconscious.

In certain special cases—we'll take prophecy first as the easiest—the "warmed" Unconscious may extend itself beyond the peephole of time, and thus report certain future or past actualities. Of these, a great many are *potential actualities*, things which may or may not happen. Some few actually do occur. This accounts for many psychic phenomena, including clairvoyance and telepathy both present, past, and future. More important to most people, it provides a working theory for dealing with many cases of non-organic insanities—delusive and schizophrenic. The question of whether the warming power of the aroused conscious-Unconscious mind has any power to influence the creation of actual actualities is at the core of the paradox. Neither man could say positively the answer to it, though Jung asserted that it was a paradox caused by the fact that we *have* to think either in causal or non-causal terms, and that this paradox is the end of the road of causal thinking.

Jung went on to talk of the ability of the Unconscious to telescope time and space under certain liberating conditions, thus making possible the phenomena of telekinesis, psycho-kinesis, or call it what you will. He described certain experiments of his own, of a "seance" nature but so far as I could judge scientifically impeccable, which established psycho-kinesis; Rhine told of his work in this field, and what few experiments I have myself conducted suggest that both men are right as regards the existence of the phenomenon. Jung also talked about various psychic experiences of his own which were fascinating illustrations of his theory, at least to him. I myself and I think several of the other men there were not sure that they proved his

theories—they merely fitted in with them. Somebody suggested something of the sort, and Jung smiled. "You may be right," he said, spreading his hands, "my theory is only a theory, gentlemen, but it is the only one I have been able to construct which fits the phenomena and," he sighed, "I have been thinking about these things a long, long time."

There is no reply to that. I doubt, indeed, if the men who will be able to reply to it are even born, for Jung is a long, long time ahead of, and outside, his scientific age.

He said many other things, explanations of metaphysical problems posed by Rhine and others, and in some cases I did not understand the question. I think I am right in boiling down what he said about the power of the stimulated Unconscious to bring potential actuality into true actuality to this: His experiences and experiments indicated that one has the power to influence the behavior of matter (psycho-kinesis or "the power of mind over matter") but that neither he nor any man knows how it may be applied, or to what extent. He cited the lifting and ringing of a dinner bell by a medium, without the use of hands, as an "extension of force," extruded, if you like, by the medium. "He lengthened his fingers," as Jung put it. That might or might not be potential actuality converted by the Unconscious to actual actuality. He pointed out that the notion of causality interfered with definite thinking on this point. A man with cancer, he said, has a potential death in him. Born in 1800, it becomes a real death. Operated upon today successfully, it becomes "a death in his living past," a potential death never realized in the here and now. (Odd how so many of the old folk sayings suggest themselves in connection with what he said—the phrase "on borrowed time" is a tacit recognition of something like this, just as "mind over matter" is a tacit recognition of psycho-kinesis. (Similarly, the delusion of a patient he had treated (and believed saved from insanity this morning) illustrated a point. This woman dreamed, with terrible, unquestionable intensity that a great meteor fell on the city of New York and destroyed everyone in it. Appalled by the horror of what she felt sure was a prophetic vision, she insisted upon warning everyone of the doom (Cassandra). Jung told her that her dream was a true one, but not for this time and place. He said it was "a true event in the realm of potential actuality," and told her that it had or would happen in the place "unknown of this world," as he put it to her. Her dream was real, but *not* for the here and now. (I could not help hearing a little voice inside me that said, "We shall see if he is right about *that*.") The faint pressure of that meteor is over my shoulders as I write.

Dr. Rhine I think was deeply moved by what Jung had to say. I believe that with him, as with

every other great or noble person I have met, the awareness of being alone is strong. To think great thoughts, to work nobly, patiently, carefully in a world full of people incomprehensibly indifferent to the importance of the work one is doing, is a terrible thing. I think Rhine saw what mill Jung has been through, and understood what he has got to face, perhaps for the rest of his life. Jung is old, and few believe him—perhaps the group of us there today would be one of the few in the whole world that would listen to an old man talk about Chinese luck sticks, astrology, tantrism, psychics, psychology, the Common Unconscious, psychokinesis, telepathy, clairvoyance, and insanity as various loopholes onto a vista of truth, without feeling either pity or scorn. Rhine is in the last stronghold of the Old World of human thought, the academic. It will largely fall, as the young men behind its walls come into power, but at present he is bucking the flood tide of it, and it is hard.

Your loving son, Bill

News from the Psychical Research Foundation

W.G. Roll

An in-depth study of mediumship and the investigation of two very intriguing "haunting" cases currently occupy center stage in the Psychical Research Foundation's ongoing pursuit of the question of survival.

Significant among our projects at the moment is a comprehensive study of the neurological and psychological characteristics of psi sensitives ("mediums") and a scientific evaluation of the results of mediumistic "readings." Working in close association with a team of sensitives from the Patricia Hayes School of Inner Sense Development in Durham, North Carolina, and from the Spiritualistic Camp Lily Dale in New York State, the project has begun to isolate psychophysiological patterns which may ultimately point the way to a clear understanding of mediumistic capabilities. A further analysis of tape transcripts of psi sessions has yielded a number of highly suggestive "hits" by both psi-gamma sensitives (ESP) and psi-theta sensitives (those dealing with "spirit communication"), from data collected during weeks of intensive mediumistic sessions this summer. The scope of the project is broad; the outline includes the scientific "tracking down" of spontaneous psychic events where they occur coupled with the intensive study of select groups of mediums over a period of time. This two-pronged assault on the secrets of survival has already provided directional clues and highly promising results.

Current field investigations—that is, the analysis of survival-related phenomenon in vivo—lead south to Georgia and north to New York. The "haunting" of a Civil War plantation outside Atlanta includes a number of independent witnesses—among them a delivery man and a house painter—who report sighting the apparition of a young female said to be tied to the house. Scans of the premises by two teams of psychics who were asked to designate "active" areas, and subsequent psi sessions ("seances") conducted in the house contribute to the growing store of data on this case. Tapes, questionnaires, and other material from this very recent investigation are now being analyzed.

A follow-up investigation of the "haunting" of the San-Mor Furniture Factory in Thomasville, North Carolina, with a group of psychics from the Hayes School has brought to light a number of important verifications of comments and predictions made by mediums during an initial visit earlier this year. The factory haunting centers on the apparition of a previous owner whose identity was unknown to persons who independently described his figure.

In looking towards practical applications of mediumistic performance, the Psychical Research Foundation is responding to requests for help in "crisis" situations — for example, psychic attempts to locate a lost airplane or provide clues in a kidnapping case. Associated projects take us to other areas as well, including investigations of mediums with psychokinetic abilities (such as the moving of objects by mental powers) and so-called "poltergeist" activity. Simultaneously with all of these projects, the Foundation is refining methodological procedures in an attempt to better penetrate the nature of human consciousness and its possible continuation after death.

Psychical Research Foundation
P.O. Box 3356
Chapel Hill, NC 27514

Reviews

PSYCHICAL RESEARCH:

A Guide to its History, Principles & Practices.
edited by Ivor Grattan-Guinness for the Society for
Psychical Research

(Wellingborough, Northamptonshire: Aquarian Press, 1982. 424
pp. \$7.95. Paperback.)

Reviewed by Gerd H. Hövelmann

Mr. Hövelmann is a graduate student in philosophy, linguistics, and literature at Marburg University in West Germany. His primary interest in parapsychology is in science-theoretic and science-sociological aspects of the field. He has published several pieces in the leading journals of parapsychology. His paper on parapsychology and the scientific method was the subject of a dialogue in *Zetetic Scholar* (No. 11, 1983).

Several popular introductions to the field of parapsychology have been published in recent years. This one has been edited on behalf of the (British) Society of Psychical Research by Ivor Grattan-Guinness on the occasion of the centenary of the Society. In contrast to the more technical *Handbook of Parapsychology* (Wolman, 1977), the volume to be reviewed here is intended – as Grattan-Guinness points out in his "Editorial preface" – to serve as a comprehensive but also compact "introductory guide-book" (p. 13). He adds that "the book is not intended to be a text-book," since "among other reasons, psychical research is too wide-ranging for text-book treatment in a book of this length." If one adopts the distinction between scientific writing in journals, in handbooks, and in text-books, as drawn by Ludwik Fleck (1979), however, one is forced to admit that parapsychology is not yet in the position to present findings sufficiently reliable for textbook treatment at all (except for procedures of statistical analysis and, perhaps, for a few standard experimental techniques).

This book contains five parts which are subdivided into thirty-four chapters almost all of which were written by well-known people in the field. Because of the large number of single contributions it is impossible to treat each one in detail. Therefore, I will confine myself to summarizing the contents of the five parts and to commenting briefly upon some particular contributions.

Besides Grattan-Guinness's "Editorial preface" already referred to above, *Part I* of this book ("Introduction"; pp. 9-56) deals exclusively with the historical development of psychical research. (In this book the term "parapsychology" is used only when experimental aspects of the field are

considered.) J.F. Nicol deals with the development of psychical research in "Britain," E.R. Gruber sketches the situation in continental "Europe," A. Gregory surveys the endeavors made in "Russia and the Soviet Union," while S.H. Mauskopf presents the most important research activities in the "United States of America" and deals with some science-sociological aspects of research during the early Rhine era. Most of these overviews are very informative, especially if one considers the limited space in this first part of the book. Although I do not share Nicol's very positive view of the Naples investigation with Eusapia Palladino (Feilding, Baggally, & Carrington 1909), to me his contribution is the most noteworthy in the first part. Of special importance is Nicol's treatment of Soal's data manipulations as well as of the fact that Rhine and Pratt apparently have "used the truth economically" in a study related to Soal's work (p. 34). Gruber, on the other hand, curiously fails in his paper to mention the remarkable discrepancies in many of the published reports by Tenhaeff which recently have been discovered by Hoebens (for instance, cf. Hoebens 1980a, 1980b, 1981a, 1981b, 1981-82). Furthermore, Gruber mentions the work done at Hans Bender's independent and privately funded Institute for Border Areas of Psychology and Mental Hygiene, while he completely neglects to list the Lehrstuhl für Psychologie und Grenzgebiete de Psychologie at Freiburg University (Mischo, Bauer, von Lucadou) among the other European research institutes.

In *Part II* ("The Range of Psychical Phenomena"; pp. 57-192), the following subjects are covered: "Mediumship" (by M.R. Barrington), "Out-of-the-body experiences" (by S.J. Blackmore), "Apparitions" (by B.C. Nisbet), "Clairvoyance and telepathy" (by G.R. Schmeidler), "Survival after death: evidence and issues" (by I. Stevenson), "Poltergeists" (by H. Bender), "Psychic healing" (by S. Krippner), "Precognition – a sort of radar?" (by A.E. Roy), "Psychokinesis" (by J. Isaacs), "Thoughtography" (by J. Eisenbud), and "Kirlian photography" (by A.J. Ellison). Although there is nothing new for the serious student of parapsychology in these pages, many of the contributions (especially those by Blackmore and Isaacs) may well serve to give reliable information to the newcomer to the field of parapsychology. On the other hand, the danger of misleading the lay public by providing too scant information should not be underestimated. So, to give just one example, Bender's presentation of the Enfield RSPK case

(p.128) may cause the impression in the reader without any previous knowledge of this case that Playfair's (1980) account of the poltergeist occurrences have remained completely uncontested among parapsychologists, which certainly is not the case (for instance, cf. Gregory, 1980). Finally, Ellison's sober statements on the value of Kirlian photography are most welcome since presently there are many unqualified accounts to be found in the popular literature on so-called "fringe sciences."

Part III ("Aspects of Psychical Research"; pp. 193-229) provides information on some "features of the subject which occur in some of its branches but are not branches themselves" (p. 12). Again, the papers printed in this part of the book contain little of value for those people who are actively engaged in parapsychological research. More or less scanty accounts of the following subjects are to be found: R.G. Stanford ("An experimentally testable model for spontaneous extrasensory events") introduces a slightly modified version of his 1974 PMIR model as well as his "conformance behavior model"; I. Grattan-Guinness ("... or was it just a coincidence?") deals with explanations of coincidences and with coincidences as explanations; B.C. Nisbet ("The investigation of spontaneous cases: some practical suggestions") provides seven guidelines for the recording of personal experiences and makes six suggestions for investigating other people's experiences; J.L. Randall ("Techniques for the study of extrasensory perception and psychokinesis") considers some of the procedures which are currently used in ESP and PK research, "and which have proved to be reasonably successful under laboratory conditions"; E.E. Wookey ("Hypnosis") provides an outline of the nature of hypnosis and of the main sphere of application of hypnotic techniques; A.J. Mayne ("The use of statistics in psychical research") briefly sketches statistical methods and procedures and the consequences of their usage in parapsychology; R.S. Broughton ("The use of computers in psychical research") deals with the role computers currently play in parapsychology, and lays stress on some "unique advantages" of the use of computers in this field of research; G.R. Schmeidler ("Some guidelines from research findings") discusses guidelines for generalizing about the psi process; A. Gregory ("Ethics in psychical research") under the headings "Concern with truth and knowledge" and "Concern with persons," tries to highlight some of the major moral issues in the field while, in a further contribution ("Teaching psychical research"), she deals with guidelines for teaching parapsychology to differing groups.

In the papers presented in *Part IV* ("Psychical Research and Other Subjects"; pp. 301-384), the relations of parapsychology to such fields as psychology (J. Beloff), psychiatry (J.F. McHarg),

brain research (J. Ehrenwald), physics (D.F. Lawden), religion (M. Perry), and the media (C. Godman) are considered. I. Grattan-Guinness ("Psychical research versus the established sciences"; *sic*) puts some questions as to the scientific status of parapsychology and the controversy on the legitimacy of psi research. One may well doubt, however, that all of his questions and tentative answers are really pertinent to the problems at issue. In addition, the relation of parapsychology to "other unorthodox disciplines," such as UFOlogy (I. Grattan-Guinness), astrology (A.T. Oram), and dowsing (J. Isaacs) are briefly discussed. Reading the chapters in the fourth part carefully, one cannot help suspecting that some of the authors have taken their task too lightly. In some of these contributions, more thoroughgoing analyses would have been desirable.

Part V ("Information"; pp. 385-424), finally, contains a "Short glossary of terms" (compiled by I. Grattan-Guinness), information on "Organizations and education in psychical research: a selected list" (by E. O'Keefe), "Notes on contributors," an "Index of persons and entities" (*sic*), and an "Index of subjects" (all compiled by I. Grattan-Guinness). Again, this concluding section is not completely satisfactory: many of the "definitions" in the "glossary" leave much to be desired. The "selected list" of organizations includes some astrological and spiritualistic associations; since the book under review is intended as a guidebook to psychical research rather than to "unorthodox disciplines," these organizations should not have been included. In the "Index of persons and entities" dates of "deceased major psychics and psychical researchers are provided as part of the references" (p. 413). However, a somewhat arbitrary procedure for selecting the persons for whom dates are given seems to have been used: dates are given, for instance, for Feilding and Carrington, but not for Baggally; dates are given for Rudi Schneider but not for his brother, and dates are given for Mary Craig Sinclair, but not for her husband, Upton Sinclair. There are some errors, moreover: C.G. Jung died on June 6, 1961 (not in "1962"); F.A. Mesmer was born on May 23, 1734 (not in "1733"), and R. Podmore died in 1910 (not in "1950").

An additional chapter dealing with the arguments of the critics of the field would have been most welcome. Even in a book published with the intention of serving as a guidebook for the general public, the readers should be told the whole story. Criticism of parapsychology is only very cursorily dealt with in the contribution by Nicol (in Part I). Grattan-Guinness (in Part IV) only discusses Hansel's arguments only very briefly and in a rather inadequate way.

Nevertheless, this book may well serve to provide the general reader with a rough impression of

the "history, principles & practices" of psychical research. It is not substantial enough, however, to be recommended to those people who are at least moderately familiar with the field and its problems.

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Rollwiesenweg 42
3550 Marburg/Lahn
West Germany

SORRAT: A History of the Neihardt Psychokinesis Experiments, 1961-1981

by John Thomas Richards

(Metuchen, NJ: Scarecrow Press, 1982. 356 pp. \$17.50. Hardcover.)

Reviewed by James McClenon

Dr. McClenon received a Ph.D. in sociology from the University of Maryland in 1981 for a dissertation entitled Deviant Science: The Case of Parapsychology. He was an instructor of sociology at University College, University of Maryland, from 1978 to 1982 and in August, 1982 became affiliated with the Asian Division of the University of Maryland teaching sociology in Japan.

Dr. J. Thomas Richards is a central figure in what may turn out to be one of the most important cases of recurrent, "semi-controlled" psychokinesis of the decade. SORRAT stands for the Society for Research on Rapport and Telekinesis, a group founded in 1961 by John G. Neihardt, a man widely recognized as a poet, author, and critic. After a few months of interaction, the group was able to elicit

rapping sounds and table vibrations that were ostensibly paranormal. In time, levitations, apparitions and apports as well as numerous other forms of paranormal phenomena were experienced. During a sociological investigation of this case, I personally experienced rappings, table vibrations, "hands on" levitations, an apport, and an earthquake-like shaking of the room in which the group met. Various group members have shown me photographs (similar to the ones in SORRAT) of levitating objects.

There is a basic resemblance between the SORRAT group and various other "sitter" groups (the English groups of Batchelder and the Canadian Philip group, for example). However, what distinguishes the SORRAT group is that not only are the phenomena experienced by its members far more vigorous and diverse, but some phenomena hint at the human personality's survival after death.

It is the astonishing robustness and variety of these events that make the authenticity of this book suspect. Yet, a great deal of circumstantial evidence supporting Dr. Richards' claims is available for inspection. First of all, among the evidence is the detailed record of each meeting, written and preserved by Richards over the past twenty years. Second are the statements made by group members during my interviews. Although members have been encouraged to maintain a high degree of skepticism, they were unanimous in their acceptance of the phenomena's authenticity. Numerous individuals reported experiences that seem to preclude the possibility of fraud. These descriptions parallel events described in SORRAT and support the authenticity of Richards' descriptions. Finally, there are the tape recordings of the SORRAT sessions. I have listened to many hours of these recordings, some of which are of incidents described in this book.

All in all, I cannot help but suggest that SORRAT is a very important document that should be read by anyone interested in the social-psychological aspects of psychokinesis, or in techniques for generating evidence for survival after death. The descriptions of the efforts of W. Edward Cox to film psychokinetic phenomena inside of locked aquarium-like boxes (mini-labs) should be of interest to parapsychologists. Discussion of the philosophy of John Neihardt may be of interest to those who might wish to attempt to replicate these experiments since this philosophical orientation may be the key to the SORRAT group's success. The value of this book will be determined by its ability to motivate individuals to form their own groups, and by the success of these groups. It has been my experience that the decision by any individual as to whether he or she should accept (or even consider) such controversial evidence as is described in SORRAT is dependent not on the

quality of the evidence, but on the individual's preconceived notions. This is not to imply that such notions are not valid guidelines.

SORRAT is clearly written and well organized (Dr. J.T. Richards is an English professor). It contains a foreword by Dr. Peter R. Phillips of the MacDonald Laboratory for Psychical Research, and afterword by William Edward Cox, a former associate of J.B. Rhine. It has an extensive bibliography and index. *SORRAT* contains photographic evidence of various ostensible phenomena: levitations, frame by frame segments of films of psychokinesis occurring in locked and sealed containers, and examples of "direct writing" messages. It seems certain that this case will stimulate controversy far into the future since various parapsychologists remain unconvinced of the authenticity of the ostensible paranormal events described in this book.

University of Maryland
Asian Division
APO San Francisco, CA 96328

PARAPSYCHOLOGY AND CONTEMPORARY SCIENCE

by A. P. Dubrov and V. N. Pushkin

(New York: Plenum, 1982. 221 pp. \$39.50. Hardcover.)

Reviewed by Gertrude R. Schmeidler

Dr. Schmeidler is Emeritus Professor of Psychology at the City College of the City University of New York. She is president of the American Society for Psychical Research, a past president of the Parapsychological Association, and on the Board of the Psychical Research Foundation.

Two Soviet scientists have written an extraordinary book on parapsychology. They argue that there is a life energy different from the energy of inanimate matter. Their theory embraces, among other topics, psychology, acupuncture, holography, and the wave theories of physics. They emphasize generalizations from prior research which often seem wise, but also often are vague, and sometimes seem naive. Interwoven into the discussions are several clever experiments, some having spectacular results. The whole is structured in the framework of dialectical materialism, and stated in terms of bioenergetics. Readers of *Theta* will be interested to learn that the study of survival after death is dismissed out of hand because the topic is mystical and non-Marxist.

There are three prefaces: one, by Christopher Bird, who praises the book; one, by the distinguished psychologist Joseph Brozek, who criticizes

its anecdotal style of reporting; and one by the distinguished physicist, William Tiller. Tiller praises the research, but criticizes the way in which it is reported, and comments on the inadequacy of this (or any) theory describing a universe with only four dimensions.

The 182 pages of the text are divided into 22 chapters, and it would be tedious to go through them one by one. Instead I will summarize the general thrust of the argument and describe in detail an ingenious experiment which is the centerpiece of the book.

After a brief exposition of parapsychology, the authors argue that scientific study of it will reveal new forms of informational systems and of bioenergy, and will provide new, materialistic explanations of hitherto unexplained psychological processes. It can be studied by various methods, including yoga and physiological research. Acupuncture, which they describe in detail, also demonstrates that bioenergy is different from the energy of the nervous system. Psychoanalysis and acupuncture are different ways of studying the same unconscious processes. In both the changing "energetics of the psyche" are shown by the skin's changes in electrical conductivity. Life energies are emitted through the skin, and show how the person is functioning. The energy of the universe enters a person through the skin and influences how the person functions.

The authors next turn to human-plant communication as a form of bioenergy. They cite Soviet research, writings from India, and Backster's claims, which they say are impressive but seldom replicated (they used Backster's method but had null results). They then describe a new method which uses hypnosis to induce a strong emotional state.

An electronencephalograph (EEG) was attached to a plant. (Various unspecified plants were used.) The human subjects were 24 "highly temperamental and emotionally open female college students" (p. 95), each participating in from ten to "several dozen" experiments: and 21 of the 24 gave successful results. We are told of one, Tatiana.

Tatiana sat about a meter away from an unshielded flowering plant, was hypnotized, and was told that she was no longer Tatiana; she was the flower on the table before her. After she accepted the suggestion, the hypnotist (who sat nearby) gave her either extremely pleasant suggestions or extremely unpleasant ones. Her expression show that she was delighted when told that the sun was shining and children were admiring her, and that she felt miserable when told that a cold wind was blowing and it was starting to snow. The plant's EEG record stayed level except when Tatiana responded to an emotional suggestion; it then showed a marked burst of activity.

Later experiments in a different laboratory and with a different team of experimenters replicated the results. Additional experiments checked for direct chemical or physical effects on the plant (e.g., from the breath) by this simple and elegant method. Two plants were placed equidistant from the subject. The plant with which she identified showed the electrical changes; the other plant did not. Then the subject shifted identification to the second plant, and it but not the first one showed electrical changes following the subject's emotion.

The method is brilliant; the results are impressive; but like Brozek and Tiller I feel unsatisfied. How long were the control periods when the plant's EEG stayed level? Could a blind scorer have found some burst of activity during those periods? Did the experimenter in charge of the EEG (who was not blind) reset the machine to make it more sensitive after induction? How soon after the induction did the bursts of activity occur? How often did the 21 successful subjects show success in what we are told were more than 300 experiments? Once each, or consistently? The authors show us three sample EEG records, but give no quantitative statement of the detailed results.

Troublesome, too, are some parts of the discussion which follows. Take this example. The authors write: "To establish man-plant communication, it was necessary to remove, through hypnosis, the control of the frontal lobes of the subject" (pg. 104). This seems such an extreme overstatement of what hypnosis can do, and such a bizarre description of the hypnotic process, that it can make one wonder if other comments are also overstatements.

Another example: The authors first describe their results in a straightforward way: "Our experiments provide evidence that a plant, an organism without a nervous system, responds to the nervous system of a human" (p. 100). However on the next page they write: "The experiments show that psychological processes originate from the information systems of plant cells." The shift from "provide evidence for" to the much stronger "show" may be an error in translation; but if it represents the authors' thinking it implies that they have left scientific caution behind. More important is the shift in ideas. The data show changes in the EEG, not directly in plant cells. So far as we know, the plant was only a stage prop. What would have happened if a plastic plant, so well made that both hypnotist and Tatiana thought it real, had been substituted for the live plant? Would Tatiana's emotion be accompanied by changes in the EEG, similar to the changes shown here? We do not know. The question should be left open.

The next chapters explore further the functions of the skin. An interesting analysis of research on dermal vision indicates that some gifted subjects report colors and shapes correctly when they touch

but do not see them, and also indicates that the impressions are nonvisual. The subject translates into visual terms varying feelings of texture, moisture or dryness, vibrations, and so on, i.e., the perceptions normally mediated by the skin.

The authors suggest that psychic diagnosis represents the psychic's skin sensitivity to radiation from the patient's skin, since the radiations differ over diseased and healthy areas. They have already argued that the galvanic skin response and Kirlian photography show the skin is an effector mechanism. They now propose that the "energetic function of the skin" is what produces PK. Remarkable photographs show a psychic, Boris Ermolaev, with objects suspended in the air between his hands. They propose that his bioenergy produces positive or negative charges which make the objects move or resist the force of gravity. They also add many interesting details, such as Ermolaev's need to have a friend nearby, so that he can draw on the friend's bioenergy.

The end of the book touches on many theoretical possibilities, but all must be taken as tentative because a note from the senior author says that he was ready to revise those parts by the time the book went to press. A large number of Soviet mathematicians and physicists are cited, as well as Feinman, Walker and Wigner, among others, to lay the theoretical foundation. The authors explore some conventional explanations of bioenergy and propose many others. One is that there may be a psychosphere layer around the earth with which a psychic can connect. Another is that the time flow in a living organism is directed against entropy and therefore differs from external time flow. Another is that a psychic in a superstate functions as a single macroscopic system which can then use its bioenergy to produce ectoplasm, materializations, and dematerializations. Discussion of each is brief.

A few words about other items may be added. The jacket describes the two authors as scientists, but neither their affiliations nor their scientific specializations are stated. The language of the translation is excellent: colloquial, fluent, clear, easy to read. However, the visual presentation makes reading somewhat difficult: it is a scaled-down reproduction of typing, and in my copy the ink was faint. The long reference list has well over 300 citations but some are inaccurate, such as writing La Sha for LeShan. The index is helpful but incomplete; names mentioned in the text, like Kulagina, do not appear in it. In view of the high price of the book, the publishers could have done better for us.

Department of Psychology
City College of the City University of New York
New York, NY 10031

**PSYCHIC CRIMINOLOGY:
An Operations Manual for Using Psychics in
Criminal Investigations**

by Whitney S. Hibbard and Raymond W. Worrington

Springfield, IL: Charles C Thomas, 1982. 108 pp. \$16.75
Hardcover.

Reviewed by Karlis Osis

Dr. Osis is one of the few full-time parapsychologists. He is Fellow of the Chester F. Carlson Research Laboratory of the American Society for Psychical Research. His research emphasizes survival, and he has conducted pioneer studies of mediumship and deathbed experiences, and is currently engaged in investigating out-of-body experiences as well as apparitions. He has written two books: Deathbed Observations by Physicians and Nurses (1961) and (with E. Haraldsson) At the Hour of Death (1977).

For years we have seen newspaper headlines about psychics attempting to solve homicides and missing person cases; research reports, however, have been very scant. Now suddenly we have a "psychic criminology." But do not jump out of your chair just yet. This is a popular, "how to" book, not a scientific treatise detailing a new branch of criminology. It is a very readable book, teaming with fresh case descriptions and personal observations, but there are also many unverified hearsay accounts.

The authors are practitioners of the crime detection arts, and they are very energetic and observant ones at that: "In a recent examination of innovative crime control techniques and investigative procedures conducted over the period of two years involving 35,000 miles of travel throughout the Western United States and Canada, the authors found that most law enforcement agencies have utilized at one time or another the services of psychics" (p. 3). Typically, no numbers are specified, simply "dozens of law enforcement agencies visited," but it is clear that they did indeed rub shoulders with many. The authors also discuss how they obtained their results: in personal, face-to-face talks in which they won trust and respect because of their cooperation with the officers. They are highly critical of the "Ivory Tower" type of survey and convincingly point out why police departments often answer such surveys in the negative when they had in fact had positive encounters. Hibbard and Worrington are also highly critical, and with valid reasons, of the widely publicized experiment of the Los Angeles Police Department's Behavioral Sciences Services Section, which produced negative results. According to them "the study means little, if anything" (p. 82). Writers about the use of psi in criminal investigations usually criticize practitioners for their failings and their lack of

research methodology. This book is no exception. However, I was also struck by the ego deflating illuminations of the authors as they turn the table and express their gripes about experimentalists. Perhaps we should tuck away our self-righteous "high standards," which our colleagues in other sciences dismiss anyway, and look at the actual information gains achieved, however tentative they might be.

This book begins with a historical overview of parapsychology and the use of ESP in crime detection. Sources for cases reviewed are not cited; the authors simply state that "in each instance they were professional and responsible journalists or parapsychological researchers interested in accurate reportage and insisting on proper documentation" (p 14). While reading these pages, I personally felt as though I were wandering in a rosy psychic Disneyland. *Theta* readers can safely skip this section.

The real worth of the book can be found in two chapters, totalling 51 pages: "Practical Application" and "Working With Psychics." I found these more informative and of more practical usefulness than anything else I have read on ESP in crime detection. These two chapters cover such topics as finding and assessing psychics, precautions, favorable conditions, advantages of using multiple occasions and several participants, amount and sequence of briefing, feedback of information, on-site sessions, possible sensory and extrasensory influence of the officer, types of responses more likely to be accurate, and "programming" the psychic to sense items most useful to the officer. I could continue the list but this is, I hope, enough to entice a potential reader.

How do we know that the authors really hit the right points and give optimal recommendations for police officers? No formal research was presented, no statistics are quoted, not even frequencies are given. The book is exclusively an account of case work in the style of old-fashioned psychiatric literature. Still, I am impressed by the authors' perceptiveness and practical skills. They have a clear advantage over the Ivory Tower parapsychologist who dabbles in crime detection, simply by virtue of their own considerable experience with numerous cases. Hibbard and Worrington are aware of the needs of their fellow investigators and have devised procedures which they think might help them. I was also impressed by the fact that our own observations gained at the A.S.P.R. through casework studies of crime detection corroborate a portion of the authors' insights. Because it is based on considerable practical experience with the use of psychics in criminal investigation, this is a useful handbook for the parapsychologically oriented reader.

Chester F. Carlson Research Laboratory
American Society for Psychical Research
5 West 73rd Street
New York, NY 10023

THE ENCHANTED VOYAGER:

The Life of J.B. Rhine

by Denis Brian

(Englewood Cliffs, NJ: Prentice-Hall, 1982. 367 pp. \$16.95. Hardcover.)

Reviewed by John J. Cerullo

Dr. Cerullo earned his doctorate in history at the University of Pennsylvania. He is presently an Assistant Professor of the Humanities at Merrimack Valley College, Manchester, NH. As a cultural historian he is interested in parapsychology, and in 1982 published a book entitled *The Secularization of the Soul: Psychical Research in Modern Britain* (Philadelphia: Institute for the Study of Human Issues).

In writing the authorized biography of J. B. Rhine, Denis Brian has performed a very valuable service to those within the parapsychological community and probably rendered an even more valuable service to those outside it. However, this work has by no means covered all important aspects of Rhine's life and career, nor has it exhausted the possibilities for fruitful analysis therein. It is a good book that might have been great.

The merits of Brian's work are many. It is eminently readable – lively but not sensational, lucid but not simplistic. That is no mean feat when dealing with subject matter of this nature. The author seems to have approached Rhine with an open mind, a commitment to fairness, and a sincere desire to inform. He offers the most balanced and candid appraisal yet of Rhine's own personality. His work is often extremely provocative, especially on Rhine's relationships with the psychological community and the general public.

The problem, however, is that all too often this book is merely provocative where it should have been genuinely enlightening and satisfying. For instance, Brian's treatments of Rhine's associations with other prominent intellectuals of his time (Einstein, Jung, Sinclair) does little more than inform us that the parapsychologist *had* such associations (some actual correspondence is included). We are not offered any serious, in-depth analysis of how each party's work fed into or enlarged the other's, and a potentially fascinating perspective on the relationship of parapsychological thought to other areas of inquiry is glimpsed rather than studied.

Far more serious is Brian's failure to provide any sort of analysis of Rhine's overall conceptual contributions within parapsychology itself. A consideration of the whole issue of the controlled, experimental approach in parapsychology (its limits, its promise) would have been appreciated, and a biography of Rhine the ideal place to do it, but Brian offers allusions, not analysis. The survival question

is hardly touched upon, apparently for the simple reason that Rhine deliberately distanced himself from it. But Rhine did that in the context of his own intellectual strategy for dealing with the paranormal, and that strategy in turn remains open to (in fact, cries out for) serious, substantive discussion. That is precisely the sort of discussion – discussion of concepts, not characters: of issues, not anecdotes – that could have raised this work to the status of "major contribution."

As it stands, *The Enchanted Voyager* is a useful and entertaining work, but hardly the last word on the life, work, and times of J. B. Rhine.

Department of Humanities
Merrimack Valley College
RFD 4
Hackett Hill Road
Manchester, NH 03102

MYSTICISM AND THE NEW PHYSICS

by Michael Talbot

(New York: Bantam Books, 1981. 209 pp. \$3.50. Paperback.)

Reviewed by Joseph H. Rush

Dr. Rush is a physicist and science writer. He has written two books, *The Dawn of Life* (1958) and *New Directions in Parapsychological Research* (1964).

The scientific revolutionaries who developed quantum physics in the 1920s were well aware of Eastern philosophies, which in some respects their theories appear to reflect. Only recently, however, has this convergence of ancient philosophy and modern science attracted much attention. Lawrence LeShan (1969) explored the implications of these correspondences for parapsychology, and Fritjof Capra's *The Tao of Physics* (1975) has found a wide audience. Gary Zukav's *The Dancing Wu Li Masters* (1979) elaborates the implications of modern physics with only passing references to its relations to Eastern philosophy; but the connections are obvious. Michael Talbot's book attempts to emulate those works in an even less sophisticated style, but the result is unfortunately not an improvement. The book identifies Talbot as a 1975 graduate of Michigan State University where he took both graduate and undergraduate courses in physics. He has published several short stories and articles in popular magazines such as *Analogue*.

The first five of nine chapters present what the author rather loosely characterizes as "the new physics," comprising quantum mechanics, relativity, and some highly speculative recent interpretations of their implications. His theme is succinct: "We have dreamed the world." In support of this

thesis, he draws heavily on the recent theoretical work of E.P. Wigner and J.A. Wheeler, both noted physicists who propose forthrightly that conscious mind is an active participant in the physical world. Talbot is intrigued by holography and speculates on its possible role in memory and consciousness, and in the external world as well. By these and many other allusions, he develops the concept that the universe is a mental construct, an illusion projected by the collective influence of human—and possibly other—minds, in which time and space are part of the illusion and all things are intimately interconnected.

The remainder of the book, "Mysticism and the New Physics," is not so inclusive as the title suggests; it is much more mysticism than physics. The only Western mystics considered are Black Elk, and Castaneda's don Juan, probably himself an instance of mental projection (R. De Mille, 1976). The subject is treated systematically in only one chapter, "Tantra and Quantum Physics," which notes putative equivalences between, e.g., the "hairs of Siva" and lines of force in an electric field. Other references to Eastern mystics and philosophers are interspersed throughout the last three chapters. Around this miscellany of references the author has constructed a marvelous edifice that I can liken only to a palace built upon a few loose grains of sand.

The first part of the book is reasonably coherent, although loosely organized; but the section on mysticism and physics degenerates into a mishmash of anecdotes and quotations mortared together by the author's speculative enthusiasm. Sources are drawn upon almost indiscriminately. With few exceptions, noted physicists, not-so-noted physicists, philosophers, Castaneda, John Lilly, Aztec legends, a Lisbon newspaper, J.C. Pearce, Mme. David-Neel, and assorted Eastern mystics are quoted or paraphrased without distinction as to their credibility. Enthusiasm sometimes becomes sheer recklessness: e.g., "The entire physical universe itself is nothing more than patterns of neuronal energy firing off inside our heads" (p. 54); or, "By far the most incredible insight we may glean from the convergence of mysticism and the new physics is that in the coming generations our lives may be changed, radically, awesomely... Life will be transformed into something so different that its description is beyond our language. We are on the brink of the miraculous" (pp. 160-161). This is heady stuff.

Dubious arguments occur frequently, but nowhere does the author seriously examine the paradoxes and inconsistencies to which his speculations lead. Though outright errors of fact are few, one must be noted: the statement that, in a mass of a radioactive material, the half-life depends upon the number of atoms present (p. 48).

Aside from loose composition, linguistic faults

also are few. However, if an author doesn't know that *phenomenon* has a plural form or habitually confuses *comprise* with *compose*, the editor at least ought to know better. Indexing is sloppy: e.g., *Wheeler*, first indexed on page 84, appears at least nine times before that instance.

These criticisms are not intended to dismiss or to ridicule the central idea of Talbot's book. It is quite true that science is steering our thoughts into strange ways, and all of parapsychology reinforces the intuition of a developing conceptual revolution. Yet, just for that reason, we need to keep a clear perspective, to discriminate among degrees of certitude. Talbot writes inclusively of "the new physics," making no distinction between the firmly-established validity of quantum mechanics and the unproved, speculative nature of even such theoretical interpretations as those of Wigner and Wheeler. To a naive reader, his presentation must give the impression that all of this tentative, exploratory thinking is established science, despite the fact that it lacks empirical confirmation or general acceptance among physicists. Such treatment can do no harm to a knowledgeable reader, who may find some stimulating ideas and information. However, it cannot but mislead the scientifically unsophisticated audience to whom it obviously is directed.

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1765 Sunset Blvd.
 Boulder, CO 80302

THE EDGE OF TOMORROW: How to Foresee and Fulfill Your Future

by Alan Vaughan

(New York: Coward, McCann and Geoghegan, 1982. 224 pp.
\$13.95. Hardcover.)

Reviewed by Donna L. McCormick

Ms. McCormick, whose training is in psychology, has been associated with the American Society for Psychical Research for the past eight years in various capacities. Currently she is a research assistant in the Chester F. Carlson Laboratory and has participated in research involving psychophysiological correlates of psi, psychometry, dreams and other altered states, and studies of spontaneous cases involving apparitions, hauntings, out-of-body experiences, and the use of psi in criminal investigations.

Like many others who have lived through the last decade in a fairly rational state of mind, I suffer from a phobia which is marked by a distinctly aversive reaction to "how to" books of the "expand your awareness and self potential" genre. As a rule such texts present glib, oversimplified formulae for the induction and interpretation of phenomenological experiences. So while conditioning from previous literary encounters may explain the slight feeling of apprehension I had when first approaching *The Edge of Tomorrow: How To Foresee and Fulfill Your Future*, it would not account for the premonition I had that this book would be different from the others and worth reading. Instead that prediction was based largely on my prior acquaintance with the author.

Alan Vaughan is well known and respected for his extensive contributions to the field of parapsychology as a writer and a psychic. He was editor of the sorely missed *Psychic* magazine; participated in the dream telepathy experiments at the Maimonides Dream Laboratory (which culminated in *Dream Telepathy: Experiments in Nocturnal ESP*, by Ullman and Krippner with Vaughan), as well as in the remote viewing work of the Los Angeles based Mobius Group; he has filed a number of accurate predictions with the New York Central Premonitions Registry; and has edited one book, *Psychics*, and authored *Patterns of Prophecy, Incredible Coincidence*, and now *The Edge of Tomorrow*.

A book bearing a title such as the one currently under review might arouse expectations of a discourse on the various theoretical explanations of precognition, along with the delineation of a ritualistic procedure for catching a glimpse behind the veil of an implicitly predestined future. Not so in this case. I was positively delighted to find that Vaughan was taking what I consider to be a very pragmatic, common sense approach to forecasting the future. To a great extent, his perspective is

psychological: advocating the assumption of an open-eyed, objective, critically introspective stance to becoming aware of one's personality, life patterns, hopes and goals, with the ultimate aim of acting upon that knowledge in a well thought out, intentional manner. In other words, Vaughan is suggesting that the reader play an active, self-determining role in the creation of his/her life events, rather than passively getting caught up in the external flow of things. The overall sentiment of this book is best expressed by the author in the following lines:

Many people speak of cause and effect. I prefer to speak of choice and consequence. Our inner destinies, like the rest of the universe, contain the seeds of the flexible future. When we choose which seed of our inner destiny to nourish, we plant the future consequences of our lives. Our lives do not just happen. They are created by our choices and the harvest we reap is our consequence.

Often we make choices without much consideration of the future consequences. But if we learn to foresee the consequences of our choices, we learn to make better choices – how to foresee and fulfill our future. (p. 170)

To this end, Vaughan presents a series of exercises at the conclusion of the first 11 chapters (the final chapter is devoted to Vaughan's own global predictions for various areas of concern, e.g., education, the arts, politics, the economy). These exercises range from reviewing one's own belief system, to understanding and examining dreams, and to imagery of "what if" types of exercises. The chapters themselves consist of a broad spectrum of material relevant to the notion of forecasting the future – be it in psychological or purely psychic fashion. Popular conceptions are considered, experimental studies discussed (and referenced!), and a generous number of anecdotes drawn from Vaughan's personal experiences serve as illustrative examples of the points being made.

Parts of this book are geared to taking some of the mystery out of psi, for those who would tend to canonize psychic superstars. It also edits out some of the fear and guilt that is often felt by individuals who have premonitory experiences, e.g., those who have precognitive dreams of deaths and disasters. For that reason, I would recommend this book to persons who have trouble coping with such experiences. And speaking of dreams, Vaughan's discussions of them were, for me, highlights of the book. I myself have been intensely involved in the analysis of dreams for over three years and found some remarkably stimulating things in what Vaughan had to say (how about considering that as

the topic for your next book, Alan?). While *The Edge of Tomorrow* is written primarily for the interested lay audience, the researcher would benefit by a look as well.

American Society for Psychical Research
5 West 73rd Street
New York, NY 10023

**DIALOGUE WITH DEATH:
The Spiritual Psychology of the Katha Upanishad**

by Eknath Easwaran

(Petaluma, CA: Nilgiri Press, 1981. 276 pp. \$6.00. Paperback.)

Reviewed by Rhea A. White

The lesson of this book is that if we wait until we die to answer the question: Is there survival of bodily death?, it will be too late. The reality of survival can be known now, before that fateful moment occurs. *Dialogue with Death* is based on the Hindu scripture known as the *Katha Upanishad*, which is included as a 19-page translation in an appendix. The book itself is a modern Westernized recapitulation of and commentary on this ancient teaching.

In explicating this teaching, Easwaran, who was born in India but now teaches meditation in the U.S., presents a lucid review of Hindu concepts and philosophy centered in our relationship to Yama, i.e., Death. According to this teaching, as we are now we are not capable of confronting Death. We must, through discipline and meditation, change our consciousness so that we are able to understand what otherwise would be a baffling mystery. Nor is the opportunity to meet Death and to receive the message of Yama the prerogative of only a few. According to the *Upanishads* and Easwaran, it is the birthright of everyone. Non-threatening, Death awaits each one of us, his message the same for all: "I carry out my function . . . If you choose, you can pass me by" (pg. 245).

The *Katha Upanishad*, and its explicator, Eknath Easwaran, turn around the perennial question concerning immortality. Instead of assuming that one must live one's life to its close in order to find out about Death, we are urged to go to Death itself to learn the meaning of life. We are wrong to suppose that the Kingdom of Death awaits us only at the end of our appointed days. Death and his Kingdom are within us – now. Easwaran compares it to the sea, and says:

Oceanographers have learned to wrap a little part of the surface world in metal and descend deep into the sea, to seek out its secrets with instruments and searchlights. The des-

cent into the mind is no less scientific. The vehicle, if I may call it that, is meditation, by which we take the light of consciousness gradually deeper and deeper until the whole of the mind is illumined from surface to seabed. . . . Finally, in the climax of meditation, we discover the real core of our personality, which the Hindu scriptures call simply *Atman* – our real Self (pp. 17-1).

Although Easwaran offers excellent advice concerning an age-old method for coming to terms with the survival problem, I feel it is not in itself a viable method in terms of Western science. However, it may well be that only those who have sought and found the Kingdom of Death within themselves will be capable of formulating properly those questions which survival researchers need to ask. Western technique combined with Eastern discipline may be required in order to attain the extraordinary heights demanded by the survival question which otherwise would be impossible even to conceive.