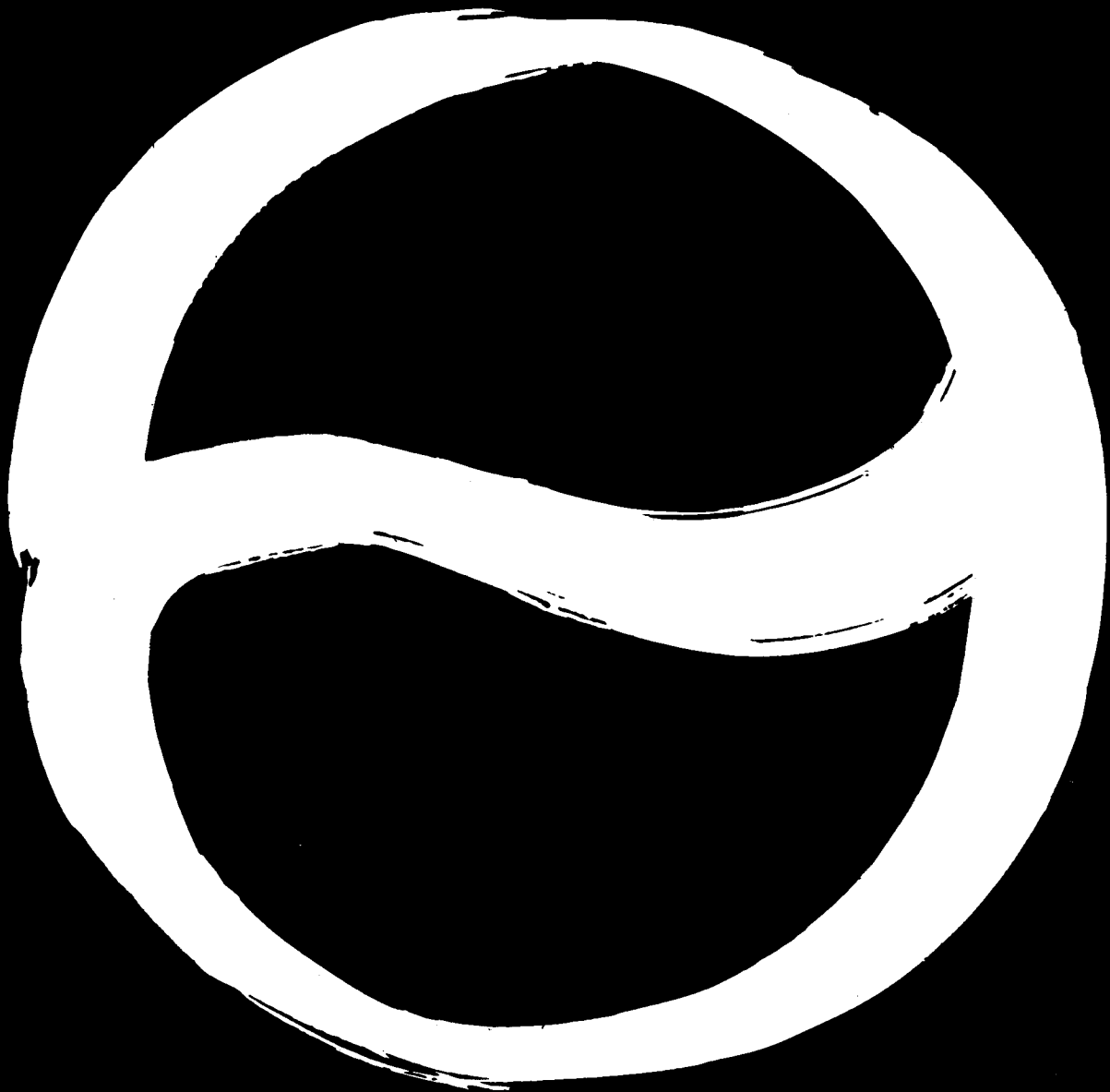


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A Layman Looks at Psychical Research

Charles E. Ozzanne

This year marks the twentieth anniversary of the operation of the Psychical Research Foundation. At this time, THETA is pleased to remember the Founder of the Foundation, Mr. Charles E. Ozzanne (1865-1961).

Mr. Ozzanne's personal views and approach to the survival problem were presented during his lifetime in two articles. One, published in THE HIBBERT JOURNAL, 1913-14, Volume 12, pp. 72-90, was entitled "The Significance of 'Non-Evidential' Material in Psychical Research." The second, "A Layman Looks At Psychical Research," an extract from which follows here, was first published in THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, 1942, Volume 36, pp. 76-103. It is reprinted with permission from The American Society For Psychical Research, Inc., 5 West 73rd Street, New York, NY 10023.

Greatest of all the problems with which psychical research has to deal is the question whether human personality can survive bodily death, and whether, if such survival is a fact, there is a possibility of communication between those who exist in that other realm and men still here on earth. What is the status of the discussion? Is there real evidence for survival and communication, or is the whole thing an absurd superstition that intelligent men should cast aside with scorn?

Let us see if we can follow the question through somewhat further. The first point which I should like to make is that the question is not only an entirely legitimate one, but is of tremendous importance for the highest interests of man. What must we know in order to determine whether it is worth our while to give serious thought and strong endeavor to any inquiry? Just two things, it seems to me: first, whether the question has enough evidence in its favor to make it a debatable proposition. We do not, for instance, waste our time discussing how many grains of sand there are in a given pile because the knowledge would not be worth having. Neither do we take time to argue whether there is a highly developed civilization on the moon, because there is no evidence for it, and what we know about the lack of an atmosphere there makes it impossible that there could be any living creatures. But on both these counts the question of survival qualifies. There can be no doubt as to the enormous significance of the question. If it were once really proved that the human spirit survives death and that actual communication could under certain circumstances take place with those no longer in this life, the change which would be effected in human thought would be overwhelming. The impact of such a conviction on psychology and on our views as to the nature of the mind would be startling. The courage, strength, and hope that would come to men if, in all the struggle of life and amidst its frustrations, we could look forward to progress that was not checked by death, would be of enormous value.

But now the second question confronts us. Is there enough evidence for survival to make the question an open one, or is the whole thing so palpably absurd and void of support that sensible men should wash their hands of it all? Well, this at least can be said: a fairly large number of those who have given a great deal of time to the study of the phenomena have become convinced that they have actually been in communication with those who are no longer living. I refer to men who are not credulous, but keen-witted, well-trained, and critical. This fact does not, of course, prove survival, but it is a fairly good argument that evidence for survival does exist and that the question is a valid one.

But here we face a serious challenge. Is it not true, the objector will say, that what we know of the dependence of the mind on the body makes any thought of survival absurd? Let a surgeon cut a tiny portion from the brain and the whole psychical life of a man may be changed. Give him a drug, and his entire mentality may be altered. In the opinion of many persons the mind is merely an aspect of the functioning of the body, and to them it is as absurd to speak of the mind continuing in existence after death as it would be to speak of

the color of a flower persisting when the flower has been destroyed, or of the motion of the automobile continuing when the automobile is no longer in existence.

To the case for the negative as so presented, I would answer thus: the argument against survival based on the relations existing between mind and body is very weighty—so weighty that were it not for the evidence offered by psychical research, I think that the probability would be very strongly against survival. But the question of the nature of the mind and its relation to the body is one of the most difficult abstruse questions in psychology; any one who says, "I know the nature of the mind so completely that I can assert what can and what cannot be with such finality that I am absolved from the need of even considering any evidence that may be forthcoming," is an arrogant man indeed. The essence of the scientific spirit is that empirical data, concrete facts, are always legitimate as against the theories of men. Nowhere is this more thoroughly recognized than in the domain where so many of our most amazing scientific achievements have been won—the domain of theoretical and mathematical physics. If the facts lead in a certain direction, we follow the facts, and we alter our theories to correspond to them. If the facts seem to compel them, the modern physicist does not hesitate to adopt theories that seem fantastic to the man in the street; witness the relativity and quantum theories. I am not offering an argument that survival is true; I merely wish to stress that when real evidence in favor of it is offered it is unscientific to bar it on *a priori* grounds.

I think that the objection just considered is the strongest one that can be offered in favor of throwing the whole case for survival out of court at the start. But I think that many other considerations play even a greater part in preventing a fair hearing for empirical evidence for survival, and some of these reasons are far from creditable to those who advance them. Perhaps one of the most frequently heard is that mediumship is so full of superstition and fraud that it is unworthy of consideration. I grant the truth of the premise, but not of the conclusion. Probably a very large part of the phenomena of mediumship is based on either self-deception or fraud. The phenomena range all the way down till we reach almost the lowest levels of human credulity. At the bottom we find mediumship revealing itself as about the shadiest racket that can anywhere be found. The mediums who can be seriously considered are few in number. I think that it was William James who said that Mrs. Piper was the one white crow that proved that not all crows are black. The workers of the S.P.R. carried on their research with a very small number of mediums. But we are not acting rationally when we say that we will not consider genuine phenomena, phenomena that constitute real evidence, if such should in fact occur, because we disapprove of their connections. The physician who refused in diagnosis or treatment to use methods that offended his aesthetic sensibilities would lose standing in his profession. Where significant data are found, there investigation must go. We make progress by following the facts wherever they are found. *Natura vincitur parendo.*

I think that a considerable part of the disinclination to study seriously the questions we are discussing is due to mental inertia, prevailing habits of thought, the temper of the age, the climate of opinion. The woman who is dressed in the height of fashion looks down scornfully on her less well-clad sisters. Even in high intellectual circles, a similar worship of fashion in thought holds sway.

The popular connotations of the subject tell against it. Speak of possible communication with those who have passed away, and men think of graveyards and queer, creepy things floating around at midnight—eerie creatures that make one's hair stand on end. When we get rid of old wives' fables, the deck will be cleared for serious discussion.

A serious barrier is probably also raised by the traditional religious conceptions of a future life. We think of pearly gates and streets of gold, of people in long white robes with harps in their hands, singing praises; we pay lip worship to such conceptions, especially at funerals, as a matter of social correctness, but thought of such a future life fades away in the activities of a busy world. Tradition has so strong a hold upon us that it is hard to break away from thoughts of such a static and shadowy heaven and to substitute for it the conception of a realistic future life—a life, perhaps, of somewhat greater freedom and power, and of surprising new experiences, yet one where men still plan and strive, and learn by experiment as they do here on earth.

But let us come down to some of the concrete facts of mediumistic phenomena. In the early days of the investigation by the English and American Societies for Psychical Research, the best results were obtained almost entirely through the mediumship of Mrs. Piper. A considerable amount of striking material was secured. But the notable development came when the George Pelham communications began. The name is a pseudonym for a young man who, at the age of 32, died in New York in 1892 as the result of an accident. Soon after his death communications claiming to be from him began to come through Mrs. Piper (Hodgson, 1897-98, pp. 295ff.). They were exceptionally full of evidential material and were thought by many to be extremely impressive. Richard Hodgson reports on them as follows (p. 239):

"Nearly two weeks later came his most intimate friends the Howards, and to these, using the voice directly, he showed such a fulness of private remembrance and specific knowledge and characteristic intellectual and emotional quality pertaining to G.P. that, though they had previously taken no interest in any branch of psychical research, they were unable to resist the conviction that they were actually conversing with their old friend G.P. And this conviction was strengthened by their later experiences."

Largely because of the improvement in the communications which came with the advent of G.P., Richard Hodgson, who had in an earlier report on the Piper trance expressed great doubt as to the validity of the survival hypothesis, in this later report announced himself convinced as to the genuineness of the communication. He writes as follows (pp. 405-406):

"It may be that further experiment in the lines of investigation before us may lead me to change my view; but at the present time I cannot profess to have any doubt but that the chief 'communicators,' to whom I have referred in the foregoing pages, are veritably the personalities that they claim to be, that they have survived the change we call death, and that they have directly communicated with us whom we call living, through Mrs. Piper's entranced organism."

It is well to remember as we read this that the Richard Hodgson who wrote it was no simple-minded, credulous person, but an able, vigorous man who had to his credit the unmasking of a large scale case of religious fraud, travelling half way across the world to do it.

Having given testimony as to the seemingly convincing character of the Piper utterances, I wish now to present a brief illustration of the difficulties which those must face who feel inclined to take claims of messages from the dead through Mrs. Piper at their face value. At one series of sittings Sir Walter Scott claimed to be present and communicating. There seemed to be nothing to suggest Walter Scott except the name. He claimed to be an expert on astronomy, and took Richard Hodgson, who was conducting the sitting, on an imaginary tour of the planets. "There is not a place or planet known to the human mind," he said, "that we have not visited." Hodgson remarked that at a previous sitting Scott had taken a friend of his to Saturn, and that he, Hodgson, would like to take a trip to a planet farther away from the sun than Saturn. Scott replied, "I cannot catch your meaning sir. I cannot take you to planets that do not exist." Hodgson asked if he hadn't seen a planet farther away than Saturn. To this Scott replied, "Mercury." But the climax of the sittings came a little later when Sir Walter speaks of the monkeys in the sun. Professor W. Romaine Newbold was conducting the sitting with Hodgson present. Scott had been continuing the imaginary interplanetary journeys with his visitors, and had taken them to the sun.

"Now we see what we term monkeys," he says, "dreadful looking creatures, black, extremely black, very wild. We find they live in caves which are made in the sand or mud, clay, etc."

Looking over the record of this sitting on the following evening, Hodgson and Newbold burst out laughing when they came to the account of the monkeys. At the sitting next day the good Sir Walter asked who had been laughing so loudly with Newbold over the imaginary journeys. He went on to explain that he had found out afterward that they had really left the sun and come to the earth when the monkeys appeared, and he assured his hearers that no intelligent spirit would convey for a moment the impression that there were monkeys in the sun! Remember that these communications came, not through some inferior medium, but through Mrs. Piper, from whom the S.P.R. had obtained its most impressive results (Sidgwick, 1915, p. 87. Also pp. 442-445).

What shall we say about such utterances? The answer is not difficult to give. The Walter Scott here presented is simply the subconscious of the medium on a ramble. Psychologists

have studied the nature of the subliminal self. The low mentality often shown by mediums, the high suggestibility, the disingenuousness, the fishing for information, the covering up of tracks in absurd ways when error is detected, the foolishness and the rambling, even the monkeys in the sun, are all thoroughly natural when coming from the subliminal self. The trance personality is like one who is dreaming, or, perhaps, even more pertinently, like a person who is hypnotized. Hypnotize a man and say to him, "You are Napoleon Bonaparte." Immediately he believes that he is the great conqueror. His knowledge of Napoleon may be very scanty and absurd, but no matter. He throws himself into the part and has delusions of grandeur. Take the case of the medium. She thoroughly believes in the spiritistic hypothesis, and impersonates the dead friends of her sitters. She earns her living by it. She seeks to give people the messages they have come to hear. Her whole environment acts on her as an extremely powerful type of suggestion. She catches at all hints that come to her in her efforts to play the role. All is done with the blind groping of the subconscious self. The monkeys in the sun and the displaced planets no longer surprise us. A classic example which shows how far subconscious romancing can go is described in that extremely curious and interesting book by Théodore Flournoy, *FROM INDIA TO THE PLANET MARS*. Mlle. Hélène Smith, in trance, imagines herself to go to Mars, and tells all about the assemblies and the civilization in general of the Martians. She even invents for them an artificial language which she says is the language they use, and she presents many specimens of it.

But this is only half the tale. No one is likely to be in doubt about the character of Sir Walter Scott. But what shall we say when through the same medium come a multitude of details about a deceased person—details which the medium cannot have obtained normally? The testimony on this point from competent observers is too strong for us to doubt it. What if personal characteristics and special traits appear to the extent that the intimate friends of the deceased are convinced that they were actually in communication with the person who has passed away? That is the other horn of the dilemma, and no explanation is valid that makes the issue easy by suppressing one portion of the facts. Well, we will at least allow telepathy from the living. The medium in her dream state, using all the hints that come to her, probably not knowing from what source they do come, draws telepathically on the minds of the sitters, and sometimes on the minds of people at a distance, weaving the information so obtained into the fabric of her dream. But is that enough? Or must we assume that the dead are still living, and that from them too the medium acquires, perhaps telepathically, factual information and intimations of feeling and expression, making the representation more lifelike? If we go as far as that, then such communication might become more and more perfect till we are almost at the point where the subconscious of the medium is in abeyance and the messages of the communicators come through almost entire. That was the view of Professor James H. Hyslop: that those who had departed were able

to influence the subconscious of the medium in varying degrees, from the stage where the messages came through almost pure, through various proportions of mixing, till, at the lowest point, the communicating personality was able to get nothing through, but only set the medium's own subconscious in action.

The actual facts that the experimenters face are so perplexing and complex that all sorts of curious theories have been proposed to account for them. Professor Broad suggests that there might be a psychic factor which, in combination with the body, constitutes the personality which we know on earth; that this factor may persist after death, but apart from the body is not a full personality, yet can partially give the impression of that personality. William James suggests that there may be a cosmic reservoir of memories on which the medium may draw, and that even, in that cosmic reservoir of memories, transient personalities may be called into being, just as, when certain metals are brought together, a current of electricity will flow, to cease again as soon as conditions change. That thoughtful and capable men who are in exceptionally close touch with the facts propose such strange theories as these is testimony to the real complexity of the phenomena, and to the difficulty of framing any theory which does justice to all that takes place.

I myself should narrow things down to two theories—that of Hyslop, and the purely negative one of subconscious romancing. According to the latter, its supporters would probably say that death ends all, and that mediumistic utterances are the result of dramatic play-acting on the part of the medium's subliminal self, helped out, probably, by information telepathically acquired. But what if we find not only messages revealing information known to be in possession of the deceased, and characteristic personality traits, but also dignified and thoughtful communications that bespeak a strong personality—communications worthy of those who are in a more advanced state of existence? Whether you believe it or not, just imagine things for a moment from the other point of view. Suppose that you die, and, perhaps to your great surprise, you find that you are still conscious. You discover that you are in a new and strange state of existence, with in some respects greater freedom and larger powers. Of course you wish to communicate with those you have left behind. The whole universe is under law, and the problem of breaking through the barrier that separates the two states of existence is a technical problem of communication analogous to that of setting up a telephone or a radio. The way we communicate here is by means of our physical organisms—we move a pencil or pen and thus make marks on paper, or again by means of our physical organisms, we control the movements of the air, and so utter words. But in the imagined case, you do not have any physical organism by which you can act on the material world. What can you do? You find that there are some people living on earth who have a bodily organism that is peculiarly sensitive, and that by coming into relationship with it you can influence this individual's subconscious

stream of rambling thoughts. Thus your thoughts find partial expression in the words or in the automatic writing of a person whom we call a medium. But it is not easy. It takes long training for us here on earth to acquire full control of our own organisms, and it only requires certain forms of illness for us to lose control of our own bodies. How much more difficult must it not be to control the alien organism of a medium? Then when our messages get through, they are very likely to be mingled, to a greater or lesser degree, with the rambling thoughts of the medium herself. Some light may be shed on the difficulties of communication by the following excerpt from the script of the English automatist, Mrs. Holland. The communicating personality purported to be F.W.H. Myers (Johnson, 1908-09, p. 230).

"The nearest simile I can find to express the difficulties of sending a message—is that I appear to be standing behind a sheet of frosted glass—which blurs sight and deadens sound—and dictating feebly—to a reluctant and somewhat obtuse secretary."

I would suggest that readers of this paper familiarize themselves with the work of the English sensitive, Mrs. Willett. A discussion of her mediumship may be found in G.N.M. Tyrrell's book, *SCIENCE AND PSYCHICAL PHENOMENA*. After reading the excerpts from her scripts which Mr. Tyrrell presents, ask yourself how you feel about the messages. Are they not widely different from such nonsense as the monkeys in the sun? Do they seem to you like the rambling vagaries of a subliminal personality, or are they the sort of thing that real and purposeful men might say if they were in that other life and seeking to communicate under the difficulties that I have described? As I gather together all that I know of the phenomena and seek to appraise them, it is my strong conviction that there have been genuine communications from those whom we call the dead, who are living in another state and seeking to communicate with us who are left behind.

Is there any way by which the question can be definitely settled? As has already been said, the chief thing which research workers seek to do is to determine whether the information given, to which the medium has had no normal access, is above chance in quantity and quality, and whether the personal traits of the deceased are manifested in a convincing way. Telepathy comes in here as a major difficulty. The efforts of the S.P.R. to find a crucial experiment, to find some method by which the question can be authoritatively answered, have been both persistent and ingenious. The phenomenon of cross-correspondence has had much attention given to it. Elaborate psychological studies have been made of the trance personalities. Jung's word-association method has been used in this connection. Elaborate statistical controls have been applied. Look, for example, at the ingenious method devised by Mr. Whately Carington for a quantitative study of trance personalities (Carington, 1934-39). Saltmarsh and Soal have worked out a method for mathematically calculating the magnitude of a medium's supernormal output (Saltmarsh, 1930-31). Saltmarsh, in a striking article, even raised the question whether it is possible to prove identity by

any method so far devised by the workers of the S.P.R. (Saltmarsh, 1931-32). Let me reformulate the question in my own words. Suppose that after bodily death you found that you were fully conscious, intelligent, and strong, and that furthermore you were able to send messages through a medium exactly in the form you desired. Could you, even under these ideal conditions, make your identity absolutely clear to those to whom you spoke, or could your message be accounted for by the theory of subconscious mediumistic personation aided by the medium's ability to draw telepathically on the memories of the living? My own answer would be that if the messages could be made frequently enough, and if they rang thoroughly true to the probable realities of the situation, people would before long become so thoroughly convinced of the genuineness of the communications that the question would soon descend to the rank of a purely academic one, like the famous query whether there is an external world. Such problems furnish a debating ground for argumentative philosophers, but they have little interest for the mass of mankind.

I once had an interchange of letters with Dr. Prince in regard to some of these problems. I knew him personally, and had a high opinion of his critical shrewdness and his open-mindedness. I asked him whether he thought that communication with the other world might ever become so perfected that our knowledge of it and contact with it would be like our knowledge of and contact with other portions of our planet now. Prince said that he believed in the reality of communication with the departed, but that he did not think that such communication would ever become perfected. But that is only one opinion. I do not see why, if there are genuine communications, the method should not be developed to a far higher degree of efficiency.

I wish to quote here a communication received by a friend of mine, for, although it is of the type known as non-evidential, it seems to me to have a considerable amount of evidential force of a sort not usually taken into account in psychical studies. Because of the personal and intimate elements involved, I am giving it without names; I can, however, guarantee the statements which I make for I know the sitter very well and I have a copy of the record from which I quote. The communication came by automatic writing through Mrs. Soule. It has never been published.

"My one hope is that I may learn through these experiments some of the ways of making contact at later times for I do not see how either you or I can be dependent on an outside source." (The sitter said that he had the same desire.) The script continued, "It is my desire to have it so for in our companionship and love we would not depend on interpreters for our message to each other, and if we continue our efforts at home and by ourselves we may find the real solution of the problem."

For the interpretation of this communication it should be said that the home life in question was an intensely religious one, yet of a type widely different from the attitude of Mrs. Soule. There was present in the family a large experience of

suffering and of strain, yet withal an exceptionally earnest and unwavering seeking for the best that could be seen. In contrast to this, Mrs. Soule's mentality was calm and placid, with little strenuous striving. She was happy, and wrapped up in her spiritistic views. Recall what has been said about the way in which communications, even if genuine, come through the subconscious of the medium, becoming colored to a greater or lesser degree by that transit. Now look again at the passage quoted above and see how far it fits in with the hypothesis of subconscious personation by the medium, how far with spirit communication. On the latter theory, the relevance is plain. The communication, in simple yet highly appropriate language, and with almost poignant intensity, expresses the desire to find a means of communication that will be free from such alien coloration—a means that will be direct and immediate and of a sort that the parents themselves desire. The metaphor of speaking through interpreters is striking. How could one express the situation more effectively? Now what do we have on the other hypothesis? Subconscious play-acting of the medium; the desire of some portion of Mrs. Soule to escape from herself, and to substitute connections in which she would have no part. Although Mrs. Soule was paid a modest fee for each sitting, she advises her sitters not to be dependent on communications received

through "an outside source"—i.e., herself. And through it all there is a tone of intense personal longing and urgency. Is it possible to make any sense out of such an interpretation? Later the communication continued, "I would go through any experience to be able to give what I desire to you."

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Perspectives

Research on Mediumship

W. G. Roll

Mr. Roll is Project Director of the Psychical Research Foundation and Editor of THETA. Although some of his views have changed since the first publication of this paper, the concerns expressed here with the study of mediumship continue to affect the nature of scientific survival research. The paper was delivered at the Symposium on Incorporeal Personal Agency which was held at the Parapsychology Laboratory of Duke University, June 9-12, 1959. Mr. Charles E. Ozanne attended the Symposium and shortly thereafter took the first steps towards the creation of the Psychical Research Foundation.

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INTRODUCTION

In this paper I shall examine some of the researches which have a bearing on the theory of "mediumship." The problem posed by this hypothesis is not the simple one of whether any elements or abilities of human beings survive organic death. It rests on three suppositions, all of which must be satisfied if the theory is to be verified. First, it is assumed that post-mortem existence will include *recognizable* aspects of human personality (such as characteristic memories, interests, and dispositions); second, that the surviving entity can provide an ESP stimulus (i.e., act as a telepathic agent); and third, that a living subject can respond to this stimulus.

Since this approach is inextricably woven together with the ESP abilities of living subjects, we are at once faced with the question of how to disentangle their contributions to the results from those possibly provided by discarnate entities. Dr. L. E. Rhine, in her paper on non-recurrent and non-experimental cases bearing on the IPA (incorporeal personal agency) hypothesis (Rhine, L. E., 1960), was concerned with this issue. We are contending with the same problem in our appraisal of the apparent cases of (generally) recurrent IPA communication which the investigator attempts to study under experimental conditions. How can we be sure that the subject on whose ESP abilities we depend is not using them for an unconscious piece of dramatic impersonation in which he is the author, producer, and only actor?

In this survey I shall not include any of the alleged PK occurrences, sometimes very striking, which reportedly have been obtained with selected subjects. There are two reasons for this omission. First of all, the experimental conditions were rarely such as to give us the necessary assurance about the bona fide character of the "physical" phenomena. Second, as may not have been the case in Dr. Rhine's collection of spontaneous PK occurrences, the immediate cause for the physical happenings in the old experimental or semi-experimental examples is clearly the subject himself—the phenomena never take place when he is not present—so that it is only the *information* conveyed by the physical effects that might have an external origin. The analysis of this information would proceed along the same lines as those we shall pursue in our inquiry of the mental or ESP type of phenomena.

It is necessary to stress right from the beginning that the investigators whose results I shall refer to did not have access to adequate methods for evaluating their data. Most of them were alive to the dangers of explanation of the results by memory, sensory cues, or rational inference on the part of the subject and took adequate precautions, but they were never able to deal in a fully satisfactory manner with the possibility that the correlations obtained between the statements produced by the subject and the facts—say, the events in the life of a deceased person—were due to chance coincidence. It is only in recent years that the investigator has been able to deal decisively with the chance hypothesis. In the application of the Greville method of analysis to verbal material provided by Drs. Pratt and Birge, we have one way of getting over this difficult hurdle (Pratt and Birge, 1948).

One must bear in mind, then, that the data to be considered cannot be adequately appraised. The most we can do is to select such instances as do not seem reasonably explicable by chance coincidence and which at the same time represent a given type of evidence. Their main function will not be to provide proof of anything, but to exhibit the traits or characteristics which will help in deciding on the survival issue when and if the observations are repeated in properly conducted and properly assessed tests.

The central difficulty in survival research is no longer posed by the chance hypothesis. With the Pratt-Birge method, this question can be unambiguously dealt with. Our main problem is the possibility that the information collected by the subject is obtained through his or her own psi abilities, without any "outside help." This whole area is plagued by the perplexity that when we have succeeded in verifying the parapsychical origin of a particular piece of information seemingly supplied by some incorporeal agent, we have ipso facto found an alternative source than this agent from which the subject might have got his knowledge. The reason for this is simple: If we are to check on the accuracy of the subject's information, say, about some event in the life of the deceased spirit communicator, we must refer to an existing record, such as a letter or a diary or the memory of a living person. As soon as we find that the necessary data are contained in that letter or living brain, it becomes possible that this, rather than any surviving entity, is the actual source of the subject's response.

The following case, taken from one of Mrs. Allison's experiments in London with Mrs. Leonard as the subject (Allison, 1933-34), illustrates this point. It is a token object test in which Dr. John F. Thomas supplied an article that had belonged to his wife. Mrs. Allison knew Thomas slightly, but was unaware of the events I shall report here, as was, of course, the percipient, Mrs. Leonard.

Mrs. Leonard speaking: "Has he been, I think in the last two or three months, doing something in her name? It wasn't a gravestone, but it is something she is very pleased about which he has done during the last two or three months. And though it isn't a gravestone, [it is] like an important thing to her memory. That is right. It is something she is pleased about. And it is something that will last, that will live in people's memory. That is correct." Dr. Thomas made the following comments to this: "During the last two or three months previous to this sitting I was having a baptismal fountain built as a memorial to E.L.T. [his wife] to be placed in the church . . . where she had been organist."

A little later in the record there appears to be another parapsychological hit. "Oh, has he arranged three portraits close together lately? I think I get this right . . . I think they are portraits of her." Dr. Thomas' notes on this are: "Shortly before this sitting I had arranged three photographs of E.L.T. along the bottom of the mirror on my dresser. There were originally five."

Assuming that these correlations are not due to chance, can we ascribe them to the deceased Mrs. Thomas? Apparently, they are communications from her. However, there are

some factors which will raise a question in our minds. Mrs. Leonard was a firm believer in survival and her responses generally took the form of spirit communications. It is well known that ESP stimuli evoke a response which is characteristic of the subject in question. This is true with regard to experimental research and has been brought out also by analyses of spontaneous cases.

The motivations and interests of the subject, together with their educational and intellectual attainments, profoundly color their responses. It follows that a person with beliefs other than Mrs. Leonard's would express ESP information obtained under similar circumstances differently. This appears to have happened in several cases. In token object tests, the subjects of Osty (1923), Pagenstecher (1922), and others have produced comparable results without claiming the assistance of either controls or spirit communicators. Moreover, Osty notes that "sensitives deal with a dead personality in the same way as with a living one" (p. 199), and Dr. Soal* similarly observes that "*the same kind of facts* are given about a living personality as are given about a personality that once lived" (Soal, 1925).

The circumstance that the type of information supplied under like conditions is so similar, whether or not the subject believes he is aided by the discarnate, caused the early S.P.R. investigators to be on the lookout for data that would clearly reveal the source of the material and constitute clear IPA identification marks.

THE CROSS-CORRESPONDENCES

In the opinion of many workers the best IPA evidence has been supplied by what is known as the "cross-correspondences." Before discussing this highly complicated material, let us consider the simple telepathy test they evolved from. In April, 1901, Dr. Verrall (1906, pp. 156-67) tried to convey a Greek phrase telepathically to his wife, who had shown parapsychological abilities in her automatic writings. Dr. Verrall did not tell her about his plans. During the next few months there appeared to be variations in the records of Mrs. Verrall on the theme to which Dr. Verrall's phrase referred. These allusions were never direct and some of the connecting thoughts were discovered only some years afterwards. Finally, in September, six months after Dr. Verrall's original attempt, one of the words and parts of the other two were reproduced. Up to that time, however, Mrs. Verrall's statements were only indirectly connected with the target. Nevertheless, the associations seemed marked enough not to be due to chance coincidence. Furthermore, they were clearly only related to, and not an exact copy of, Dr. Verrall's conscious thought, and since in those days telepathy was more or less synonymous with thought reading, this material was taken to indicate that a different parapsychological process

*THETA Editor's Note: In recent years some studies have been made of Dr. S.G. Soal's research on card-guessing, from which it appears that he may have falsified his data. Although there have been no indications of impropriety in Soal's earlier, mediumistic research, this too must be treated with caution.

was in operation. More particularly, Mr. J. G. Piddington (1918) came to the conclusion that a group of deceased members of the Society for Psychical Research (S.P.R.), who possessed the requisite classical knowledge, had taken over the test to provide evidence for their survival.

This proposal can be appreciated only when seen against the developments which followed Dr. Verrall's telepathy test. This type of material continued to be produced, not only by one, but by about half a dozen S.P.R. subjects. Furthermore, the guiding idea in each of these experiments did not emerge until the end of the test, so that the responses of individuals often made no sense until the central motif was finally given—at which time it could be traced to the statements they produced previously. The result would be that some of the apparently incoherent items from the participants were seen to form a meaningful whole. In some instances the responses were related by similarity (e.g., a word written by one subject was found in the record of another, or a word was reproduced by a drawing) rather than by association of ideas. But as this could be more easily explained as due to telepathy between the individual subjects, these "simple cross-correspondences" were considered less indicative of an incorporeal agent.

The first question to consider is whether the cross-correspondences were due to chance. The fact that several persons freely associated on classical or literary themes in some 3,000 records could easily result in apparent connections between the statements. Nevertheless, it seems to me that some of them are not explained convincingly in this way. For instance, the "Hope, Star and Browning Case" (Johnson, 1914-15; Piddington, 1908) could hardly be due to chance, considering the facts that the associations occurred within a fairly short span of time and that many seemed so obvious once the clue was given. Though some of the red threads which seem to run through the cross-correspondences may be only illusions (created by the sheer mass of literary or classical references), others were probably produced parapsychologically. But were the links supplied by discarnate agents?

Saltmarsh says: "It is quite obvious that mere repetition would not be evidence of anything beyond pure telepathy or mind reading on the part of one or the other of the automatists concerned, but where the idea is suggested by allusions, or conveyed in a disguised form, then the telepathic hypothesis becomes more difficult to sustain" (Saltmarsh, 1938, p. 62). I do not believe that many contemporary parapsychologists would agree with this view. In fact, at the time Saltmarsh wrote these lines, it must have been obvious that the allusions and symbolic associations found in the cross-correspondences are *characteristic* of ESP. Even in card tests one of the five symbols may be consistently substituted for another in the subject's response, so that, in a manner of speaking, this figure becomes a symbol of the other (Cadoret and Pratt, 1950). In situations with free material the response to psi stimuli in all types of ESP frequently takes the form of indirect references rather than reproducing exactly the target situation. Dr. L. E. Rhine has a large group of cases in which

the target idea was conveyed symbolically and allusively (Rhine, L. E., 1953). For instance, one of her correspondents dreamed that he saw an acquaintance "toiling up a terrifically steep hill with a perfectly enormous rock bound upon his back." Next day he learned that this person was dying. Not only is ESP prone to such distortions, but the procedure used by the cross-correspondence subjects most of the time, namely automatic writing, is apparently itself likely to be flavored with symbolism, puns, and literary allusion, as noted, for instance, by Dr. L. R. Wolberg (1960, p. 196).

If the ESP evidence points to the existence of a transformation process which often results in symbolic and indirect correlations, it equally emphasizes that the final product, whether it is a dream image, a spoken utterance, or a piece of writing automatism, is part of the mental equipment of the subject in question. The process is similar to (and perhaps borrowed from) the function which translates desires and anxieties into the symbolism of dreams. As a rule, the group of S.P.R. subjects who appeared to communicate with deceased personalities kept well within the bounds of their habitual mode of expression. Thus, in spite of the fact that the supposed agents consisted of a group of classical scholars and the messages were on classical themes, Mrs. Piper and Mrs. Fleming, neither of whom knew Greek or Latin, seldom produced words in these languages, whereas Mrs. Verrall and her daughter, both well versed in them, frequently did.

Though these considerations nullify the evidential value of one aspect of the cross-correspondence data, they offer a vantage point from which another kind stands out in sharp relief. This consists of the responses which are uncharacteristic of the subject but normal for the presumed discarnate agent. For instance, on April 16, 1907, Mrs. Fleming (a sister of Rudyard Kipling and known as Mrs. Holland), in India, wrote: "Maurice Morris Mors. And with that the shadow of death fell upon his limbs" (Piddington, 1908). The two first words are probably attempts to say the third, "Mors," the Latin noun meaning "death," especially since this term is repeated in English immediately afterwards. In England, on the next day, Mrs. Sidgwick was conducting an experiment with Mrs. Piper, another cross-correspondence subject, during which the latter produced the word "Tanatos." In later sessions this was corrected to "Thanatos," the Greek word for death. Unfortunately, Mrs. Sidgwick wrote a note on the record when "Tanatos" appeared to the effect that "Thanatos" was probably meant. This, conceivably, may have influenced the subject, normally or parapsychologically. Assuming that Mrs. Piper meant "Thanatos" and assuming that she did not know its meaning, this seems to be a case in which the association process between target and response is not characteristic of the subject but would be a natural one for the deceased classical scholars who were the supposed agents in these tests.

But, before we take the step of ascribing the agency to incorporeal entities, we have to establish that the role was not filled by a living person.

The cross-correspondences did not eliminate the possibil-

ity of ESP by a living agency. One instance in which the central theme was supplied by a living person is the "Sevens Case" (Johnson, 1910) in which the contents of a letter Mr. Piddington had prepared for a posthumous test began to turn up in the records of percipients in typical disguised, cross-correspondence fashion while he was still alive. This indicated that the psi process involved was open to the living minds associated with the project, and the question must be faced whether the associations between items in other cross-correspondences could have been supplied similarly. In view of the nature of the material, the most likely candidates for such roles are Mrs. Verrall and her daughter. An examination of the data for effects which could be traced to the Verralls' classical knowledge reveals that the key idea which brought meaning into the previously disjointed items in the records of these and other percipients was supplied frequently by the scripts the Verralls produced. It is true that they often expressed surprise when the connecting ideas emerged. It was through careful examination, often conducted by others, that a theme appeared which could be traced to some piece of literature Dr. Verrall, Myers, and the other supposed agents had known in their lifetime. However, we cannot rule out the possibility that Mrs. and Miss Verrall possessed the required knowledge without consciously recalling it, and that telepathically they presented it to the other subjects, editing it first to accord with their knowledge of the presumed agents.

This explanation does not account for the "Ear of Dionysius" case (Balfour, 1918; Stawell, 1918), one of the most interesting series of experiments in this group (though not, strictly speaking, a cross-correspondence, as there was only one subject, Mrs. Coombe-Tennant, known as Mrs. Willet). In the "Ear of Dionysius" records Mrs. Coombe-Tennant produced several classical references from little-known sources of which she was ignorant. However, they were familiar to the discarnate agents, Dr. Verrall and Prof. Butcher.

Still necessarily relying on a subjective measuring stick in assessing the chance factor, it seems to me that this case or some of its many facets cannot be easily explained away. In other words, there appear to be several ESP traces in it. If we follow them, shall we be led to discarnate personalities—in this case, to the spirits of Verrall and Butcher—or will this be another "Sevens Case"?

As this series of records stands, it suffers from one weakness. This is due to Mrs. Verrall's close association with the experiment and the great interest she unquestionably took in the whole issue. Could the connecting idea have come from her mind? We may note here that some of the key words were supplied in a test for which she was the experimenter. It is also interesting that nothing happened for more than one year prior to this occurrence. It showed that Mrs. Verrall had a magic touch and it is possible that this consisted in a telepathic stimulus. This case, then, can only serve as an example of the type of experiment which would assist us in deciding the IPA issue.

The reader may question whether it can do even that, for if Mrs. Verrall had played no part in the test, there probably

were other classical scholars, such as former colleagues or students of Verrall and Butcher, who did have the necessary information for the subject to concoct a case of "communication from the discarnate." Alternatively, the percipient might have consulted clairvoyantly the necessary classical sources, wherever they were to be found. However, I do not think that the evidence entitles us to suppose that all the information in the universe is equally available to an ESP percipient. If the tests I am reviewing here tell us anything, it is that the psi process responsible for the results is directed to a considerable extent by some sort of linkage with the target personality. Either the subject knows this person, or the contact comes through someone who does or through a token object with which the target personality has been associated. Thus, if the "linkage" in the "Ear of Dionysius" case were with the alleged agents instead of Mrs. Verrall, we would have had a more convincing instance of IPA communication. I shall return to this topic later.

The ideal case would be one in which no one closely connected with the subject has the requisite knowledge. What we would want is something similar to the shorthand case Mrs. Rhine mentioned (Rhine, L.E., 1960) where neither child nor mother knew the shorthand symbols which the child was said to have produced and which were purported to have come from the deceased father. This case also had the feature that the motivation seemed characteristic for the deceased agent.

IDENTIFICATION BY MOTIVATION

Let us see whether some of the experimental material contains conative factors which are characteristic of the alleged communicator and *not* of the percipient.

The identification by motivation presents a greater problem here than in the spontaneous material, for in most of the experimental research the subject had a strong conviction in favor of survival, sometimes fortified by his or her professional interest as a paid "medium." However, there are some examples in which the initiative seems to have been taken by an outside agent rather than the subject. Take the following case of Dr. Soal's (1925) where the apparent communicator was a casual acquaintance of his whom he had last seen several years previously and who, it was presumed, had fallen in the war. It is the first of three experiments in which there are references to this person. The session is introduced by another alleged spirit communicator speaking through the subject:

Sam, I've brought someone who knows you.

S: All right, let him speak.

(A voice well articulated and extraordinarily clear and strong began to speak. From the first moment I had a lightning impression that the tone was quite familiar to me, but I could not immediately place it. It was a surprisingly well modulated voice with a most fastidious accent. I knew at once that Mrs. Cooper had never produced anything so good at my sittings before.)

Voice: Well, Soal, I never expected to speak to you in this fashion. (Note.—This sentence was delivered with an extraordinary variety of tone, and also with great energy.)

S: Who are you then?

Voice: Remember Davis—Gordon from R-R-Roch-Roch- (Note.—This word was not completed, but I easily understood it was an attempt to say "Rochford.")

S: By love, and it's like Gordon Davis, too.

Voice: The dead to the living. Queer world, what? My poor wife is my only worry now—and kiddie.

S: Can you really be Gordon Davis? I had heard you were killed.

Voice: The same—what's left of me . . ."

Many of the items communicated later in the same session and in subsequent experiments applied to Gordon Davis and, moreover, Soal was ignorant of them. But as regards the survival hypothesis the case suffers from a fatal flaw: Gordon Davis was not dead. There are several other facts about the case that are noteworthy. First of all, it was unexpected insofar as Soal had not planned the communication with Gordon Davis. It seemed that the initiative had originated "from the other side." Also, note the concern shown for Davis' family, perhaps with an implied request that Soal look them up.

The Gordon Davis case at least has the advantage that we are dealing with an existing personality. In other instances the investigator has been presented with fictitious agents, as in the Piper tests in which Dr. G. Stanley Hall obtained "communications" from persons whose names he had just invented (Tanner, 1910).

The lesson to be learned from such cases is that we can place little weight on expressions of purpose and other motivational factors when these are obtained through a person committed to the survival hypothesis.

Professor William James said he felt "as if an external will to communicate were probably there" in his discussion of the Piper material (James, 1909). On the other side of the coin are observations such as these, also by James and also about Mrs. Piper: "The *prima facie* theory, which is that of spirit control, is hard to reconcile with the extreme triviality of most of the communications. What real spirit, at last able to revisit his wife on this earth, but would find something better to say than that she had changed the place of his photograph? And yet that is the sort of remark to which the spirits . . . are apt to confine themselves" (James, 1889-90). A similar comment has been made by Dr. Soal regarding his experiments with Mrs. Cooper (Soal, 1925). But perhaps these "trivial" remarks are in fact typical for the alleged agent and quite "significant" to him? What is clearly needed is a method of assessing the psychological meaning of the items to the subject as against their value to the alleged communicator.

Mr. Whately Carington approached this objective in experiments in which word association tests were applied to subjects when they were in the ordinary waking state and when,

apparently, under the influence of their "controls," alleged incorporeal entities through whom the subject supposedly communicates with the deceased (Carington, 1933-37). After Dr. Thouless had done his "righteous worst" in his treatment of Carington's data (Thouless, 1936-37), as the latter expressed it, the following picture emerged. Out of three pairs of subjects and controls, Mrs. Leonard and "Fedra," Mrs. Garrett and "Uvani," and Mrs. Sharplin and "Silver," it was found that the former two pairs had significantly matching personality characteristics, whereas Mrs. Sharplin and Silver showed none. Tests were also applied to two supposed discarnate agents as they communicated through two different subjects in order to see whether they reacted similarly in the two cases and thus were likely to be autonomous personalities. The results led to no such conclusion and were, on the contrary, consistent with the contention that the "agents" (or at least the responses presumably obtained from them) were not independent of the percipients. In the two studies of controls where a relationship was found, it took the form of "counter-similarity" or a negative correlation. Carington was concerned with the time it took the subjects and their controls to respond to the various words and found that terms which the subject used a long time to respond to, the control took a short time over, and vice versa. The interpretation suggested by this finding was that the control is a repressed part of the subject's personality. But this conclusion is open to doubt since only two of the three cases examined supported it. Moreover, it is to be expected that even autonomous personalities as closely associated as these subjects and their incorporeal helpers appear to be, should show matching or complimentary personality characteristics. Though we cannot, on the basis of Carington's data, conclude that controls are offshoots of the subject's personality, they have never, to my knowledge, succeeded in giving a satisfactory account of themselves as former inhabitants of this earth, though this is what they generally claim to be, the exception being those who combine the functions of control and discarnate communicator, such as George Pelham (Hyslop, 1912).

THE BOOK TESTS

In tests conducted by Rev. Drayton F. Thomas with Mrs. Leonard (Thomas, 1922), passages from books unknown to the subject and others participating in the experiments were selected, apparently by a discarnate agent, in such a manner that the words would apply to a particular deceased communicator. Again, it seems that there is ESP in the material. But the supposed incorporeal source of it is open to doubt. Drayton Thomas thought it possible that the subject might be able to consult the books by her own ESP and also that she might tap the mind of the living person who had the requisite knowledge about the deceased personality, but he felt the feat of matching this information appropriately could not reasonably be attributed to ESP without some IPA intervention. He admitted, however, that "if such a power of fishing in two unknown seas, and being able to place the separate catches in appro-

riate pairs — one from our mind with one from our books — if such a power were proved to exist in a medium, we might reasonably regard it as an alternative explanation of the phenomena of book tests." I do not know of any exact parallel to this situation in ESP testing, but the clairvoyant blind matching technique comes very close. This is a common ESP test procedure and the results produced by it were among the first to be published in the *Journal of Parapsychology* (Pratt, 1937). In these tests the subject successfully matched covered ESP cards against the five key cards which were also concealed. The test is different from Drayton Thomas' in that both the key symbols and the cards matched against them had to be ascertained by clairvoyance. But there is no reason to suppose that the tests should not be equally successful if one of the targets was a telepathic one, as in the Leonard tests. It does not therefore seem that the accomplishment of fitting together information in this way is especially evidential of an IPA process. (The addition of a precognitive element in Drayton Thomas' newspaper tests would not seem to add anything further to the picture from the IPA point of view, since this ability has been demonstrated in the living.)

THE "LINKAGE" PROBLEM

The best material concerned with what we might call the "intellectual" contents of the subject's responses, as the "Ear of Dionysius" case, was weakened by the fact that someone living, who possessed the necessary knowledge, was closely associated with the tests and might have been the real agent. The approach concentrating on motivational and personality factors has so far produced little of evidential value, but when and if it does, we shall want to know if the beliefs and attitudes of the experimenter and others associated with the test contaminate the subject's responses. Would mere physical removal of such potential living agents have any effect? No evidence has yet been obtained that distance between subject and target impedes the psi process. On the other hand, it seems that the transmission of ESP information is facilitated by what we may call physical "linkage" between subject and target. Thus, in experiments in which the subject attempts to give information about events in the life of someone, the likelihood of success seems to increase if the subject works with a person who is at the time, or has been, associated with the target personality — though this person is ignorant about the particular events described; alternatively, the subject uses an object which the target personality has been associated with (March, 1958; Osty, 1923; Pagensteher, 1922). Also in experiments concerned with the IPA theory, the results appear to depend on such linkage. Thus Soal says in his paper on the Cooper experiments that a "physical link relating the sitter to the deceased personality" seems to be required (Soal, 1925), and Hodgson notes that Mrs. Piper "is much more likely to succeed with the help of such objects than without them" (1892, p. 21).

The role of a physical object in IPA tests received only passing attention by the early survival investigators. At that

time the issue was between *telepathy* among the living and *telepathy* between the living and the dead. A deaf ear was generally turned to anything that indicated a causal relation between cognitive psi abilities and inanimate matter.

There are two ways in which to deal with the apparent importance of physical links. One is to say that since almost all the IPA evidence on record was obtained under such conditions, including the Piper, Leonard, Soule, and Cooper tests, we should continue to use animate or inanimate links with the deceased target personality. The other argument goes in the opposite direction: since material which apparently is not associated with the deceased has been obtained with the use of linkage material (such as the results of Marsh (1958), Osty (1923), and Pagenstecher (1922), let us do away with all such connections in our IPA experimentation.

If the former approach is to be of value, the experimenter must, of course, cut off such connections as there are likely to be with existing records and living brains while establishing linkage with the deceased target personality (say, through one of his belongings). If, under these conditions, we could obtain extra-chance results, and preferably of the types containing the identification marks I earlier outlined, we should have some very convincing IPA evidence, I believe. It will not be possible in the present space to consider what relation surviving personalities may bear to the physical objects which are used to bring about the information in question. However, it would seem as if the incorporeal agents (if such there be) or at least their memories for earthly events are closely connected with the known physical universe.

In the second approach to the linkage material this kind of test is regarded as a kind of "clairvoyant free association in connection with a token object," to use a phrase of Dr. J.B. Rhine's (1953, p. 102). The implication is that the presence of linkage is a sign of ESP: it is the way in which psi stimuli associated with some near or distant target situation reach the subject. Thus, if the chain is broken anywhere, the subject will be prevented from ascertaining the target, or at least it will be more difficult for him. With regard to discarnate agents, it is assumed that they do not depend on such physical connections in order to reach the subject and identify themselves. There are two present-day IPA approaches which are based on this line of reasoning. One is Dr. Osis' proposal for a survival test and the other is Dr. Thouless'. Though these ideas have not yet come to the point of actual trial, they deserve mention here, since they have a bearing on the theory of mediumship.

In Dr. Osis' plan (Osis, 1958), it is the intention, first, to gauge the subject's ESP sensitivity by doing some ordinary ESP tests of the clairvoyance or living-agency-telepathy types. In these, Osis attempts to block ordinary ESP by hiding the target, as it were, from the subject, through the use of a series of experimenters. The subject only knows the first of these; the second experimenter knows the first but not the subject; the third only knows the second experimenter, and so on, till we reach the experimenter who has the ESP target. The chain should be made sufficiently long to obstruct ESP

stimuli from reaching the subject. Once this purpose has been achieved the stage is set for the crucial IPA test. Osis would now ask an alleged surviving personality, through the subject, to obtain information about the target situation, which then would be removed beyond the scope of the subject's own ESP powers.

Osis' experiment is an imaginative one. Nevertheless, the indications are that ESP apparently involving the discarnate (Hodgson, 1892; Hyslop, 1912), and perhaps also more mundane types of ESP (Marsh, 1958), depends on physical linkage and that without such connections results are unlikely to be forthcoming. Yet, there are a few cases in the literature in which an apparent incorporeal agent with no known connection with the subject suddenly made an unexpected appearance in a survival experiment (Zorab, 1939-40). Such data are very difficult to appraise since the experimenter cannot generally be sure that the subject has not earlier normally picked up the information about the "unknown" person. After that it has to be established that there is no close linkage between percipient and the uninvited incorporeal agent.

We now come to Dr. Thouless' survival test. He has devised and published two short coded messages to which only he knows the keys (Thouless, 1946-49). These are not written down anywhere but are remembered by him. Thouless suggests that evidence for his survival would be provided if, after his death, someone could obtain these keys, since, presumably, they would have to come from his surviving personality.

There are two dangers against which posthumous messages have to be guarded. One is that the experiment will succeed too soon and the other is that it will never be successful. An example of the first is the premature delivery of Piddington's posthumous message and the second is demonstrated by the inability of parapsychological percipients to ascertain the contents of the sealed messages left by Myers (Salter, 1958) and Lodge (Gay, 1955).

Thouless' procedure, to eliminate the first possibility, is to avoid contact with subjects who are likely to participate in attempts to contact him after his death.* His method of dealing with the Myers-Lodge shortcoming is built into the type of message he devised. Their type of test was on a one-check-up basis. The moment the experimenter assessed the results by opening the sealed letters, an end was put to the experiment — automatically, for there were no further IPA targets. But any number of subjects can try any number of times to break Thouless' code. It will be obvious when they fail and clear when they succeed; this is when they have found a key which, when applied to the printed code, makes sense of it (if there are a great number of responses, the possibility of a chance hit may have to be taken into consideration).

Assuming that Thouless' test meets with success, can we be reasonably sure that Thouless' surviving self is supplying the stimulus to the subject, rather than the latter using "retro-

*Private communication, March 2, 1960.

cognitive" telepathy (i.e., veridical information about past mental events) to get they keys without aid? Thouless' answer is "yes," for if the subject employs "non-IPA ESP" why does he not come out with the message before Thouless' death?

This would be a logical rejoinder were it not for the fact that most subjects who volunteer or are hired for this type of work are supporters of the survival hypothesis. We hardly expect them to be cooperative in destroying the possibility for a good piece of survival evidence by trying to get one of the keys from Thouless' mind while he is still alive. If they did, it would probably emerge in a test after his death, as a "deferred impression," which is not an uncommon type of occurrence (Saltmarsh, 1929). There is no need to suppose any conscious deceit on the part of the percipient — he would probably act in good faith and think the information to break the code did come from Thouless' discarnate mind.

However, there are certain ways, I believe, in which the scales can be tipped in favor of the IPA interpretation, assuming that the message is in fact obtained after Thouless' death. In the first place, several subjects must be seriously trying to get the keys while Thouless is still alive. To this aim, they must be sufficiently motivated; the offer of a really substantial monetary award as a price for discovering either of the two keys may help. Second, after Thouless' death, he and the experimenters involved on this side should concentrate on such IPA percipients as are ignorant of his scheme and who have no investments of any kind in the survival hypothesis.

But it is not enough for the success of a test such as this to find ways in which to prevent ordinary ESP. We must also think of methods to improve the likelihood of IPA communication once the stage is set. It is entirely possible that all the conditions outlined above have been met and that Thouless survives death, but that he is not a successful agent or not successful with regard to the percipients who try to get his message. (The fact, if it is a fact, that no one succeeds in obtaining the keys before his death may not indicate more than this.) To give Thouless' idea a fair trial the project must encompass a large group of participants, each with his code and remembered key. If survival occurs, and if the after-life is permeable to the ESP efforts of our subjects, there should be a good chance that some of the discarnate communicators will be good agents and that their codes will be broken through their intervention.

CONCLUDING REMARKS

In the analysis of completed research as well as in planning further tests on the theory of mediumship the investigator's first thoughts are likely to be on methods to bypass the familiar types of ESP. When the opportunity for actual experimentation materializes his prime concern is again likely to be the inhibition of non-IPA ESP. But he has to be equally attentive to the possibility that the abilities of his subject can be smothered under an excessive load of experimental requirements. It is mainly for this reason that Rhine and Pratt

(1957) recommend exploratory trials in ESP and PK before bringing in added resources for advanced testing. In survival research also we need the two-stage approach. The subject should not at once be faced with the many demands associated with the best types of IPA evidence. The emphasis should first be put on stimulating his psi abilities and only later on directing them towards the areas of most conclusive evidence.

In both stages of his IPA research the experimenter will be at some advantage over the old workers, and such progress as he can hope to make will largely be due to the utilization of research resources and results from the scientific work of the last four decades. If he does not take advantage of this, or fails to read its implications, I fear that his work is only likely to be a faint echo of the efforts that were spent by a skilled and scholarly group of investigators. We need not only a sharpening of our means of detection as proposed by Dr. Pratt, but also an added appreciation of what it is that parapsychologists have discovered about psi processes with their scientific tools.

We can now say what type of finding will indicate an incorporeal personal agent. It would consist in records which have motivational and personality factors foreign to the subject but typical of the deceased personality in question, as well as intellectual or cognitive characteristics that are not part of the furnishings of the subject's mind but were possessed by the supposed communicator. This type of material should be obtained in experiments in which there is no close linkage with living persons who have the personality traits or the technical knowledge shown in the record.

At the second stage of our research we should want to direct the subject and the supposed incorporeal agents more than has been done towards the desired kinds of responses. As part of our program we might apply Carington's method for comparative testing of the discarnate entities and the subjects they appear to communicate through to a larger sample than was at his disposal and perhaps utilize some of the other tools psychologists have made available. By adapting such tests for our purpose perhaps we will obtain a finer mesh for sifting out and discovering those conative or cognitive elements in the subject's personality which produce what we may call "the survival pose."

In addition to trying to find evidence of "another world" we should also try to tackle the problem by seeking among the living for survivable aspects of the personality. By utilizing both post-and ante-mortem procedures, and developing and refining them as the work progresses, there is, I believe, some hope for an answer to the survival problem.

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Reviews

FLIM-FLAM:

The Truth About Unicorns, Parapsychology and Other Delusions

by James Randi

(New York: Lippincott and Crowell, 1980. xi + 340 pp. \$12.95)

Reviewed by Douglas M. Stokes

Dr. Stokes has worked as a researcher at the FRNM Institute for Parapsychology, a mathematics teacher, a clinical psychologist and an applied mathematician in the area of business consulting.

In his latest book, FLIM-FLAM, magician and CSICOP (Committee for the Scientific Investigation of Claims of the Paranormal) member James Randi attempts to reveal "the truth about unicorns, parapsychology and other delusions." In fact, almost all of the phenomena and claims which Randi critiques in the book would be equally quickly dismissed by any competent parapsychologist as well. Only the lunatic fringe is going to be outraged by Randi's exposure of Conan Doyle's pictures of fairies, the underwater pyramid and road near Bimini, the space voyages of Ingo Swann and Harold Sherman, the Sirius "mystery," ancient astronauts, "transcendental levitation," biorhythms, N-rays, psychic surgery, or the oversexed spirits of Kübler-Ross. Nor is the serious parapsychologist going to take umbrage at Randi's exposure of the tactics of religious cults such as Scientology or the People's Temple or of the alleged phenomena of various minor amateur "psychics" and dowsers (few of whom have been regarded seriously by, or even known to, professional parapsychologists).

While Randi's critiques are witty and informative and while he exposes a lot of tomfoolery and gullibility, the reader begins to wonder why Randi is wasting his time on the refutation of such obviously foolish claims. Randi, on the other hand, is lavish in his praise of his own bravery. For instance, he says of his exposure of Conan Doyle's fairy pictures that "I will be castigated by some for this, but it is high time that such things be said boldly and directly, without fear of recrimination" (p. 11). (He also says that the case for the existence of fairies is "in almost all respects a very convincing one" and that the belief in fairies is "still flourishing.") Randi makes it seem as though the weak and ludicrous claims he exposes are the central subject matter of parapsychology and that, by disposing of them, he has demolished the field of psychical research. Nothing could be further from the truth.

Of somewhat greater interest to parapsychologists will be Randi's rebuttal of the more subdued claims for transcendental meditation (such as decreased oxygen consumption and the production of coherent brain waves), which he attributes to experimenter bias, experimenter effects and sloppy experimental methodology. Also of interest will be his comments on the work of Edgar Cayce. He attributes whatever success Cayce might have had in psychic diagnosis to the vagueness of his readings, the fact that the subjects' letters to Cayce frequently contained details of their illnesses, and the fact that whatever cures were achieved were never properly documented. He delights in going over a few specific examples of Cayce's more spectacular failures, but these of course prove nothing.

Randi also reviews the work of Targ and Puthoff, whom he calls "the Laurel and Hardy of psi." Needless to say, the work of these two investigators has never been regarded as an example of the finest work in parapsychology. Basing his remarks on interviews with persons who were present during Targ and Puthoff's experiments, Randi makes several charges against Targ and Puthoff which will be of especial interest to the parapsychological community. Randi states that Ingo Swann's success in influencing a magnetometer was attributed to normal backup in the helium line by the builder of the magnetometer and that Swann's supposedly accurate description of the interior of the quark detector was in reality quite inaccurate. He also asserts that Targ and Puthoff lied about their procedures by portraying a retroactive interpretation of random events inside the magnetometer as if it were the confirmed hypothesis of a well-designed and preplanned experiment. He accuses the experimenters of lying when they report that Swann successfully repeated his attempt to influence the magnetometer on the following day.

He accuses Targ and Puthoff of data selection with regard to their experiments with Uri Geller, Ingo Swann and Pat Price. He asserts that hundreds of unsuccessful experiments were never reported, and that multiple judges were used in the remote viewing experiments, with unsatisfactory judging results being suppressed. He claims that Targ and Puthoff used trials of which Geller "passed" only when they were hits (but not when they were misses). He also accuses Targ and Puthoff of covering up the weakness of their studies by distorting the reports of their experimental designs and by failing to report unsuccessful experiments. He accuses them of restaging a film of the Geller dice experiment and then deliberately lying in the soundtrack of the film by telling the viewer that he is seeing the actual experiments and that nothing has been restaged. He also asserts that they instructed some

people present during the experiments to lie about the experimental procedures used in the Geller experiments, and that they themselves lied about the experimental procedures used in the remote viewing experiments when replying to the critique by Marks and Kammann. These are all very serious charges, and Randi claims to have witnesses to back them up.

Elsewhere in the book, Randi appropriately criticizes Charles Tart's experiments with the Ten Choice Trainer on the basis of a lack of randomness in the target series, and he constructs a scenario whereby the results could be faked using the sender-to-recipient communication channel in Tart's experiment. He recounts the confessions of Yasha Katz, a former accomplice of Geller's, and he goes over Betty Markwick's exposure of fraud in S.G. Soal's experiments.

Other parapsychologists attracting Randi's attention include Thelma Moss, whose "levitation" claims he debunks; John Hasted, whose work with strain gauges Randi criticizes for poor methodology; and Jules Eisenbud, who, Randi charges, blocked skeptical investigators from examining the "gismo" of Ted Serios. Randi, incidentally, asserts that "any parapsychologist would hesitate to look too carefully" at the gismo (p. 223). This is just one of a large number of facile overgeneralizations which Randi makes throughout the book. What Randi should realize is that the only reasonable definition of a parapsychologist is that of a person who investigates the claims of the paranormal. There is thus a wide continuum of parapsychologists, ranging from the skeptical to the credulous, with no clear line of demarcation separating the two groups. Randi himself, of course, would be a parapsychologist by the above definition, so any derogatory comments he makes about parapsychologists as a whole would of course apply to himself as well. Or, to turn Randi's reasoning processes against him in another way, one might make the following "deduction:"

Geller is a magician.

Geller is a fraud.

Randi is a magician.

Therefore, Randi is a fraud.

Some of Randi's other comments also miss the mark by a wide margin. On several occasions, Randi's lack of scientific training makes itself evident in the errors he makes. He criticizes Schmidt's quantum PK experiments because the test runs were shorter than the randomness checks and thus allowed a greater possibility for a large deviation from chance expectation. Randi apparently does not understand that tests of statistical significance are designed to take this phenomenon into account. He states that Targ and Puthoff's generation of targets in the Geller ESP experiments by free-associating to a dictionary was "a fairly acceptable random method," which it clearly was not. He states that the phrase "seven times hotter" has no meaning, as it would be differently interpreted depending on whether the Fahrenheit or Celsius scale was used. Apparently Randi has not heard of

the Kelvin scale, which is the usual scale by which scientists compare ratios of temperatures.

On several occasions, he distorts the facts by calling significant psi-missing effects "negative results." And he seems to feel that nonsignificant experiments, such as the VERITAC experiment, are sufficient to "prove" that psi does not exist (p. 212), whereas any student of introductory logic knows that it is impossible to prove the falsity of an existentially quantified proposition such as "psi exists." In fact, Randi in general commits an elementary logical fallacy by asserting that he has debunked the entire field of parapsychology when he has really debunked only its weakest elements — elements which have already been thoroughly "debunked" by the parapsychologists themselves.

The book also contains a recommended reading list (including, of course, only the very weakest of "pro-paranormal" references), and an Introduction by Isaac Asimov, who lambastes the media coverage of the paranormal and foretells a breakdown of technology due to the emergence of pseudoscience. All in all, Randi's book is provocative and will make informative reading for the parapsychological community; especially for those of us who still believe in fairies.

EXPLORING PSI IN THE GANZFELD

by Carl L. Sargent

(New York: Parapsychology Foundation, Inc., 1980. 124 pp. \$6.00)

Reviewed by Leonard George

Mr. George is a Research Fellow at the FRNM Institute for Parapsychology in Durham, North Carolina. He holds degrees in psychology from the University of Toronto and the University of Western Ontario. Currently, he is investigating psychological and parapsychological effects associated with the long-term practice of various types of mental discipline.

Carl Sargent is one of the most prominent parapsychologists to study the ganzfeld technique, and EXPLORING PSI IN THE GANZFELD, his first book, is a definitive treatment of his own and others' ganzfeld research. The book is part of the Parapsychological Monographs series published by the Parapsychology Foundation, and so, being addressed primarily to the serious student of the field, is somewhat technical in tone. However, the text is punctuated with occasional humorous British turns of phrase, which should make this book quite accessible to the patient general reader.

The ganzfeld procedure has been studied by parapsychologists for several years now, as a technique for inducing what some researchers claim to be an unusually psi-conductive state. The procedure involves producing a relatively homogeneous perceptual input to the experimental subject, which

"noise reduction" is said to render the faint psi "signal more detectable." This uniform input is accomplished by: taping ping-pong ball halves over the subject's eyes, over which is suspended a dim red light; placing headphones over the subject's ears, through which "white noise" (a gentle hissing sound) is played; and by encouraging the subject to totally relax his or her body. The usual psi testing with the ganzfeld is of the free response variety, that is, the subject attempts to generate imagery to correspond to the details of a concealed target picture.

There are three main parts to this book. The first part comprises a well-organized overview of the use of the ganzfeld in parapsychology. Sargent describes how the adoption of the technique from psychology occurred as a consequence of the famous series of "dream telepathy" experiments conducted at Maimonides Hospital in the 1960's and early 1970's. The dream telepathy experimental design, which involved monitoring the electrical activity of sleeping subjects' brains and awakening them during apparent dreaming episodes, has some obvious drawbacks, including the need for expensive equipment and a long period of time in which to collect data. The ganzfeld technique was regarded as a handy functional equivalent of the dream state, with its imagery conduciveness and sensory isolation. Charles Honorton, who was the first parapsychologist to employ the technique, provided the theoretical rationale for its use with his "internal attentional states" model of psi-optimization. According to this model, perceptual "noise" may be attenuated by rendering the sensory input relatively uniform, which causes the subject to habituate to it. The psi "signal" is amplified in effect by turning the attention inward, toward the presumed source of the signal.

The introductory section of Sargent's book continues with a concise discussion of the various statistical methods used to assess psi occurrence in the ganzfeld, the measures which have been examined for their relation to psi scoring, and the attempts to evaluate how psi-conducive the ganzfeld approach is, relative to other experimental procedures.

The second and largest part of the book is a description of a series of six experiments undertaken by Sargent and his colleagues at Cambridge University in 1978 and 1979. This series is a fine example of how a program of research allows the investigators to systematically pursue questions as they arise in the course of experimentation. Such an approach is disappointingly uncommon in parapsychology, perhaps because many researchers are not in academic situations where such long-term projects are feasible.

The first experiment used a standard ganzfeld approach, and seems primarily intended to generate questions for further pursuit. Psi scoring was not significantly different from chance expectation, but high scores in part of the experiment led Sargent to be optimistic about further attempts. Data from this study suggested that extraverts may perform better in ganzfeld psi than introverts.

The second experiment was similar to the first, but this time there was significant psi-hitting on the targets. Further

evidence was collected supporting the idea that extraversion is psi-conducive, and it was reported that subjects who were successful on the psi task reported significantly greater alterations of consciousness in the ganzfeld than those who were unsuccessful.

The third experiment employed subjects who had been successful in previous ganzfeld work, and again produced significant hitting. An interesting finding of this study was that psi appears to have been enhanced by close rapport between the subject and the person looking at the target picture during the ganzfeld (the so-called "agent").

In the fourth study, Sargent and three co-workers rotated the roles of subject, agent and experimenter among themselves. In the previous experiments, the ganzfeld was a standard thirty-five minutes in duration, but this time the duration was controlled by the subject, who remained in ganzfeld as long as he pleased. Again, significant evidence for psi was obtained, the extraversion-psi link received more support, and the results suggested that longer ganzfeld durations were more psi-conducive than shorter ones.

The fifth experiment was the most complex of the lot, and was also the most successful. Strong evidence of psi was obtained; the previous findings of links between psi and extraversion, session duration and rapport were all supported to a significant degree; and evidence for the reliability of ganzfeld findings was obtained, previously successful subjects scoring phenomenally highly, and previously unsuccessful subjects scoring essentially at chance.

The final experiment of the series was a dismal failure, with little evidence of anything unusual having taken place. This study attempted to examine the role of the agent in the ganzfeld approach, Sargent and cohorts again serving as subject, agent and experimenter, but the whole affair was plagued with problems which led to bad feelings among the group, so perhaps the absence of psi is not surprising.

In the final chapter, the author proclaims his enthusiasm about the ganzfeld technique, and makes several useful suggestions regarding future directions of research.

My overall impression of *EXPLORING PSI IN THE GANZFELD* is quite positive — it is scholarly and exciting, informative and readable. I recommend it to anyone seriously interested in the rigorous new approaches to the old questions concerning mind and universe.

MISCHIEVOUS GHOSTS: The Poltergeist and PK

by Larry Kettelkamp

(New York: William Morrow & Company, 1980. 124 pp. + Index. \$6.95)

Reviewed by Diana Robinson

Diana Robinson is an independent researcher, a graduate student in experimental psychology, and a free-lance writer. She is the author of TO STRETCH A PLANK: A SURVEY OF PSYCHOKINESIS (Chicago: Nelson-Hall, 1981).

Larry Kettelkamp is one of the few authors who seems able to communicate at least the basic elements of psychical research in a way that is easily read by young people. In *MISCHIEVOUS GHOSTS* he briefly introduces the concepts of PK and RSPK, then continues with two sections, "Modern Poltergeist Cases" and "Mind-Movers in the Lab."

In the first section he writes well and accurately about poltergeists, introducing young readers to a good range of types of cases. Included are the electrical phenomena of the Rosenheim case, water spouts in Methuen, Massachusetts, the "fire poltergeist" in Dale City, Clayton's lights, and rock-throwing in Long Beach. Each is described simply and well.

Somewhat to my surprise Kettelkamp includes an account of the Philip phenomena in this chapter, and heads it "The Philip ghost." While this does provide a link between poltergeist events and the PK experiments discussed in the following chapter, it yet seems out of place and wrongly titled. Poltergeist cases are, after all, spontaneous and uncontrollable, whereas the Philip group worked for well over a year in a very deliberate attempt to bring about the raps, table-tipping and other phenomena which they have reported. In addition, Philip was their "creation," not a ghost in the usually accepted sense of the word.

The last section of the book is devoted to directly observable, or macro-PK, as seems to be demonstrated by Nina Kulagina, Felicia Parise, Uri Geller, Stephen North and some of Hasted's "mini-Gellers," and to the various theories that attempt to explain PK. There is also an uncritical mention of Pavlita's generators.

For young readers one must write simply and briefly, never an easy task when dealing with complicated subjects which need much discussion. Given these difficulties, *MISCHIEVOUS GHOSTS* is a commendable work. The criticisms I have are mainly that in places Kettelkamp writes *too* simply and *too* briefly. He tends to present reported events with no qualification or caution as to the possibility of fraud or other alternative explanations, and with a somewhat naive acceptance that all is exactly as it appears.

For example, he writes (p. 12) that an accordion "levitated weightlessly," and that D.D. Home "increased and decreased the weight of the end of a balance board." Far greater accuracy would have been reflected by *levitated as though weightless and appeared to increase and decrease . . .*

Similarly, in referring to the "antics of a poltergeist" and stating that poltergeist effects "are a way of calling attention to [frustrations]" the author seems to be presenting to young people a view of the phenomena that allows no questions or controversy, in a field that is generally acknowledged to be full of both.

In the third and last section, directly observable PK is reported as clearly proven fact, with no room for doubt as to whether *any* of the events reported might have been achieved by fraud, except for an acknowledgement that Geller's work is controversial. In addition, and this is perhaps the most major criticism I have, although the section is titled "Mind-Movers in the Lab," it deals solely with directly observable

PK. While Ed Cox's work with Uri Geller is reported, no mention is made of the work that he and other colleagues of the Rhines have done at the Foundation for Research on the Nature of Man, nor of the micro-PK work of Helmut Schmidt, Charles Honorton and William Braud. All of these people have conducted research, and obtained significant results, under far better controlled conditions than were used in most of the directly observable work that Kettelkamp presents quite uncritically.

In spite of this, the book presents much of the material clearly and well. The section on poltergeists is by far the strongest, and provides an excellent background. If only there was an additional chapter dealing with micro-PK as clearly as Kettelkamp deals with poltergeists, and some additional mention of the controversies and complications of research involving PK, this would be the ideal book to introduce young people to the subject. As it is, it is still a good book — probably the best one around for its targeted age group — but it needs to be accompanied by some cautionary guidance from the teachers, parents or librarians who recommend it.

No indication as to intended reader age level is given by the publishers, but a survey of a few handy "guinea pigs" indicates that it is probably ideal for people of junior high school age.

CASES OF THE REINCARNATION TYPE, Volume III: Twelve Cases in Lebanon and Turkey.

by Ian Stevenson.

(Charlottesville, Virginia: University Press of Virginia, 1980. 384 pp. \$25.)

Reviewed by Frank C. Tribbe

Mr. Tribbe, a retired U.S. Government attorney, is a writer and lecturer in the psi field, and is Vice President and Journal Editor of Spiritual Frontiers Fellowship.

CASES OF THE REINCARNATION TYPE, Volume III, is a regional grouping of case reports which follows the same style as Dr. Stevenson's first two volumes of the series: Volume I - TEN CASES IN INDIA; Volume II - TEN CASES IN SRI LANKA — and will later be augmented by Volume IV of cases in Thailand and Burma. His first volume of cases of this type, TWENTY CASES SUGGESTIVE OF REINCARNATION (*Proceedings*, A.S.P.R., 1966; University Press of Virginia, 1974), was more nearly global in scope, in that it reported cases from five countries on three continents. This regional style of presentation seems, because of more nearly comparable societal mores, to permit a closer comparison of the cases (which will aggregate some 65 cases after this projected series is complete).

Some two decades ago, when Stevenson first began devoting significant blocks of his time to the investigation and research of the reincarnation-type cases, the general climate for the presentation of such reports was very considerably

different than it is today. Admittedly, most scientists generally, and parapsychologists and anthropologists in particular, still are unwilling to involve themselves in such work, but I sense a more tolerant and slightly interested attitude from such quarters now. The change, I believe, stems from two factors that are found nationwide and widely of interest to the general public — namely, the popularity, especially on campus, of Eastern religious and mystical rites, practices and studies, all of which prominently accept reincarnation as a belief and a fact; and secondly, the extreme popularity of hypnotic regression to "past lives," both by professionals and non-professionals, in clinical, therapy and large group settings. With the ground swell proportions of these two factors, educators especially, and other scientists, see the urgent need for sober, reliable and professional guidelines by which to evaluate and comment upon these popular activities and movements. Reliable guidance as to what is realistic and sensible, and what is probable, in the study of reincarnation data exists almost solely in the writings of Ian Stevenson. Thus, in the past ten years it was inevitable that scientific publications outside the field of parapsychology would become available to him; these have included the *International Journal of Comparative Sociology*, the *Journal of Anthropological Research*, and the *Journal of Nervous and Mental Disease*.

There are always special educational benefits in the reading of Stevenson's case reports because of the depth, care and clarity with which he presents the background of the people involved. The culture, beliefs and religion of specific groups — for instance, the Druses of Lebanon — which Stevenson sets out by way of introduction, are particularly helpful in following the significance of the nuances found in the case reports. Those of the general public who claim to "believe" in reincarnation, are singularly ill-informed as to the specifics of the concept of reincarnation, especially concerning the variety of possibilities and choices necessary before one can intelligently claim such a belief. Thus, it is most valuable to find that for each geographical, cultural, religious and/or racial group concerned, Stevenson provides the reader with a very specific itemization of what may, must or cannot happen in the reincarnation process, according to the beliefs of the particular group.

In one of the Lebanese cases, three-year-old Faruq Andary began claiming memories of a prior life as Afif Mahmoud who, as a teenager, had committed suicide by drinking insecticide after a quarrel with his mother over the loss of his cigarette lighter. His "memories" of the alleged prior life may be broken down into 31 items of claimed experiences, attitudes and other facts; of these 31, most were precisely verified with reference to the prior personality, and only six were incorrect or doubtful. In discussing these items, which constitute the backbone of the case, Stevenson presents the full background available to him and every nuance that might bear upon a judgment as to relevance and believability, including the inconsistent and erroneous data. This full and intimate presentation, which has always been a Stevenson hallmark,

does give fodder to critics who like to nitpick; but it also makes his cases powerfully persuasive to those who will read with an open mind, remembering that, in spite of exhaustive thoroughness of effort to obtain corroboration and the best evidence available, this type of case of necessity must ultimately depend mostly upon the memory and honesty of witnesses who usually have a biased relationship vis-a-vis the subject. Because of these latter factors, I feel that psychiatrists should rank along with lawyers as discriminating investigators where the unsupported word of a witness is crucial to one's conclusions.

Of the Turkish group, the Suleyman Zeytun case is most unusual because of the fact that this boy was born a deaf-mute. In spite of the obvious difficulties of communication, Suleyman, by gestures, was able to clearly make known his "memories" of the prior life. The case has had special value because his deafness precludes any plausible claim that he could have overheard, or been coached by, an interested relative or acquaintance, which, of course, is an argument frequently advanced to negate reincarnation cases based on alleged childhood memory. Typical of some of the key factors in this case was the fact that Suleyman (at less than three years of age) did point out the precise place in the nearby river where his alleged predecessor, Mehmet Cosman, had drowned along with his horse; moreover, with a whole series of expressive gestures he described every stage of the events at the river, including being bitten on the shoulder by the drowning horse, and the ultimate steps of swallowing and aspirating water, of choking and then drowning. Also, in visiting the Cosman home during his babyhood, Suleyman by plain gestures attempted to claim ownership of various items that had belonged to Mehmet.

For this reviewer the final section ("General Discussion") is the most interesting. Here Stevenson discusses the alternative hypotheses of ESP, fraud, cryptomnesia, paramnesia, fallible memory, and influence from discarnate personalities. Perhaps not surprisingly, Stevenson writes: "In the years since 1966, when I published my first book reporting cases of the reincarnation type [TWENTY CASES SUGGESTIVE OF REINCARNATION, supra], I have not modified greatly my views concerning the merits of the different hypotheses by which we interpret these cases . . ." but continues, "however, I now believe that extrasensory perception on the part of the subject is a less probable explanation for these cases than I once thought." As to possible fraud, he points out "that, with rare exceptions, the subject and his family have nothing to gain by his claim to remember a previous life; and sometimes they have much to lose, especially if the memories bring disharmony within the family or quarrels with others outside it." As to cryptomnesia, he reminds us of the numerous details usually involved and of the extremely young age of most subjects, which militate against such an hypothesis.

In discussing replication, Stevenson readily acknowledges the psychological handicaps of investigator expectation and the informant's desire to please, that inevitably are potential for him as well as any other investigator of these phenomena.

In summary, he writes most interestingly of recurrent features of subject recall in these cases — both those that are culture-bound, and the ones that seem universal in occurrence. Of the latter, he finds that violent death, or sudden, unexpected death, death while young, and death with "unfinished business" (as circumstances surrounding the death of the related previous personality) predominate in his cases, and he argues that emotional factors, particularly their intensity, may be triggering memory in the reborn subject, to which other memories of the past life then become attached by association. Legitimately, as to these factors Stevenson limits his suggestions to relationship with *memory*. However, it may be noted that we have no reason as yet to suppose that reincarnation is a universal occurrence, and that if it indeed occurs it may be limited to various narrow categories of survivors of bodily death, with "reasons" for rebirth that include those he has found in his cases.

Finally, returning to the problem of alternative interpretations, Stevenson concludes: "I therefore consider inauthenticity due to unreliability of the informants the most important interpretation alternative to reincarnation . . . [and] I have been at pains to present the cases with all their weaknesses in somewhat arid detail so that readers can judge for themselves whether to consider the cases authentic or not." But he comes down solidly with his own views: "I believe that the cases I have published are authentic, by which I mean that the informants, although often wrong or discordant in details, have given, in general, a reliable account of the main events of the cases . . . [yet] This is far from saying that any single case, or all the known cases together, offer anything like a proof of reincarnation."

CASES OF THE REINCARNATION TYPE, Volume III, is a quality presentation, an important publication and, to this reviewer, an effort that clearly convinces within the limits claimed.

Letters

Your front line article by Kenneth Ring, *Religiousness and Near-Death Experience: An Empirical Study*, in THETA, Volume 8, Number 3, is very good. Now if you would say that you can only take along to the other side what you do live in your mind, ideals foremost, you would have the very best explanation.

Erich Stirnemann
Paradise, CA 95969

During the past twenty years, A.Q. Morton (in *LITERARY DETECTION: HOW TO PROVE AUTHORSHIP AND FRAUD IN LITERATURE AND DOCUMENTS*, New York: Charles Scribner's Sons, 1978) as well as S. Michaelson and N. Hamilton-Smith of the University of Edinburgh, have developed a scientific system to recognize a person from the study of his utterances, written or spoken. I wonder whether any researcher has considered applying the new investigative method, *stylometry*, to identify alleged communicating personalities? If so, should the help of computers not also be sought to analyze the style and structure of "spirit" communications, along with those of the communicator during his earthly life and those of the medium or sensitive? According to some experts, the identity question might be solved with the aid of stylometry. I would be interested to learn whether stylometry has already been employed in survival research.

Ysbrand Rogge
Postbus 53056
1007 RB Amsterdam
The Netherlands

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This year marks the Twentieth Anniversary of the **Psychical Research Foundation**. The PRF was incorporated in 1960 and began operation in 1961. The establishment of the PRF was made possible by Mr. Charles E. Ozanne (1865-1961).

A native of Ohio, Mr. Ozanne was born on April 14, 1865, the day President Lincoln was shot. He completed his formal education at Yale University, receiving the B.D. degree, and at Harvard University, where he was awarded an M.A.

After spending one year as a teacher of history at Harvard and Radcliffe, he returned to his hometown of Cleveland and there taught history and civics at Central High School until he reached the compulsory retirement age of 70. During the next year and a half he taught philosophy at Fenn College in Cleveland.

Mr. Ozanne's interest in scientifically oriented investigation of the survival problem was long-standing. During the second and third decades of the century he conducted exploratory researches with Mrs. Soule, the Boston medium whom Dr. J.H. Hyslop reported on extensively in *The Journal of the American Society for Psychical Research*.

Over the years, his contributions to the field were more and more in the form of financial assistance for the research efforts and publications of other investigators. In 1936 he enabled the Boston Society for Psychical Research to publish the *Bulletin* containing Dr. J.G. Pratt's studies of the mediumship of Mrs. Eileen Garrett. A year later he assisted in the launching of *The Journal of Parapsychology* at Duke University. Thereafter, he made several other gifts toward the support of parapsychological work at Duke.

In order to follow more closely the work of the Duke Laboratory, in 1951 Mr. Ozanne moved to Durham. In 1959 he attended the symposium on post-mortem survival which was held at Duke University, and the following year he presented to the University a grant to enable Mr. W.G. Roll, one of the participants in the symposium, to conduct research in that area. Mr. Ozanne was in close touch with the planning and progress of this work and provided for its continuation by establishing in August of 1960, the Psychical Research Foundation. The Foundation began operating in January, 1961. Mr. Ozanne died on April 5, 1961 at his home in Durham.

THETA is taking this opportunity to recall the origins of the Psychical Research Foundation and its work. This issue includes a contribution to psychical research from PRF Founder Charles E. Ozanne, and also features a paper on mediumship by PRF Project Director W.G. Roll. This paper was originally presented in 1959 at the influential Duke University SYMPOSIUM ON INCORPOREAL PERSONAL AGENCY which was attended by Mr. Ozanne among many others.

The **Psychical Research Foundation** has moved from Durham to nearby Chapel Hill, NC. PRF and THETA offices are now located on the campus of the University of North Carolina. The new address is: Psychical Research Foundation, Inc., P.O. Box 3356, Chapel Hill, NC 27514.

THETA subscription rates now are: in the U.S. for one year \$10, two years \$15; in the United Kingdom £5 and £8; and in other countries \$11 and \$16. THETA will remain in the forefront in bringing you information about research into the issue of life after death. *New address as above.*

The annual **FOUNDERS' DAYS CONFERENCE** of the Psychical Research Foundation will be held this year on April 25 and 26, 1981 at the Holiday Inn, 15-501 By-Pass, Chapel Hill, NC 27514. The theme of the 1981 Conference is CONSCIOUSNESS AND PSI. Papers and panel discussions will consider current investigations of psychical processes and consciousness. Please write the PRF for program details.

A branch of the **Psychical Research Foundation** has been established in **Florida** by Dr. Arthur Berger and Joyce Berger, Research Associates. Dr. Berger has participated extensively in the PRF research and educational program at the Psychical Research Foundation in Durham. Joyce Berger was Associate Editor of THETA and also an active participant in PRF research.

The Bergers have established a *Speakers' Bureau* to inform interested individuals, institutions, clubs and associations about scientific research into the life after death question, as well as parapsychology in general. Dr. Arthur Berger will be pleased to make all necessary arrangements for lectures, lecture/workshops, panels or conferences.

No payment is required for speakers. It is suggested, however, that speakers' expenses be reimbursed and that, in addition, a tax-deductible donation be made to the Psychical Research Foundation. For more information, please write Dr. Berger at: Psychical Research Foundation, Inc., P.O. Box 4556, West Hollywood, FL 33083.

The eighth annual conference of the **Southeastern Regional Parapsychological Association** was held February 13 and 14 at Duke University in Durham, NC. The 1981 conference format was felt to be very successful as general discussions

were encouraged and followed each of the three daily sessions.

First day sessions were arranged in: *The Use of Imagery in Psi Research*, chaired by Hoyt Edge, Rollins College; *The Role of Interpersonal Variables*, chaired by H. Kanthamani, Institute for Parapsychology; and *Additional Experimental Reports*, chaired by JoMarie Haight, Institute for Parapsychology. The Banquet Address delivered Friday evening by Dr. Sarah Rhine Feather, Durham County Mental Health Center, was entitled: *Psi from a Clinical Perspective*.

Second day sessions dealt with: *Methodological Issues in Macro-PK Investigations*, chaired by James W. Davis, Institute for Parapsychology; *Theoretical Issues and Research Overviews*, chaired by James Carpenter, Institute for Parapsychology; and *Parapsychology and Its Critics*, chaired by W. Teed Rockwell, Chevy Chase, MD. In addition, a panel discussion was held Saturday on the topic of *Macro-PK Instrumentation*, for which the Moderator was William G. Roll, Project Director of the Psychical Research Foundation.

The twenty-fourth annual convention of the **Parapsychological Association** will be held August 19 through 22, 1981, at Syracuse University, Syracuse, NY.

Anyone may submit a paper for consideration by the Program Committee. Papers to be presented may be empirical, methodological, or theoretical in nature. Length of available presentation time will be determined by members of the Program Committee according to their judgment of the requirements for a given paper. Mean presentation time will be 20 minutes. Copies of proposed papers must reach the Program Committee Chairman not later than May 1, 1981. Four copies of each paper should be sent to *Dr. Robert L. Morris, School of Computer and Information Science, 313 Link Hall, Syracuse University, Syracuse, NY 13210*. They should be typed double-spaced on 8½ × 11-inch paper on one side of the sheet only and in a camera-ready form. The papers should be in the form and length they would be in if they were being considered for full-length journal articles. Authors should adhere to the style rules of the *Publication Manual of the American Psychological Association* (2nd ed.). Papers may be presented in absentia, but proposals for in-absentia presentation must be accompanied by a statement from a Member or Associate of the P.A. who consents to present the paper at the convention.

The program will also consist of research briefs, symposia, roundtables, and workshops. Research briefs are short papers, up to one thousand words, detailing recently completed research or research in progress. A complete description of all aspects of the study (with the exception of work in which the data have not fully been gathered or analyzed) should be supplied as a supplement to the brief when this information, for reasons of space, cannot be included in the brief itself.

Even in the case of incomplete studies, the proposed research brief must include the form of data analysis planned. Four copies of each proposed research brief should be submitted, typed double-spaced on one side of the sheet only on 8½ × 11-inch paper, in a camera-ready form, to Dr. Morris by June 1, 1981, the deadline for submission of research briefs.

Any Member or Associate of the P.A. may propose for the Program Committee's consideration a symposium or roundtable, provided that the proposal includes copies of letters or statements from the planned participants indicating their intention to attend the convention. Symposia are to consist primarily of formal presentations by the participants on related topics. Each participant should prepare a full paper (not an abstract) describing in detail his or her proposed presentation. These papers should be collected by the symposium's chairperson, who should send four copies of each to Dr. Morris by May 1, 1981, the deadline for submission of symposia. Roundtables are relatively informal and should be designed to maximize spontaneous interactions among the participants and between the participants and the audience. Formal presentations should not exceed five minutes each. Each participant should prepare a brief abstract describing his or her presentation or points to be raised for discussion. These abstracts should be collected by the roundtable's chairperson, who should send four copies of each to Dr. Morris so that they will reach him by June 1, 1981, the deadline for roundtable proposals.

The Program Committee welcomes suggestions for workshops.

The sixth annual academic conference of **The Academy of Religion and Psychical Research** will be held in Baltimore on May 23 and 24, 1981, in conjunction with the annual conference of the Spiritual Frontiers Fellowship. The theme will be the interdisciplinary nature of the Academy's work. Possible subjects will include the relationship between psychic and mystical experiences and worship and spiritual development; parapsychology and the nature of reality and man; and mysticism and the psychic in relation to artistic creativity and inspiration. Further particulars available from: *The Academy of Religion and Psychical Research, 326 Tunxis Avenue, Bloomfield, CT 06002*.

PSI NEWS, The Bulletin of the Parapsychological Association, is now under the editorship of Dr. Hoyt Edge, Rollins College, Florida. This quarterly Bulletin keeps the serious seeker informed of the latest results of scientific research into psi phenomena. It introduces research institutions, discusses methodology and reviews research and books in terms that the layperson can understand. Subscription rates for one year are \$5 in the U.S. and \$6 for foreign subscriptions. Available from *PSI NEWS, P.O. Box 2692, Rollins College, Winter Park, FL 32789*.