



TANDEM 3/6

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Do you have the power of Extra-Sensory Perception?
Does everyone? Is there such a thing as telepathy?
Can anyone really see or predict the future?
Can the past be recaptured or returned to?
You will be amazed at the answers in this
up-to-the-minute probe of a subject
as old—and as significant—as time itself!

ESP

YOUR SIXTH SENSE

A NEW LOOK AT MAN'S INVISIBLE BRIDGE TO THE UNKNOWN
by BRAD STEIGER

IS IT POSSIBLE FOR a man who knows nothing about mechanics to be able to find the flaw in a motor he has never seen, on a ship he has never visited, although the ship is many miles away and experts have given the motor numerous fruitless inspections?

WHAT CAUSES a policeman to arrest two men for a robbery before the crime has been reported and to obtain their confession even before the stolen valuables are missed?

HOW COULD a man in England witness the murder of his brother in Alaska and be so instrumental in bringing the killers to justice that he is suspected of being an accomplice?

WHY DOES a lonely rancher dream of the precise spot where a lost boy has taken refuge on a frozen mountainside, enabling him to save the boy's life by riding to his rescue?

WHO CAN EXPLAIN how a telegraph key encased in a soap bubble, under a glass bell, surrounded by wooden crates, is pressed by the force of a woman's concentration and although the signal is transmitted, none of the protective coverings are disturbed—including the delicate film of the soap bubble?

WHERE MIGHT these astonishing insights and abilities originate? Only one of the people described above is actually a practicing psychic. The others are all seemingly ordinary people who have had at least one extraordinary experience in the use of extra-sensory perception. And there are countless others whose E S P encounters are recorded in this provocative and illuminating new look at the strange power that may be man's invisible bridge to the unknown.

ESP Your Sixth Sense

By

Brad Steiger

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Inside Cover Blurb

Have you ever played a "lucky" hunch? Ever had a dream come true? Received a call or letter from someone you "just happened" to think of? Felt that "I've been here before" sensation known as Deja vu? Sensed what was "about to happen" even an instant before it occurred? Known what someone was about to say - or perhaps even spoken the exact words along with him?

Then You May Be Using Your Sixth Sense
Your Esp
Without Even Realizing It!

Recent research indicates that almost everyone possesses latent ESP powers. Moreover, those powers within you can be developed and improved. Telepathy, for example, is a talent nearly everyone has to a certain degree. And telepathic ability can be improved with training and practice! New frontiers are being opened in the understanding of ESP as man continues to explore the vast universe of the mind. Here is a challenging new look at the phenomenal field of parapsychology that not only gives you a better understanding of this mysterious and wonderful power of mind over time and matter, but also shows you how to test your own ESP ability.

1 - Exploring Inner Space

There are among us those who do not believe that the Age of Adventure has passed simply because all of the continents have been charted, Mt. Everest has been scaled, and the planet Earth has been orbited by manned space flight.

These new adventurers believe that an examination of the other side of man is more important than a photograph of the other side of the moon and that it is more vital to explore the "inner space" within each of us than to expend our energies and finances charting an outer space which will belong to a select few.

These scientific heretics contend that man and mind are something other than physical things. They explore matters that often contradict known physical laws, examine phenomena which do not fit into recognized bodies of knowledge, and stoutly insist that these now unexplainable events will someday be found to fit into the total scheme of nature.

These men and women devote their lives and energies to the "orphan science" called parapsychology.

The parapsychologist deals with a world that lies beyond the five senses and the reach of the physical sciences. It is a strange world where effect often precedes cause, where mind often influences matter, where individuals communicate over great distances without physical aids.

The parapsychologist makes a contribution to man's unquenchable need to know himself and the true nature of the life and the universe of which he is a part. If such parascientific phenomena as the projection of the astral self, the ability to glimpse the future, the talent to restore the past, or the facility to convey telepathic impressions are established, the boundaries of Man's universe become limitless. It will be seen - as the mystic has forever maintained - that imprisoned within each of us is all that is necessary to unlock all of life's mysteries.

Unfortunately, or perhaps fortunately, the conscious minds of the great majority of men seem unable to draw upon such knowledge even though it may be implanted within them. That for many individuals the ability to utilize this deeper knowledge can become more than a latent power has been proven through exhaustive laboratory experiments, which have amassed enough statistics to allow extrasensory perception (ESP) to become the phenomena of parapsychology which come the nearest to being accepted by the more conventional scientist.

ESP is defined by parapsychologists as the acquisition by a human or animal mind of information which it could not have received by normal, sensory means. There are some researchers, however, who take issue with the term "extrasensory perception." They protest that the phenomena may not be "perception" at all, as the receiver of this information does not know if the knowledge is right or wrong when he first perceives it. It takes a corroborating incident to convince anyone that he has perceived anything via extrasensory means.

Some parapsychologists prefer to say "paranormal cognition," but this term is subject to the same sort of criticism if the receiver is not instantly certain of the validity of the information. Besides, the

researchers⁶insist that the material in their field will eventually merge with present day physics, so the very adjective "paranormal" may be considered a misnomer.

To avoid such criticism, the current trend in para-scientific research seems to be to include all of the individual classifications (i.e. precognition, poltergeists, clairvoyance, telepathy) and all related phenomena under the non-committal term "psi." Because of the wide usage of the term ESP, however, and as long as we do not make any philosophical commitment to any theory of its nature, we shall use both terms interchangeably in this book.

According to current laboratory work with such phenomena, nearly everyone has ESP. Perhaps, as children, many of us utilize extrasensory perception to a considerable degree, but, as we mature, we tend to inhibit these subconscious faculties or allow them to atrophy.

Eric J. Dingwall and John Landon-Davies, in their book, *The Unknown - Is It Nearer?*, write that their accumulated evidence indicates "everybody has ESP, but in most people it has been completely repressed in favor of normal means of perception."

Many parapsychologists, psychologists, and anthropologists, including Sigmund Freud, have theorized that telepathy may have been "the original archaic method by which individuals understood one another." As a better means of communication, which could be readily intelligible to the sensory organs, evolved, Freud conjectured, the original archaic methods were pushed into the background of man's subconscious where they may still persist, waiting to manifest themselves under certain conditions. It is obvious to all "psi" researchers that some individuals, functioning largely according to their moods and psychic needs, are able to draw upon their latent ESP abilities. Some gifted individuals are even able to make regular and practical use of the seemingly rare powers of "psi."

On June 30, 1958, Mr. Gerard Croiset, the clairvoyant whose fame has spread far beyond the borders of his native Holland, received a long-distance telephone call from a Mr. Jansen, skipper of the *Maria Judith*.

Skipper Jansen complained to Croiset that he had lost patience with a team of specialists who had been trying for weeks to pin-point the trouble spot in his diesel engine.

"I'm in the harbor here at Awijndrecht," Jansen told Croiset. "I have to sail to earn my living. I have just bought this new engine, but it does not function effectively, and the engineers can't find the trouble. What I want to know is this: must I buy a new engine? I can't sit here any longer."

Across long-distance wire and speaking to a man he had never met, Croiset was able to describe to the seaman exactly where the trouble lay. Because Croiset has very little knowledge of things mechanical, he was forced to use figurative language and comparisons in his diagnosis of the engine's trouble spot. As if he were actually on board the *Maria Judith*, Croiset told Jansen: "I go to the engine room downstairs. There I see the engine. At the back there is a small fitted pipe which makes me think of the siphon of a water-closet. That pipe has a hole in it. The reason why the engineers have not been able to find it is that you can only find this hole when the engine is hot."

Two days later, after Jansen and the engineers had completed their inspection, the skipper called Croiset and told him that his long-distance diagnosis had been correct. It had been the siphon that leaked. There had been a crack in the cylinder head. The engineers had not found the crack before, because, as Croiset had said, the engine had needed to be heated to working temperature.

The practical Dutch have long made regular use of their sensitives in much the same manner as the technically minded American would not hesitate to call in a specialist with a more conventional talent.

On April 26, 1956, Mr. P. van Delzen, a sensitive who resides in Amsterdam, was handed a photograph by a distressed resident of the city.

"It is my brother-in-law," the man told him. "He has been missing since the morning of April 23rd. In his car he left a note saying that he was planning to drown himself. Where ... where may we find his body?"

The sensitive ran his hands lightly over the photograph of the missing man. "He is not dead," van Delzen said. "Your brother-in-law is incapable of committing suicide. He did not go into the water. He went north."

The next day, van Delzen received another call from the man. The brother-in-law had not yet been located. The family was more certain than before that the man had committed suicide.

The sensitive persisted: "Do not be alarmed. He will soon return. He is not dead."

On April 28th, the missing man called home and shame-facedly asked if the family would forgive his indiscretion. He had been depressed, had decided to run away from home, and had been working for a farmer in a village north of Amsterdam since his disappearance six days before.

While our own "psi" experiences may not be so dramatic as these, nearly all of us have had glimpses into the world of ESP. Feeling that we have been present at some previous time in a room we know we have never before entered ... Dreaming of a friend from whom we have not heard in months, then receiving a letter from that person in the next morning's mail ... Hearing a telephone ring and being so certain of the identity of the caller that we call him by name the instant we lift up the receiver ...

These incidents are so common that they receive little more than half-joking comment. It is only when a paranormal event of shocking or dramatic impact startles our emotions that we relate it to others and, perhaps, even record it.

"Psi" activity is sub-divided into many types, each with a name of its own.

Precognition is that strange function of mind whereby the percipient seems to receive a glimpse of the future and gains knowledge of events yet to take place.

Telepathy is the transference of thought from one mind to another. Distance and time seem unable to affect this "psi" phenomenon. Laboratory tests have been conducted with the subject at distances of

over 500 miles from the experimenter with no drop in the subject's scoring rate. An extremely impressive series of tests was carried out with the agent in the United States and the percipient in Yugoslavia.

Clairvoyance is the awareness, without physical aids or normal sensory means, of what is going on elsewhere. We have already seen how effectively Croiset "found" the leak in the cylinder head when he was over one hundred miles from a troublesome engine he had never seen.

Telekinesis is the movement of objects, seemingly caused by some force unknown to physical science.

Psychokinesis, the direct action of mind on matter, is the parapsychologists' current nominee as the culprit involved in poltergeist cases - those bizarre occurrences when bottles and crockery float through the air, fires break out on living room tables, gasoline pours out of walls, or disembodied voices cackle threats and obscenities.

Astral Projection, or out-of-the-body experience, is the apparent projection of the mind from its fleshly domicile. Such experiences may be accomplished within a small range, such as the woman in London who arose to shut off the light in the hall and was shocked to discover, as she returned to bed, that her body had never left the comfort of the bedclothes; or quite limitless, such as the monk who was seen by witnesses both in his cell in the monastery and at the bedside of the dying Pope at precisely the same moment.

Psychometry is the determining of facts about an object's owner simply from contact with the object.

Even from these brief definitions, it becomes apparent that many attributes of "psi" phenomena overlap. It has long been a contention of the serious parapsychologist that each of these types of phenomena is but a single manifestation of the same energy, force or function of an unconscious personality.

For example, when the Holland sensitive, van Delzen, touched the photograph of the missing brother-in-law and told the anxious relative that the man was still alive, clairvoyance, psychometry, precognition, and telepathy were all being manifested.

It is interesting to note how many "psi" activities are experienced while the percipient is either asleep or in the sleep-like states of trance or hypnosis. This may indicate that each of us, in our subconscious, has the faculties necessary to focus on the consciously unperceived world of ESP. Everyone who remembers his dreams has first-hand proof that there are various levels of mind. There is the one level that authors the "script" for the night's performance; another level which directs the play and cloaks it in the symbolism which psychiatrists tell us is necessary to sustain sanity; and there is yet another level that acts as the surprised captive audience for the performance. Continued research with dreams, such as the experiments currently being conducted by Drs. Montague Ullman and Stanley Krippner at Maimonides Hospital in Brooklyn, New York (which we shall examine in detail in Chapter Fourteen) may shed a new light on the powers that are man's very own.

In the literature of "psi" phenomena many clairvoyant experiences have been found to take place in dreams or while the percipient is in a relaxed state.

In 1949, Dorcie Calhoun who lived on a worn-out farm near Renovo, Pennsylvania, kept experiencing a persistent dream that told him there was natural gas underlying the nearby hills on his farm. Moreover, the dream kept showing him where to dig and urged him to take immediate action. At last the farmer managed to convince a number of local people to organize a small company and to begin drilling. Skeptics were stunned when the resulting well blew its top and required four days before experts could control the pillar of fire.

By 1951, there were nearly a hundred wells in the Renovo area, comprising the largest gas field in Pennsylvania. Original investors have seen their shares increase by 3,000 per cent, the little town of 3,000 citizens has doubled in size, and Dorcie Calhoun has become a wealthy man - all because of a dream.

Dr. Jan Ehrenwald has expressed his theory that telepathy is another "psi" phenomenon that works best when either the agent or the percipient is in what he labels a "state of psychological inadequacy." According to Dr. Ehrenwald, telepathy functions most effectively when the conscious mind is groggy with sleep, befogged by hypnosis, trance, fever, or physical exhaustion. In many cases, a brain defect or a glandular imbalance of some kind may increase telepathic prowess and accelerate other "psi" activity.

It should perhaps be clarified, before going much further into the world of ESP, that parapsychology is in no way synonymous with Spiritualism. To the uninformed layman, the psychical researcher is often thought of as some gullible man or woman who goes to seances to converse with the spirit of his late Uncle Henry. To be certain, mediums and their paranormal abilities are studied in all earnestness and seriousness in the laboratory. But these investigations are conducted under the most rigid scientific specifications, and there is no blind acceptance made of the allegedly spiritistic evidence produced by the mediums. Most often, quite the opposite is true.

A number of mediums, however, have successfully passed the rigorous tests of parapsychological laboratories and have proved to the satisfaction of the skeptical researcher that they were able to produce mental effects and materializations that lie beyond the ken of contemporary science. There can be little doubt that some of these men and women are marvelously gifted sensitives possessed of extraordinary powers of ESP. The lives of some of these individuals are dealt with in the chapter on mediumship along with the problem of survival evidence, which, if established, would definitely prove that non-physical man does survive after death.

Most parapsychologists believe that the difference between the genuine medium and the great majority of mankind lies in the fact that the sensitive's threshold of consciousness is set lower than that of others. In other words, the psychic sensitive has access to levels of awareness that lie beyond normal reach in the subconscious.

The spirit medium usually works in trance. While in this state of unconsciousness, the medium claims to be under the direction of a spirit guide or control. Spiritists believe in the reality of the guide as a

spiritual entity apart from the medium. Parapsychologists hold that the control personality is but a secondary personality of the medium, that is able to dip into the powers of "psi" residing in the subconscious.

The physical phenomena of mediumship are among the most weird and dramatic of all occurrences studied by parapsychologists. Under laboratory conditions, mediums have produced materializations of human heads, hands, and even complete bodies from ectoplasm, a cloudy substance that seems to emanate from the medium's body. They have levitated themselves into the air, manifested stigmata on their bodies, caused mysterious apparitions (arrivals) of flowers, medallions, and items of clothing.

Some of the world's best minds have been vitally concerned with "psi" research. The British statesman William E. Gladstone, who, most of his life, was an avowed skeptic of paranormal occurrences, finally concluded that "psychical research is the most important work in the world today - by far the most important."

The famous statesman was not alone in his outspoken acclamation of the importance of "psi" research. Pierre Curie, who with his wife, Marie, discovered radium, stated shortly before his death that in his opinion psychical research had more importance than any other. Freud belonged to both the English and the American societies for psychical research and said that he wished he had devoted more time to such study when he was younger. Carl Jung remained actively interested in "psi" experiments until his death.

Sir Arthur Conan Doyle, creator of Sherlock Holmes, became so obsessed with psychical research that he "killed off" his famous fictional character in order to devote full time to the Society for Psychical Research. The poet Yeats was out-spoken in discussing his own paranormal experiences. Aldous Huxley wrote a number of books dealing with psychic phenomena and, late in his life, began to concentrate on ESP and the drug experience.

Sir William Crookes, the great physicist, conducted an exhaustive study of "psi" phenomena. The German philosopher, Schopenhauer, insisted that such phenomena were the most important aspects of human experience and that it was the obligation of every scientist to know more about them. Julian Huxley, the biologist; Sir James Jeans, the astronomer; Arnold Toynbee, the historian; Alfred North Whitehead, the philosopher - all concerned themselves with ESP research.

In spite of the attention of such commanding intellects and the painstaking research of such men as J.B. Rhine, G.N.M. Tyrrell and S.G. Soal, parapsychologists are still regarded by an uncomfortable section of the scientific community as being "spook chasers," "crackpots," and as outright rebels and heretics to the bodies of established knowledge.

The basic reason for such disdain on the part of orthodox scientists is essentially the understandable reluctance of the scientific establishment to grant a hearing to a body of knowledge which might very well reshape or antiquate many of the premises on which its entire structure is based.

Arthur Koestler, noted novelist and journalist, tells of his visit with a leading mathematical logician and philosopher. Koestler expressed his interest in recent statistical work in parapsychology. The

logician loudly scoffed at such studies. Koestler, irritated by the man's closed mind, insisted that the statistics seemed sound.

"But who," the logician asked with a superior smile, "checked these statistics?"

Koestler named a world-famous statistician. Upon hearing the man's name, the logician seemed completely nonplussed. After a few moments he said: "If that is true, it is terrible, terrible. It would mean that I would have to scrap everything and start from the beginning."

Orthodox scientists are not about to "scrap everything," and many of them feel that the best method of avoiding the research statistics compiled by parapsychologists is to insist upon the requirements demanded of all conventional sciences: (1) that they produce controlled and repeatable experiments, (2) that they develop a hypothesis comprehensive enough to include all "psi" activity from telepathy to poltergeists, from water dowsing to materializations.

The enormous difficulty in fulfilling these requirements can be immediately grasped by anyone with the slightest knowledge of "psi" phenomena. It would be impossible, for example, to repeat the apparition of a man's father as it appeared to him at the moment of his father's death. This sort of crisis apparition occurs only at death, and the man's father is going to die only once. "Psi" phenomena is almost completely spontaneous in nature, and ungovernable elements of mood and emotion obviously play enormously important roles in any type of paranormal experience. As G. N. M. Tyrrell wrote, a percipient is never aware of a telepathic, clairvoyant, or precognitive process at work within him. He is only aware of the product of that process. In fact, it seems apparent from, laboratory work that conscious effort at determining any "psi" process at work within oneself will either completely destroy it or greatly diminish its effectiveness.

Therefore, laboratory experiments have sometimes established, by incredibly laborious tests and veritable mountains of statistics, only slightly better-than-chance evidence of the validity of telepathy, clairvoyance, precognition, and telekinesis. No one has yet managed to reproduce an apparition in a laboratory, and it is remarkable that the most gifted telepathic sensitive can have enough psychic energy to survive an endless series of card-guessing experiments.

"Psi" phenomena depends upon emotion and spontaneity for its most effective functioning. What is more sterile and emotionless than a laboratory? And what would serve to kill spontaneity more than a series of exceedingly boring laboratory tests? One researcher, allowing his frustration to be vented, complained about the absurdity of inhibiting the spontaneous feature of "psi" in order to maintain the control. "It would make as much sense to shoot an animal in order to study its habits," he sighed.

Science cannot afford to become dogmatic. Each generation seems to forget that scientists have had to admit some seemingly impossible facts in the past. Electricity, for example, was unknown except through a few sporadic events completely devoid of explanation, such as lightning and the mysterious attraction of bits of paper to nibbed amber. As facts became gradually accumulated, the theory of an electromagnetic field pervading all space was evolved.

Dr. Philip M. Morse, writing in the July, 1950, issue of *American Scientist*, said: "Almost

immediately? difficulties arose in trying to fit electromagnetic theory into classical mechanics. It was as though the two conceptual approaches, the preoccupation with matter, with forces incidental, and the preoccupation with a field of force, with matter incidental, were incompatible. One or the other would have to give way. What gave way was classical mechanics."

What gives way when "psi" is eventually accepted is not known. Perhaps, as many researchers believe, ESP will gradually merge with present day physics. Although at the present time "psi" phenomena seem to often contradict known physical laws, parapsychologists believe that the so-called paranormal will some day be seen to fit into the total scheme of nature.

But "psi" researchers are weary of being treated like second-class scientists. They insist that science must no longer ignore that which is not directly perceivable. In the field of meson physics, still largely unexplored, effect has been noted to have been followed by its cause. Perhaps precognition will cease to be considered odd to the physicist as he learns more about meson physics. Continued experiments in atomic physics may greatly illumine the mechanics of phenomena judged too impossible to comprehend today.

The world of ESP is a world of many strange and seemingly bizarre turns. In his *Psychic Science and Survival*, Hereward Carrington, a lifelong "psi" investigator, listed the following requirements of an ideal researcher: (1) a thorough knowledge of the literature of the subject; (2) a good grounding in normal and abnormal psychology, in physics, chemistry, biology, and photography; (3) keen powers of observation and an ability to judge human nature and its motives; (4) training in magic and sleight of hand; (5) shrewdness, quickness of thought and action, patience, resourcefulness, sympathy, and a sense of humor; (6) freedom from superstition; (7) the strength to stand out against bigotry, scientific as well as theological.

Do not deny yourself the excitement of further exploration in the world of ESP if you should feel deficient in one or more of Carrington's seven qualities. If you have that rarest of treasures, an open and unprejudiced mind, it will more than compensate for any other presumed shortcoming.

In 1884, the French psychiatrist, Pierre Janet, successfully conducted a most remarkable experiment in telepathy.

In 16 out of 25 tries, Janet telepathically hypnotized a young Frenchwoman, who sat in a room 500 meters away. Not only did the young woman enter the hypnotic state, but she obeyed Janet's post-hypnotic suggestions, which had been telepathically implanted in her subconscious.

The impressive experiment was observed by a group of scientists and presided over by the eminent French physician, Jean Martin Charcot. Janet later reported that they had taken "every plausible precaution ... We can conclude only one thing: that such phenomena should be reproduced and studied."

Certainly Sigmund Freud (who may possibly have been an observer of the experiment since he was studying in Paris under Charcot at the time) would have given hearty recommendation in his later years to all psychoanalysts who wanted to devote time to the study of ESP. But such has not been the case. Although psychiatrists often give token approval of the work of "psi" research, there are perhaps less than ten in the entire United States who are actively engaged in any investigation of ESP. As a matter of rather dismal fact, there are only about six full-time and about 40 part-time academically trained "psi" researchers in America - and this number includes those few psychiatrists.

Dr. Jule Eisenbud, commenting upon the lack of psychiatric contributions to parapsychology in view of the potential which "psi" research could offer in the development of a comprehensive view of man's personality, recently wrote: "... there is every reason to be suspicious of a field of study which takes seriously a group of alleged phenomena and a set of propositions which correspond closely to delusions that always have characterized the mentally ill ... which invariably disappear as the mentally disturbed regain the capacities, the balance, and relationships with people that are generally accepted as normal conditions of mental health."

As we have already mentioned, Freud, founder of psychoanalysis, would not have allowed possible censure from the scientific establishment to have thwarted his explorations into the unknown world of "psi" research. In the famous letter to the American researcher Hereward Carrington, Freud declared: "If I had my life to live over again, I should devote myself to psychical research rather than to psychoanalysis."

In his *The Psycho pathology of Everyday Life* (1904), Freud had discussed several alleged supernatural occurrences and expressed a profound skepticism about prophetic dreams and telepathic phenomena. However, in 1922, he published his article "Dreams and Telepathy" and publicly proclaimed that he admitted the possibility of telepathic phenomena. He had written a much less cautious full-length essay, *Psychoanalysis and Telepathy*, which he would have read to the International Psychoanalytic Congress of 1922 if Ernest Jones had not persuaded him to consider the damaging repercussions his out-spoken attitude might have on the whole fledgling psychoanalytic movement. *Psychoanalysis and Telepathy*, consequently, did not see print until after Freud's death in 1941.

What had happened to so dramatically change Freud's mind? Certainly two of his most brilliant friends and followers, C.G. Jung and Sander Ferenczi, had much to do with Freud's reappraisal of "psi" phenomena. Jung, who later broke away from Freud to lead the "Jungian" school of psychoanalysis, used to regale his friend and mentor with tales of his own experiences in what the Germans still often refer to as "occult" research. One night, according to Freud's biographer, Ernest Jones, Jung demonstrated his own ability as a poltergeist to the astonished "father" of psychoanalysis. The hour was late, and whether through power of mind or through the influence of his powerful personality, Jung demonstrated his ability to make objects rattle on the furniture in Freud's study.

Ferenczi introduced Freud to several patients who claimed to be clairvoyant. Freud was so struck by presumptive extrasensory communications between the analyst and his patients that he stated that the demonstrations had "put an end to any possible doubt about the reality of thought-transference."

In 1924, Freud wrote a letter to Jones in which he remarked how strongly he had been impressed with a report on telepathic experiments which Gilbert Murray had prepared for the Society for Psychical Research. "I confess," he wrote, "... that I am ready to give up my opposition to the existence of thought-transference ... I should even be prepared to lend the support of psychoanalysis to the matter of telepathy."

Once again, the skeptic Jones, fearful of the damage that such a public declaration might deliver to psychoanalysis, convinced Freud not to publish any such offer of support to parapsychological research.

Today psychiatrists and psychoanalysts vary greatly in their attitudes toward "psi" research. Those who profess nothing but an adamant skepticism say that the illustrations of ESP brought forward by their colleagues express nothing but the analyst's own desire to believe in their validity. Those who consider "psi" research to be a serious and valuable contribution to man's understanding of his own personality insist that paranormal activities, particularly those of telepathy and clairvoyance, are too numerous to be dismissed by an arched eyebrow and a cursory examination.

Many psychiatrists have developed a respect for "psi" research when, during the course of analysis, a close relationship that can only be described as psychic, has developed between a doctor and his patient. Some doctors have reported patients who have related dreams that have dramatized actual incidents which the analysts themselves have experienced that day or even the week before. In several cases, the key to a patient's mental disturbance has been located in a dream experience of the analyst. Reports have even been made of several patients of the same analyst sharing dreams or re-enacting group or individual experiences, as if some strange circle of telepathic dreams had been established.

Dr. Jule Eisenbud has said that the "psi" process should be used in analysis. "The psi process is a thoroughgoing part of the total behavior of the individual and as much of a determinant in the actions and thoughts of the patient as other types of stimuli."

Commenting on "psi" during therapy, Dr. S. David Kahn, a New York psychiatrist, has written that ESP can often bring to the surface material which patients and analysts have repressed.

Dr. Montague¹⁵ Ullman says that "many persons who are incapable of effective communication in normal ways can communicate at a telepathic level and surprise the therapist with a telepathic dream of rich awareness even of the physician's problems.

"The telepathic dreams reported by patients in analysis are at times striking and often ingeniously linked to the dynamics of the treatment situation. But the occurrence of the dream is episodic and uncontrollable. It appears under conditions in which no advance preparation is made to exclude sensory cues."

It would seem obvious that since so much of Freudian theory and practice has to do with the interpretation of the symbols created during the dream experience the bonds between psychology and parapsychology are strong indeed. The same laws of psychodynamics that apply to the dream also apply to "psi" phenomena. Both the dream and "psi" are incompatible with currently accepted notions of time, space, and causality.

In 1928 Mr. Calder, who resided with his wife and family in Middlesex, was named headmaster of the Holmfirth Secondary School in Yorkshire, England.

Mrs. Calder had never been to Yorkshire, but shortly before they left Middlesex to begin househunting there, she had a vivid dream of an old greystone house located in a picturesque valley through which ran a stream of clear but strangely black-looking water.

No one was more startled than she when they found the very house of her dream in a valley near Holmfirth. The stream, which ran by the house, was often discolored by indigo from a nearby dye-works. The Calders decided to rent one-half of the large house, and they moved in during August, 1928.

The Calders often remarked about the strange dream that Mrs. Calder had experienced and were amazed at its clarity on all but one point. In her dream, Mrs. Calder had seen only that one half of the house which was already occupied. Outside of the door was half a barrel which was being used as a dog house. Although the other half of the house was occupied when the Calders moved in, there was no converted barrel dog house outside of its door.

About a year later, however, there was a change of tenants in the other half of the old greystone house in the valley. When the new tenants arrived, they brought with them a dog and set half a barrel outside the door for its kennel.

This precognitive dream, discussed in both H.F. Salt-marsh's *Foreknowledge* and Mrs. Alfred Lyttelton's *Some Cases of Prediction*, seems indeed to do peculiar things to the popular concept of time. The fact that such precognitive dreams as those that tell of future events, accomplishments, dangers, and deaths are so common has persuaded many "psi" researchers that somehow, in a way that is not yet understood, each of us is aware of the future at an unconscious level of our minds. Such knowledge usually lies imprisoned at a subconscious level, out of the grasp of our conscious minds. Occasionally, however, in especially dramatic dreams, bits and snatches of scenes from the future bubble up to become conscious memories. Then, later, as the experience is lived through in waking

reality, it is¹⁶ astonishing to have the dream play itself again before conscious eyes.

Psychiatrist Dr. Jan Ehrenwald has theorized that at the lower level of the subconscious - which Freudian analysts refer to as the "id" - time and spatial relationships may be all mixed up. Here and there, past, present, and future may all be interlocked and interchangeable.

The problems that await teams of psychiatrists and parapsychologists working together in joint efforts are many and varied, but each question answered brings us that much closer to a unified picture of man's personality and his role in the universal scheme of things.

For example, what about the trance state? In what ways is it similar to, or distinguished from, normal sleep, religious ecstasy, or hypnotically or drug induced states of unconsciousness?

What about mediumship? Does the medium serve as a receiving station for the unconscious patterns of others? Or is he in an altered state of personality, perhaps even possessed by a discarnate mind? And are the medium's spirit controls secondary personalities, or entities created by the mass mind of the seance circle? And then there is multiple personality with sometimes three four, or five faces of some hapless "Eve." Could it be, as some researchers have boldly suggested, that the human psyche, in a parthenogenetic fashion similar to the division of cells, may give birth to another "self"? Could this literal "split" of the personality become dissociated from the original self and, scornful of the accepted dimensions of time and space, become a poltergeist?

Psychiatrists have assured us that the various "personalities" involved in extreme cases of multiple personality may operate independently of one another and may carry out activities exclusive of the conscious awareness of any of the other personalities. One personality may, in fact, perform a function which another "face" would be loathe to do under any circumstances. In such cases there are, for all practical purposes, two or more "people" living in one body.

The problems in "psi" research proliferate and desperately call for a united frontal attack by a strong alliance of psychiatrists, psychoanalysts, and parapsychologists.

An example of the co-operation of a doctor and a sensitive in diagnosing obscure neuroses is Dr. R.C. Connell of County Cork, Ireland, and the psychometrist, Geraldine Cummins.

During the reign of terror effected against the Jews by the Nazis during World War II, a young Jew in his twenties came to Dr. Connell complaining of severe pains in his hands. After a brief examination, the doctor was able to determine a slight abrasion of skin and a minor injury to the extensor tendon of the little finger on one hand, but there was no fracture and absolutely no serious damage done.

Still the young man complained that both hands pained him so severely that he could not sleep at night. Dr. Connell assured him that complete recovery would be accomplished in a matter of days, but the man would not accept this diagnosis. Even a display of the X-ray plate could not convince him that his hands were not severely damaged. Dr. Connell at last concluded that the alleged pain caused by such a trivial injury was simply a mask to cover a more severe psychological trauma.

The young man freely related the way in which he had received the injury to his hand. Having lost his position as a branch manager of a large importing firm because of the war, he had taken employment as a fireman in the Belfast Fire Brigade. One day while saluting an officer, he had brought his hand down sharply on a fire pump that stood behind him. He was told by the hospital that the hand had received no serious injury, but he had not believed them and had come home to County Cork to undergo treatment at the hands of Dr. Connell.

The doctor could find no clues to the man's trauma in several extended discussions and at last proposed that they employ the services of Miss Geraldine Cummins, a psychiatrist, or object-reader. The young man consented and the doctor mailed Miss Cummins one of his fountain pens.

The sensitive, in a written report to Dr. Connell, said that the young Jew's difficulty lay in a brutal act which had been dealt to one of his ancestors over 100 years before, when a young Jewish husband had his hands cut off in punishment for defending his wife against the advances of a Russian landlord. The powerful landlord had organized a program that fired the Ghetto, drove out the Jews, and killed all members of the family except the young son. This son carried with him the terrible memory of a mutilated father, a ravished mother, and a slaughtered family.

The descendants of this emotionally scarred boy eventually made their way to County Cork, but the memory of the sadistic hacking-off of the hands lay buried in the subconscious of each of them.

When he was very young, the man who came to Dr. Connell with his injured hands had seen a close friend receive a severe cut on the hand. The horror of that wound began to free the terrible memory from his unconscious. Later a young man, who lived near them in the small Jewish community, scratched his hand and died of tetanus. This tragedy served to further reactivate the memory of the severed hands. When the Nazis began their systematic annihilation of the European Jews, the young man experienced the terrible fear and sorrow known to Jews everywhere during those grim and ghastly years of World War II. His taking of the job with the fire brigade intensified his subconscious recollection of the burning of the Ghetto, and when he injured his own hand, the psychological climax had been precipitated.

When Dr. Connell received this report from Miss Cummins, he called the young Jew to his office and read it to him.

"It's like I have heard it all somewhere, somehow, before," the young man told the doctor.

After a brief discussion, the young Jew indicated his conviction that Miss Cummins had indeed revealed the deep-seated psychological basis for his trauma. Incredible as it seemed, the true cause of the pain in his hands lay in the subconscious memory of a cruelty over 100 years old.

Dr. Connell adds that the young man recovered the complete control of his hands with astonishing rapidity and called on him later to announce his marriage plans. The combined efforts of a doctor and a psychic sensitive had utilized unorthodox channels of mind to effect a complete recovery in a psychologically disturbed young man.

3 - Foreseeing The Future

In her book, *Hidden Channels of the Mind*, Louisa E. Rhine, wife of world famous "psi" researcher, Dr. J.B. Rhine of Duke University, tells of a Maine man who reacted to a precognitive dream in the same way any normal well-adjusted twentieth century man might - he disregarded it. His rejection of the psychic warning may have cost his son's life.

The central figure in the case is nameless in Mrs. Rhine's book, but his personal data is on record in the files of the parapsychology laboratory at Duke University. The man's 14-year-old son, Walter, was an excellent swimmer, who often went swimming in a nearby stream with his neighborhood friends. In a dream, the man saw his son swimming below a certain big tree above the dam and drown. When he arrived at the stream, Walter's body had not yet been located, but a man named John McC - was attempting to reclaim it from the water.

When the man awakened troubled and upset, his wife calmed him by saying that dreams never come true. In order not to tempt fate, however, she suggested that they not allow the boy to go swimming next day.

In the morning, the father dismissed it all as a silly dream and quickly began to busy himself with the routine details of running his store. When Walter came in later to tell his father that he was going to go swimming, the man was too preoccupied to even think of the dream.

Within a tragically short period of time, an excited friend ran into the store and told the man that he had better get down to the stream in a hurry. Walter had been diving and had not come up. When the father arrived at the swimming hole, he had a sickening realization that the scene and the circumstances were exactly as they had been in his dream. The body had not yet been found, but John McC - - - was diving for it. The father's sorrow was accentuated by the knowledge that his son's life might have been saved if he had heeded the warning that had come to him in his dream.

Is it possible to avoid foreseen danger? "The answer," Mrs. Rhine writes, "is especially important to anyone who has had an experience that could be a preview of a coming catastrophe. If the impression is a genuine instance of precognition, must the calamity occur no matter what he does?"

The question is probably as old as man. Can man change the course of future events or is everything inexorably preordained? It is perhaps not so much a question of man's free will as it is a matter of what constitutes time.

"In any attempt to bridge the domains of experience belonging to the spiritual and physical sides of our nature," wrote A.S. Eddington, "Time occupies the key position."

What is time? Precognitions have been noted regularly not only in the literature of psychical research but in that of science itself for more than 2,000 years. The Bible includes a remarkable collection of divinely inspired prophecies and promises. Throughout the several centuries of cerebral man's existence, a large and impressive argument has been building up which declares man's conception of time as an absolute to be a naive one. A great number of recent "psi" researchers have speculated that

the common concept of time might be due to the special pattern in which man's sensory apparatus has evolved. It seems evident from the marked occurrences of precognitive dreams that some people do occasionally break loose from the evolved sensory pattern to receive a glimpse of the true order of the universe.

Mark Twain (Samuel L. Clemens) was one of these people. When he was a young man, he had a dream that his handsome brother, Henry, who served on the same Mississippi River steamboat as he did, would be killed.

In the dream, he saw his brother lying in a metal casket. On his breast lay a spray of white flowers with one red rose at its center. In the morning, Clemens told his sister of the eerie dream, then decided to put it off as "just one of those strange things."

When he returned to the steamboat, Pennsylvania, he learned that he had been transferred to the A.T. Lacey. He bade his brother good-bye and they made plans to meet in Memphis. The Pennsylvania was pulling out that day. The A.T. Lacey would not follow for another two days.

By the time Clemens' steamship pulled into Memphis, the Pennsylvania was only a violent memory of a terrible explosion that the citizens of Memphis discussed in excited spurts of conversation. To his horror, Clemens learned that his brother's ship had burst into flame just as it approached Memphis. He finally located his brother, who, critically wounded, had been taken to a hastily improvised hospital. For four days and nights, Clemens was seldom away from his injured brother's bedside. The sorrowful vigil ended only when Henry died.

Exhausted after four sleepless nights, Clemens went to his boarding house to rest before attending to his brother in the mortuary. When he arrived at the funeral parlor, the establishment was filled with the bodies of other victims of the Pennsylvania disaster. Henry's body was the only one that had been placed in a metal casket. The casket, Clemens was told, was a gift from the ladies of Memphis, who had been impressed by Henry's youth and unusual handsomeness. As the tearful Sam stood looking down at his brother, a lady stepped up to the casket and laid a bouquet of white flowers, with a single red rose at its center, on Henry's chest.

One thing seems certain about true precognition: whether it comes about through a dream or the vision of a seer, the percipient does not see possibilities but actualities.

In view of this, some researchers maintain that the age-old query, "Can the future be changed?" has no meaning. The foreknowledge of the future, of which some level of the subconscious is aware and of which it sometimes flashes a dramatic bit or scene to the conscious in a dream or trance, is founded on the knowledge of how the individual will use his freedom of choice. The "future event" conditions the subconscious self. The level of the subconscious that "knows" the future does not condition the "future event." The transcendent element of self which knows what "will be" blends all time into "what is now and what will always be." For the conscious self, what is now the past was once the future. We do not look upon past events and feel that we acted without freedom of will. Why then should we look at the future and feel that those events are predetermined? That a subconscious level in the psyche may know the future, these researchers insist, does not mean that the conscious self has no freedom of

choice. Simply stated, if the future could be changed it would not be the future. In a true precognitive experience when one perceives the future, he has glimpsed what will be and what, for a level of subconscious, already exists.

On a July morning in 1952, according to a case in the files of Louisa E. Rhine, a woman in New Jersey attempted to avoid the death of a child as she had foreseen it in a precognitive "vision."

In this glimpse of the future, which had occurred as she lay resting in a darkened room, she envisioned the aftermath of a dreadful traffic accident. A child had been killed and lay covered on the ground. Because the child was covered, the woman could not identify the victim.

In the morning, she told her next-door neighbor of the strange dream and begged her to keep close watch on her five-year-old child. Next she phoned a son, who lived in a busy section of the town, and admonished him to keep an eye on his two small children. She had another son who lived in the country, but she felt there was little need to warn him to be wary of traffic. Nonetheless, it was his little Kathy who was killed that same day when a township truck backed into her.

There are, perhaps, five types of precognitive experiences. At the most elementary level is subliminal precognition, or the "hunch" that proves to be an accurate one. There is no slur intended in labeling this type of experience elementary. Some hunches - as we shall see a bit later - have saved lives. Next, would come trivial precognition, which takes place only a short time before the actual occurrence of a rather unimportant event. Then, in the area of full-blown, meaningful precognitions, which indicate a power of mind not limited by space or time, there are beneficial, non-beneficial, and detrimental pre-visions.

In a beneficial premonition, the transcendent self may over-dramatize a future event in such a way that it proves to be a warning which is acted upon by the conscious self's characteristic reaction to such a crisis.

To take a final example from Mrs. Rhine: A young mother in Washington State awakened her husband one night and related a horrible dream. She had seen the large ornamental chandelier that hung above their baby's crib, crash down into the child's bed and crush the infant to death. In the dream, as they ran to discover the terrible accident, she noticed that the hands of the clock on the baby's dresser were at 4:35.

The man laughed at his wife's story, rolled over, and went back to sleep. Although she felt foolish for doing so, the young woman slid out of bed, went into the nursery, and returned with the baby. Placing the sleeping child gently between them, the woman fell at once into a deep sleep.

A few hours later, the young couple were awakened by a loud, crashing noise. The sound had come from the nursery, and the couple found that the chandelier had fallen into the baby's crib. The clock on the baby's dresser indicated the time as 4:35.

For the young woman's deep level of subconscious, the falling of the chandelier was a present fact that was still a future fact for her conscious self. The absence of the baby in its crib was also a present fact

to the transcendental self because it was aware of how the conscious self of the young mother would react if she knew the safety of her child was threatened. To stimulate the Woman to action, the deep level of her psyche formulated a dramatic precognitive dream with an attached tragic ending. The future, therefore, had not been altered by the woman's action, only implemented.

Volume L, Number 3 of the Journal of the American Society for Psychical Research carries a fascinating account of statistical research conducted by William E. Cox, which seems to indicate that subconscious fore-warnings (or "hunches") may keep people off accident-bound trains.

Cox selected passenger trains for his study for two basic reasons. First, the passenger-carrying capacities of airplanes, ships and busses is fixed, while a train can add or remove cars as the traffic demands. Second, subways and busses do not keep the kind of accurate records of passenger traffic that would be required for such a narrow statistical study as the one Cox was about to conduct. To prove his hypothesis, Cox needed to obtain both the total number of passengers on the train at the time of the accident and the total number of passengers on the same train during each of the preceding seven days, and on the 14th, 21st, and 28th day before the accident.

Cox compiled separate statistics for Pullman passengers. He reasoned, quite logically it seems, that, as Pullman passengers had usually reserved their space on the train sometime in advance, they would be less likely to give credence to a subliminal precognition or a hunch that they should not carry out plans made previously. Also, someone who has established a thought-pattern of a business or pleasure trip and has been contemplating the activity for a number of days would probably have a mind that was hyperactive rather than in the relaxed state so conducive to "psi" phenomena.

The statistical tables compiled by Cox demonstrated the astonishing evidence that passengers did avoid accident-bound trains. In a study that concerned eleven train accidents, seven of the eleven carried fewer coach passengers than they had carried on the previous day; six carried fewer passengers than they had the same day on the preceding week, and four carried the lightest loads of the eight-day period.

In an investigation of seventeen accidents involving Pullman passengers, ten of the trains carried fewer passengers than they had on the same day of the previous week. Five carried the lightest load of the eight-day period. Cox later extended his research to include thirty-five accidents, and found that his data applied to eighty per cent of the cases. With the final results of Cox's figures, the odds are better than 100 to 1 that some form of "psi" was involved rather than pure chance.

Cases of detrimental precognition are interesting to analyze, because in these instances, the act of fore-seeing seems almost to have helped to produce the unfortunate result.

A graphic example of detrimental precognition would be the dream that occurred to Ralph Lowe on the night before his horse, Gallant Man, was to run in the 1957 Kentucky Derby.

Gallant Man, an odds-on favorite to win, had the added advantage of being ridden by Willie Shoemaker, one of the top jockeys in the United States. Mr. Lowe, therefore, could not be blamed when he awoke in anger and consternation at what he had witnessed in his dream. He had "seen"

Gallant Man leading the pack coming down the home stretch. It appeared to be an easy victory for the Derby favorite. Then, inexplicably, Willie Shoemaker pulled up and allowed another horse to cross the finish line ahead of Gallant Man.

That morning before the race, the disturbing dream still adding to his already nervous state of mind, Lowe told Shoemaker, "Don't pull him up short, Willie!"

The jockey frowned at the owner's peculiar admonition. Why would Lowe say such a thing? No jockey in the history of the Kentucky Derby had ever pulled a horse up short of the finish line.

That afternoon, when the race was run, an incredulous crowd at the Derby saw Willie Shoemaker mistake the 16th pole for the finish line and pull up Gallant Man. Iron Liege pounded by the horse that had had a comfortable lead coming into the home stretch and won by half a length.

Mr. Lowe's precognition had indeed been an accurate and certainly a detrimental one. If he had not planted the notion of pulling the horse up short in Willie Shoemaker's mind, the incident might never have occurred to the experienced jockey.

In 1934, H.F. Saltmarsh issued a report to the London Society for Psychical Research in which he had made a critical study of 349 cases of precognition. Saltmarsh established the following conditions which would, in his estimation, make a case of precognition wholly satisfactory:

- (a) It should have been recorded in writing or told to a witness or acted upon in some significant manner before the subsequent incident verified it.
- (b) It should contain a sufficient amount of detail verified by the event to make chance coincidence unlikely.
- (c) Conditions should be such that we can definitely rule out the following as explanations: telepathy and contemporary clairvoyance, auto-suggestion, inference from subliminally acquired knowledge and hyperaesthesia.

Saltmarsh used these criteria to proclaim 183 of the 349 cases as being wholly satisfactory cases of precognition.

One of these, the "Case of the Derailed Engine," will serve as an illustration of the sort of experience that Saltmarsh deemed as truly precognitive.

A minister's wife and daughter were staying at lodgings at Trinity, near Edinburgh, Scotland, on July 15, 1860. It was a bright Sunday afternoon, and between three and four o'clock, Mrs. W. told her daughter to go out for a short walk on the railway garden - this was the name she had given a strip of ground between the seawall and the railway embankment.

The daughter had only been gone a few minutes when Mrs. W. distinctly heard a voice within her say: "Send for her back or something dreadful will happen to her."

Mrs. W. was seized by a sense of foreboding which progressed into a feeling of terror that soon had her trembling and physically upset over the nameless dread. She ordered a servant to go and bring her daughter home at once.

The servant, seeing her mistress visibly distraught, set out immediately. Mrs. W. paced the floor, more upset than ever, fearful that she would never again see her daughter alive.

In about a quarter of an hour, the servant returned with the daughter, who was safe and well. Mrs. W. asked the child not to play on the railroad embankment and obtained her promise that she would sit elsewhere and not on the spot where she usually played.

Later that afternoon an engine and tender jumped the rails and crashed into the wall where Miss W. had been playing before the servant brought her home. Three men out of five who were there, were killed. Much later, Miss W. and her brother visited the scene of the tragedy and saw that the smashed engine had crashed into the precise spot where she had spent two hours with her brother on the previous Sunday afternoon.

Saltmarsh theorized that what we call the "present moment" is not a point of time, but a small time interval called the "specious present." According to his theory, our subconscious minds have a much larger "specious present" than our conscious level of being. For the subconscious, all events would be "present." If, on occasion, some of this subconscious knowledge were to burst into the conscious, it would be interpreted as either a memory of a past event or a precognition of a future event. We know that the past is neatly cataloged somewhere in our subconscious. Some "psi" researchers, such as H.F. Saltmarsh, believe that all events - past, present, and future - are part of the "present" for the deeper transcendental mind.

In his book, *An Experiment with Time*, J.W. Dunne gives many examples of his own precognitive dreams, which he recorded over a period of several years. Dunne firmly believed in sleep and dreams as the prime openers of the subconscious and formulated a philosophy, which he called "Serialism," to account for precognition. In Dunne's view, time was an "Eternal Now." All events that have ever occurred, that exist now, or that ever will be, are everlastingly in existence. In man's ordinary, conscious, waking state, his view is only of the present. In sleep, however, the individual's view might be sufficiently enlarged to allow several glimpses of the future. Although Dunne's theory is considered too deterministic by the majority of "psi" researchers and has been, generally discredited, the philosophy of "Serialism," as advanced in *An Experiment with Time*, offers the challenge of bold and imaginative thinking.

One of Dunne's theories in relation to *deja vue*, the sense of the already seen, is quite intriguing. Dunne suggests that this curious experience (which almost everyone has had at one time or another) of "having been here before," is due to the stimulation of a partially remembered precognitive dream. When the conversation becomes familiar or the new location becomes suddenly recognizable, one may, according to Dunne, simply be remembering a precognitive dream, which had been driven back into the subconscious.

Who has not known this strange feeling of having been with precisely these friends in this particular room and hearing exactly this dialogue at some former time? The fact that psychologists have chosen to call this uncanny sensation *deja vue* has certainly done nothing to explain this eerie phenomenon.

Such a mystical sounding term would have meant little to explain things to Chauncey Depew, who was once a runner-up for the Republican Presidential nomination and who delivered the speech nominating Colonel Theodore Roosevelt as candidate for Governor of New York. Depew's ringing oratory clinched the nomination for Roosevelt and set the dynamic "Teddy's" political career in motion. But who would have believed Depew if he had told anyone that he had lived through that political convention at some time in the past and had even delivered that identical speech? What is more, Depew remembered exactly when the "other time" had taken place, because he had taken notes throughout the entire experience.

He had been sitting on the porch of his country home on the Hudson just one week before the convention. Relaxed, gazing idly at the opposite shore, Depew was suddenly puzzled to see the pastoral landscape become transformed into Convention Hall. Blinking his eyes incredulously, Depew saw the delegates taking their seats, and heard a temporary chairman make the motion to proceed with the nominations. Then, Depew heard himself giving a rousing speech for Colonel Roosevelt. When he finished, the convention erupted into wild cheering, and Depew took his seat with a pleased smile as a triumphal march began around the hall.

At that point, the raucous political scene faded, and Depew once again found himself staring at the quiet Palisades across the Hudson. Although he was completely baffled by the strange phenomenon that he had just witnessed, Depew was not one to waste such a wonderful opportunity. Grabbing paper and pen, he quickly jotted down the speech he had just heard himself delivering. It was this same speech that he repeated with the same success a week later.

If man can glimpse the future in precognitive dreams, it also follows that certain sensitive people may have the ability to step into a scene of the past. Knowledge of some past event or state acquired through other than normal sensory channels or inference based on sensory data is termed *retroognition*.

In August, 1901, two English ladies, both estimable scholars, Miss C. Anne E. Moberly, principal of St. Hugh's College, Oxford, and Eleanor F. Jourdain, a member of her staff, suddenly and quite inadvertently, found themselves in the Petit Trianon as it existed in the time of Marie Antoinette. Not at all a rigid tableau or fuzzy vision, the scene was completely "live" and featured several gardeners and villagers dressed in clothes of another era and speaking an archaic French. Buildings existed that were not on current maps, and there were no other tourists about. Each woman confessed later that she had felt oppressed and nervous during the strange incident. Their story was afterwards confirmed by documents in the French National Archives.

Mrs. Coleen Buterbaugh is employed as a secretary to Dr. Sam Dahl, Dean of Nebraska Wesleyan College in Lincoln. On October 23, 1963, at precisely 8:50 A.M., Mrs. Buterbaugh stepped into an office in the old C. C. White building on an errand for the Dean. As she stepped into the two-room suite, she noticed that both rooms were empty and the windows were open. But as she moved farther

into the room, she had "the strangest feeling that I was not in the office alone.

"I looked up and just for what must have been a few seconds saw the figure of a woman standing with her back to me, at a cabinet in the second office. She was reaching up into one of the drawers."

Mrs. Buterbaugh had never seen the woman before that instant. The woman was tall, slender, dark-haired, and dressed in the style of an earlier time.

"I still felt that I was not alone," Mrs. Buterbaugh later told Rose Sipe of the Lincoln Evening Journal. "I felt the presence of a man sitting at the desk to my left, but as I turned around there was no one there.

"I gazed out the large window behind the desk and the scenery seemed to be that of many years ago. There were no streets. The new Willard sorority house that now stands across the lawn was not there. Nothing outside was modern. By then I was so frightened, that I turned and left the room!"

Mrs. Buterbaugh appeared so pale and shaken that Dean Dahl feared she was on the verge of a collapse. At last he got the story from her, and, together, they went to see Dr. Glenn Callen, chairman of the division of social sciences, who had been on the Nebraska Wesleyan faculty since 1900. There, with the help of Dr. Callen's memory and old college yearbooks, Mrs. Buterbaugh identified the apparition she had seen as being Miss Clara Mills, who had died in that office.

Somehow, Mrs. Buterbaugh had walked into Miss Mills' office as it had been in the 1920's. In a 1915 yearbook, a picture of Miss Mills bore the caption: "A daughter of the gods thou art, divinely tall and most divinely fair." The picture and the description matched the appearance of the tall, dark-haired woman Mrs. Buterbaugh had seen in the office.

"I'm not one to imagine things," Mrs. Buterbaugh affirmed. "But when I close my eyes, I can see her just as Plain as day."

In 1916, Miss Edith Olivier was driving through a dreary October evening from Devizes to Swindon in Wiltshire, England. As she left the main road, she found herself passing along a strange avenue of huge gray megaliths, and she concluded that she must be approaching Avebury, which had originally been a circular megalithic temple approached by long stone avenues. Although she had never been to Avebury before, she had seen pictures of the area in archaeological texts.

When she arrived at the end of the avenue, she got out of the automobile and climbed on to the bank of a large earthwork. Here, she could view the irregularly fallen megaliths and the several cottages which had been constructed among them. On that particular night, in spite of the rain, a village fair seemed to be merrily in progress. Miss Olivier watched in amusement as she saw villagers walking about with flares and torches, enjoying the various booths and shows. If it had not been for the rain, which was becoming increasingly heavy, Miss Olivier would have watched the pleasant tableau longer.

When she visited Avebury again, some nine years later, she was puzzled to read in the guidebook that,

although a village fair had once been an annual occurrence in Avebury, the custom had been abolished in 1850. In addition, she learned that the particular avenue of megaliths on which she had driven on her first visit had disappeared before 1800.

This kind of experience seems to lend a great deal of credence to the theory that a kind of persistent memory exists in the psychic ether associated with a particular place. Thomas A. Edison theorized that since no form of energy is ever lost, scenes of the past may become imprinted somewhere on this psychic ether just as images are registered on motion picture film. If this theory is established, it would explain such transgressions of the boundaries of the past, for a person of the proper sensitivity might be able to pick up the etheric images of past events in much the same manner as a projector runs a spool of film past a beam of light projecting an image of "life" on the screen.

An alternate theory is that surviving minds, emotionally held to the area, may telepathically invade the mind of the sensitive and enable him to see the scene as "they" once saw it. It cannot be denied that some places definitely have their own "atmospheres," which often give sensitive people feelings of uneasiness - if not downright discomfort and fear. Whether this may be caused by surviving minds, a psychic residue, or the impression of a persistent memory in the psychic ether is a question that will be discussed again in relation to the appearance of ghosts in "haunted houses."

Excellent examples of what seem to be impressions caused by the collective emotions and memories of large groups of people can be found in those cases where battle scenes of the past have been "refought" for reluctant witnesses.

The Phantom Battle of Edge Hill is more substantial than many such reports because its authenticity is substantiated by so many witnesses of good standing. The actual battle was fought near the village of Keinton, England, on October 23, 1642, between the Royalist Army of King Charles and the Parliamentary Army under the Earl of Essex.

On Christmas Eve, several country folk were awakened by the approaching sounds of drums, marching soldiers, and the boom of artillery pieces. Thinking that it could only be another clash between soldiers of the flesh, the people fled from their houses to confront two armies of ghosts. One side bore the king's colors; the other, Parliament's banners.

Until two or three in the morning, the phantom armies had at one another in a spectral "re-run" of the battle that had taken place two months before. There was the sharp crackle of muskets, the boom of cannon, the neighing of charging horses, the screams and cries of the dying. When the king's army fled as it had done before, the Parliamentary forces stood about cheering and giving thanks for their victory. Then, slowly, the scene of spectral carnage faded, and the hillsides were once again quiet in the hush of a Christmas Eve.

When the frightened countryfolk made their way to the village and to William Wood, justice of the peace, they were met with violent skepticism. Wood and Samuel Marshall, the village clergyman, scoffed at the story and tried to shame the folk for using Christmas Eve to concoct such a foolish and fanciful tale. In order to shake the witnesses - who stood fast by their tale - the two men agreed to accompany them to Edge Hill on the next night. There, in spite of their unwillingness to believe in

such happenings, Justice Wood and Reverend Marshall saw the entire battle re-fought in its minutest detail. Repeat performances of the ghostly strife were held on the two following evenings as well.

At last the word reached the ears of King Charles at Oxford. The king was hardly pleased that a ridiculous fantasy conjured up by simple countryfolk should be keeping the memory of his defeat at Edge Hill before the entire English public. He made his desire to squelch such a superstitious tale quite clear to Colonel Louis Kirke, Captain Dudley, and Captain Wainman, whom he dispatched to Keinton to expose the whole impossible business.

The three officers were highly skeptical men, who never believed anything they could not perceive directly with their own five senses. They went to Reverend Marshall and belabored him for being a party to the circulation of such preposterous rumors. They threatened to have Justice Wood removed from office. They interviewed villagers and countryfolk and tried to trip them up in some badly told lie. Frustrated that everyone in the village of Keinton and in the surrounding countryside stood adamantly by the story of a phantom battle at Edge Hill, the officers were nonetheless in a gay and light-hearted mood when they at last consented to sit out on the hillside on Saturday and Sunday nights to witness the ghostly encounter for themselves.

Incredulously, the three emissaries of the king's disbelief observed the phantom battle on each night. In addition to witnessing the incredible phenomenon, the officers were able to recognize several of their fallen comrades, particularly Sir Edmund Varney. When they returned with their report to King Charles, all three officers took an oath that their testimony was true.

Two young Englishwomen, sisters-in-law, were sharing a room on the second floor of a building where German troops had been quartered at Dieppe during World War II. The time was August, 1951. Nine years previously, nearly 1,000 young Canadians had lost their lives in the ill-fated Dieppe Raid.

On the morning of August 4th, the two vacationing Englishwomen were awakened just before dawn by terrible sounds of guns and shell fire, dive bombing planes, shouts, and the scraping of landing craft hitting the beach. The frightening cacophony continued until the coming of light and the sounds of normal activity. The women had, of course, cautiously peered out of the windows and stepped out on the balcony shortly after the nightmarish memory of sound had begun, but at no time did they ever see anything that would account for the simulated invasion. Even more peculiarly, no one else in the house was awakened or mentioned being disturbed by the sounds.

The young Englishwomen were so impressed by the ordeal, however, that they began to prepare a report to send to the Society for Psychological Research. Being possessed of unusual presence of mind, they had added much value to their report by keeping a record by their watches of the precise time which the phenomena began and the exact times of the ebb and flow of battle. S.P.R. investigators checked the ladies' report against the detailed accounts of the actual raid in the war office. The times, as recorded by the women, were often identical to the minute of the raid that had taken place nine years before. In other instances, their times were off by only a minute or two.

"Time," moaned a puzzled Saint Augustine, "what is it? If nobody asks me, I know. But if I am asked, I do not know!"

Obviously, the conventional idea of time existing as some sort of stream flowing along in one dimension is an inadequate one. In this view, the past does not exist: it is gone forever. The future does not exist because it has not yet happened. The only thing that exists is the present moment. But wait! The present does not really exist, either, since it is no sooner "now" than that "now" becomes part of the past. What was the future when you began to read this sentence is fleetingly the present and has already become the past by the time you read the next word.

If the past completely ceased to exist, we should have no memory of it. Yet each of us has a large and varied memory bank. Therefore, the past must exist in some sense; not, of course, as a physical or material reality, but in some sphere of its own. Similarly, certain researchers maintain, the future must also exist in some way in a sphere of its own. The subconscious does not differentiate between past, present, and future but is aware of all spheres of time as part of the "Eternal Now."

There are certain kinds of precognitive experiences that can be easily identified as part of the normal process of the subconscious. A woman dreams of coming down with the measles and laughs it off. She did not succumb to the disease as a child, why should she weaken as an adult? In two days, she is in bed with the annoying rash covering her body. Rather than judge this to be a prophetic dream, we might better regard the experience as an example of the subconscious mind being much more aware of the condition of the inner body than the superficial mind.

In other cases, a keen intellect and a great awareness of one's environment will enable one to make predictions. Much of the affluence our contemporary economy, from stock market juggling to hemline raising, is based upon the ability of certain knowledgeable people to make predictions concerning the preferences of a mass society.

In contrast to these "explainable" predictions, however, are the many examples of men and women who seem beyond any doubt to have experienced Precognitions. This "power of prophecy" rested not in some occult knowledge, but within the transcendent self, which seems to be aware of events that belong in the realm of the future for the superficial self.

Some "psi" researchers have presented time in an analogy with a man riding on the rear platform of a train. The man looks to the left and to the right. As the train chugs along, he is able to see a panorama of new scenes as they come into his view. As the train continues, these scenes fade into the distance and are lost to view. They have become the man's past. But these scenes do continue to exist after they have passed from the man's view, and they were in existence before the man perceived them, even though he was only able to see them at the time that they were his present. However, if another man were flying high above the train in an airplane, he would be able to see the train passenger's past and present, as well as future scenes which lie beyond the man's limited ground-level view. All would exist for the man in the airplane as an "Eternal Now."

The problem of time will not be an easy one to solve.

In the words of philosopher Alfred North Whitehead: "It is impossible to meditate on Time and the mystery of the creative passage of Nature without an overwhelming emotion at the limitations of human intelligence."

4 - Telepathy, Twins, And Tuning Mental Radios

At about 4:00 P.M. on July 1, 1951, Mrs. Frances Wall had just finished bathing and setting her hair and had lain down on the bed to read until her husband returned from an outing at the park.

She had begun to doze off when she suddenly heard her husband's voice cry out in anguish: "Frances, come to the park. I'm drowning!"

His voice was so loud and distinct that Mrs. Wall thought at first that it had come from the apartment. She sat up, stunned, trying to clear her head.

"Please, Frances, please hurry!"

Sickened by the sudden realization that something dreadful was happening to her husband, Mrs. Wall hurried to put on a robe and ran from the apartment. When she was halfway to the lake in the park, she could see a crowd gathering near the shore. She knew without going a step further that her husband had drowned.

On May 19, 1931, a nurse reported a similar telepathic crisis linkage for the Journal of the Society for Psychical Research.

Shortly before she was to go on night duty, Miss Margaret Jones was awakened by a voice calling: "Margaret, Margaret." She had a distinct impression that someone rushed into her room and back out again.

Puzzled, she got out of bed and looked down the corridor. There was no one in sight. Not being able to determine any reason for alarm, Miss Jones began to get dressed. It must have been a maid who had awakened her for duty, she thought. But she was still mystified, especially in view of the fact that no one at the hospital had ever called her by her first name.

When she finally looked at her clock, she saw that she had been awakened at 5:30 A.M. As the night nurses were not usually awakened until 7:30, Miss Jones sat down on her bed completely baffled.

Later, while she was on duty, Miss Jones received a telegram that informed her that her niece had passed away at 5:30 A.M. When she went to be with her sister in her sorrow, she learned that the child had suddenly taken ill, and although an immediate operation had been performed, she had only lived for a few hours. As she lay dying, the child had called out: "Margaret, Margaret."

These two cases bear out the contention that telepathy (and ESP in general) functions best between individuals who have a strong emotional link. This particular level of man's mind seems to operate best spontaneously, especially when a crisis situation makes it necessary to communicate through other than the standard sensory channels.

Parapsychologists have long been aware that twins show unusually high telepathic rapport. A series of tests conducted by psychologists at the University of Alberta, Canada, confirmed this theory by

establishing³⁰ statistical evidence that identical twins, and to a lesser extent, fraternal twins, have remarkable ability to communicate with one another through ESP.

At the behest of Dr. J.B. Rhine of Duke University, Mrs. Olivia Rivers, a psychologist at Mississippi State University, conducted tests with identical twins, Terry and Sherry Young. The pretty Jackson, Mississippi, twins were able to pass entire sentences to each other via telepathy. The girls seemed to be in constant rapport and even when separated, each knew if the other had turned an ankle, got a toothache, or developed a cold. Sherry was better as the receiver, Terry as the sender.

Their school-teachers despaired of ever receiving an accurate test from either girl. Even when placed in separate classrooms the girls still used similar phrases and got similar marks. They made no secret of the fact that they helped one another in their school work, but insisted that it was by telepathy alone. It was not cheating to them, nor could anyone consider it as being unfair or dishonest of the girls. It was not their fault if their minds functioned as one.

In an article by Jhan and June Robbins, "Can Twins Read Each Others' Minds?" which appeared in the January 28, 1962, issue of This Week, Dr. Robert Sommer is quoted as saying: "Identical twins obviously share the closest possible relationship that can embrace two human beings. They actually started out as a single individual - and they have the same mental and physical attributes."

Dr. Sommer and his associates studied several twins whose ages ranged from 16 to 50. Their interviews disclosed that fully one-third of the twins had had "psi" experiences with their "other halves."

Occasionally a strange case comes to light where twins have separated at birth, grow up unaware that they even have a twin, yet, when confronted with their "double" several years later, are amazed that their lives have ostensibly followed one path.

The Tacoma, Washington, News Tribune, January 12, 1959, carried one such incredible story.

Margaret Judson, who grew up in Vancouver, was repeatedly baffled whenever, as a member of the Canadian Women's Army Corps, she was sent to Toronto. Here people persisted in calling her "Marion" and told her that she had a double living in that city. After her term of service, Margaret returned to Toronto, determined to track down her alleged duplicate.

When "Margaret" at last faced "Marion" across the counter of a department store, they were both wearing similar brown suits. Startled at being confronted with their mirror-image, the women soon determined over 21 astonishing parallels in their lives. They, had been born twins in Toronto in 1924 and put out for adoption. Neither had ever been told that she had a twin sister. In the same month that Margaret had joined the CWAC, Marion had tried to join up but had failed.

Both had been expert roller skaters in their teens. They had, in their geographically separated but psychically united lives, both taken piano lessons, sung alto in church choirs, had their tonsils removed in the same year. They had both married sailors who were the same age, size, weight, and build, who had been in the service four years, and had decided upon the navy as a career.

When they met in the department store, they had been wearing similar brown suits. As a weird capper, the next time that they met, both women wore identical plaid skirts and similar heart-shaped lockets, which had been gifts from their foster mothers on their 21st birthdays!

Daily newspapers repeatedly carry stories of twins who have received identical injuries at the same time. I once knew twin sisters who even bore identical skin blemishes as they progressed through puberty.

A Chicago telephone company employee, unaware that he had a twin, had been called "Fred" by strangers often enough to arouse his curiosity. His parents admitted that he had been an adopted son and had an identical twin. He found his twin in Topeka, Kansas where both men were astonished to learn that they were both employed by Bell Telephone, had married in the same year to girls of a similar nature and type. In addition to having received the same kind of education in homes of similar background and having married women of the same general type, each had a four-year-old son and a fox terrier named Trixie.

Experiments with twins are offering "psi" researchers their greatest proofs of telepathy. These astonishing demonstrations have done much to break down the intellectual resistance built up by many physical scientists and have opened the door for the tentative acceptance of other "psi" phenomena into the domain of accepted knowledge.

Remarkable experiments have also been conducted with primitive peoples to test the hypothesis that telepathy is an archaic means of communication, which, although remaining as a vestigial function of mind, was once the sole method for conveying ideas.

It has been observed that the primitive bushmen in Australia can accurately transmit thoughts, feelings, and ideas to friends and relatives several miles away. They also use "psi" abilities to locate missing objects, straying cattle, and thieving enemies. The bushmen live a Stone Age existence. Their normal sensory abilities have been heightened by their struggle for survival. Their eyes can identify objects at great distances without the aid of field glasses. Their powers of smell are probably on a par with that of a sensitive collie. Their ESP talents are even more remarkable.

Dr. A.P. Elkin, an anthropologist from Sydney University, was forced to re-arrange some of his scientific thinking after he had conducted some studies among the bushmen. In his *Aboriginal Men of High Degree*, Dr. Elkin writes that although his arrival was never announced by messenger, drums, or smoke signals, each village was prepared for his arrival, knew where he had just come from, and was aware of the purpose of his wilderness trek.

Whenever the anthropologist heard of a case where a native claimed to have gained personal information telepathically from a faraway village, subsequent investigation proved the knowledge to be accurate. Whether the information concerned a dying parent, the birth of a nephew, or the victory of a successful hunt, the recipients' knowledge of the event was completely in accordance with the actual happening.

Dr. Elkin was told: "Thoughts, though invisible, can be sent flying through the air."

In controlled experiments, Sydney University psychologist Lyndon Rose found that the Australian bushmen consistently averaged better than fifty per cent correct in dice guessing tests. In one particularly impressive test, the psychologists placed a cigarette into a tightly sealed box. Three bushmen were asked to guess what the box contained. One slightly more sophisticated than the others, promptly told the researchers that the box contained a cigarette. The other two guessed that the box contained "tobacco and paper."

To increase the difficulty of the experiment, a cigarette holder was placed in the box and ten natives were chosen at random to guess the contents. Admitted separately to a sealed hut, the aborigines quickly responded to the challenge placed before them by the psychologists. Although none of them had never seen a cigarette holder before, nine of them precisely described the shape, length, and color of the unknown object.

Such field work is fascinating and is certainly in keeping with the best scientific tradition, especially in such areas as geology, botany, and biology. However, because so many reluctant members of the scientific establishment look askance at such findings, it behooves the parapsychologist to set up a number of tedious statistical tests in an effort to provide the skeptics with controlled and repeatable experiments. The most common of these tests consists of a series of card-guessing experiments.

The standard Zener, or ESP, cards consist of a deck of 25 cards, five each of five different symbols: a cross, a square, a circle, a star, and a pair of wavy lines. In *The Mind Readers: Some Recent Experiments in Telepathy*, Dr. S.G. Soal tells how a "psi" researcher evaluates such statistics. Although Dr. Soal grew weary of the standard designs and made a deck of his own consisting of five sets of brightly colored animals, the mathematical procedure is, of course, exactly the same.

"If the cards are well mixed," Dr. Soal tells us, "we should expect that an ordinary person who guesses through the pack would, on the average, make 5 correct guesses."

The parapsychologist is quick to point out that this assumes "that the guesser is not told whether his individual guess is right until he has finished his 25 guesses." It is apparent that if this precaution were not followed, an alert subject could quite easily keep count of the number of times that a particular symbol had turned up and adjust his subsequent guesses accordingly.

"When we say that the average score is 5/25," Dr. Soal continues, "this does not mean that a person with no telepathic ability will guess exactly 5 cards correctly every time. Generally he will get more or fewer than 5 cards right. But if he does the experiment say 30 times, adds up all his scores and divides the total by 30 the figure he arrives at will usually be very close to 5, say 5.3 or 4.7, and the more packs he runs through the closer his average score will approximate 5.

"It follows, therefore, that in a total of N guesses one would expect on the average to make N/5 'hits' or 'successes.' Thus if one guessed through 8 packs of cards, i.e., 200 trials, one would expect on an average to guess one-fifth, i.e., 40 of them correctly."

Statistician³³ term this average number, $N/5$, the "mean chance expectation." If instead of an average score of 40/200, a man scored 60 or 70, the difference between his actual score and the "expected" or "average" score is called the "deviation." The larger the deviation from the average score, the less likely it is that the high score is a mere chance fluctuation.

But the parapsychologist cannot rest his case by saying that this impressive, deviation from chance has occurred. He must play the statisticians' game to the limit and compare this actual score with a figure known as the "standard deviation." Actual deviation over standard deviation gives the statistician the "critical ratio." The larger the critical ratio, or CR, the more likely that the deviation is due not to "chance" but to some cause, known or unknown.

Soal gives an example in which a subject hypothetically scores 64, or a CR of 4.2. The researcher's final step is to look up the CR on a normal probability table in order to determine what the "odds" are that this score is due to something other than chance.

According to Dr. Soal, "Consulting this ... we find that for CR - 4.0 the odds against chance are 15,770 to 1; for CR - 4.5 the odds are 147,190 to 1. So that for CR - 4.2 we can obtain a very rough interpolation, odds of about 50,000 to 1 against getting a numerical value of the CR as high as 4.2.

"This, of course, for all human purposes is fairly conclusive that some 'cause' other than 'chance' has been at work in our experiment."

The results of such exacting and exhausting laboratory experimentation have not been as conclusive as parapsychologists have hoped, nor, as we have previously mentioned, are the demonstrations of laboratory "psi" as dramatic as spontaneous ESP. Accumulated evidence has indicated, however, that telepathy is a talent, which nearly everyone has to a certain degree, and that it is a talent, like that of painting or singing, which can be developed with training and practice.

Although we shall deal with the testing and development of one's extrasensory abilities in a later chapter, we should mention here that any two people can arrange a series of elementary tests which can be conducted between them in an effort to determine their telepathic talents. Zener "ESP" cards are not difficult to obtain for card-guessing experiments. Another simple test is that of "transmitting" sketches. Designate yourselves as "agent" and "percipient" and seat yourselves at tables in separate rooms.

The agent draws a picture at a previously agreed upon time, numbers it, then concentrates upon his sketch. The percipient, who is sitting with his blank sheet of paper, tries to put himself in as relaxed a mood as possible and in as receptive a state of mind as possible. When he feels that he has received an impression from the agent, the percipient sketches his interpretation of whatever has come to his mind. After a previously agreed upon time and number of transmissions have been achieved, the agent and percipient rejoin one another and compare the results.

An interesting aspect of this test may be noticed. It may happen that as the agent is concentrating upon his sketch, his mind may wander to a subject which has a greater emotional attraction for him. Therefore, the agent may have drawn a sketch of a bird, but the percipient may have sketched that

diamond ring which the agent is wondering whether or not to purchase for his sweetheart.

In 1930, the novelist Upton Sinclair published a record of experiments in telepathically transmitted drawings, which had been conducted with his wife and his brother-in-law, R. I. Irwin.

Mrs. Sinclair was always the percipient, and when Irwin was the agent, he "transmitted" from over forty miles away. The agent would make a set "of drawings of such simple items as a nest with eggs, a flower, a tree, and enclose each sketch in an opaque envelope. At the agreed upon time, or later, Mrs. Sinclair would lie down on a couch and allow her mind and body to enter a state of complete relaxation. Experience soon taught her that other levels of mind would attempt to "guess" the sketch and thereby often confuse the true information which would come from a deeper level of authentic knowledge.

Mrs. Sinclair commented that for best results in such tests, one must develop the ability to hold in consciousness, without any sense of strain, a single idea, such as the petal of a flower. Association trains must not be allowed to develop, and, above all, no thinking about the idea must take place. A completely relaxed state of body and mind must be achieved.

It is difficult to measure the success of such tests with drawings, because often an idea associated with the drawing would come across rather than the actual sketch. In the Sinclair experiments of 290 drawings, 65 were judged successes, 155 partial successes, and 70 were failures.

Professor William McDougall said of the Sinclairs' experiments with their "mental radio," "The degree of success and the conditions of experiment were such that we can reject them as conclusive evidence of some mode of communication not at present explicable in accepted scientific terms, only by assuming that Mr. and Mrs. Sinclair either are grossly stupid, incompetent, and careless persons, or have deliberately entered upon a conspiracy to deceive the public."

My wife and I had an interesting experience with the spontaneous operation of our own "mental radios."

One morning I lay abed lightly dozing while my wife arose for a few minutes of peaceful contemplation before the children awakened. Being an avid follower of basketball, she picked up the sports pages and began to scan the results of a recent game. At the same moment, I had a visual image of sports copy as if the lines were coming across on some sort of teletype. Next, my "inner eye" swept a picture of action on the basketball court, then read the cutline beneath the photo. This was doubly strange to me, because while I sometimes glance at the results of an occasional football game, I follow only the progress of our local college basketball team.

When I got out of bed, I entered the living room and saw my wife curled up on the davenport reading the newspapers. I turned my back at once and asked her to turn to the sports section. When she assured me that she had, I then told her that I would "read" the story in the upper left-hand column. I recited as much of the sports copy as I could recall, then skipped to the picture and described the action in great detail. The cutline was especially vivid in my mind, and I proceeded to repeat it and as many of the other headlines scattered about the page as I could remember.

When I asked my wife to substantiate my recitation, she told me that my "reading" had been substantially correct. I had not, of course, repeated the story word for word, but my description of the photo was exact, even to the jersey numbers of the basketball players. My reading of the cutline had been almost letter perfect.

While we have not been able to effect such a dramatic transmission of information via the mental radio since that accidental broadcast, I should stress the point that the conditions on that particular morning were ideal. I lay in bed, not in a deep sleep, but in that completely relaxed moment before one truly awakens and begins a new day. This is the time when I find that the door to the deeper levels of my subconscious swings on well-oiled hinges - when I am in this almost somnambulistic state. Subsequent experimentations have been marred by too much conscious effort and physical distractions.

In 1924, Mrs. Henry Sidgwick, a prominent "psi" researcher, described a series of experiments conducted between 1910 and 1915 by Professor Gilbert Murray, of Oxford, and his daughter, Mrs. Arnold Toynbee, as "the most important ever brought to the notice of the Society for Psychical Research, both on account of their frequently brilliant success and on account of the eminence of the experimenter."

The procedure followed by Professor Murray is another that anyone interested in testing his own powers of telepathy can follow quite easily. Murray would leave the room and go out of earshot. Someone in the room - generally the Professor's eldest daughter, Mrs. Toynbee - would think of some scene or incident (or anything actually that came to her mind) and say it aloud so that the others in the room might hear it. The "thought" would be written down and Professor Murray would be summoned.

Upon returning to the room, Professor Murray would take hold of his daughter's hand and then proceed to describe in detail what had been described. "Psi" researchers have often noticed that a percipient's mind will respond much better to one agent than another and will also respond better in pleasant and warm surroundings. The Oxford professor was no exception to the general rule that a person gifted with ESP will perform more effectively when there is no hostility or skepticism present among the witnesses. Murray told the Society:

"The least disturbance of our customary method, change of time or place, presence of strangers, controversy and especially noise, is apt to make things go wrong. I become myself somewhat over-sensitive and irritable ...

"When I am getting at the thing which I wish to discover, the only effort I make is a sort of effort of attention of a quite general kind. The thing may come through practically any sense channel, or it may discover a road of its own, a chain of reasoning or of association, which, as far as I remember, never coincides with any similar chain in the mind of anyone present, but is invented, for the purpose of the moment."

Let us witness a few examples from one series of experiments conducted by Professor Murray on a particular evening.

After he has³⁶ left the room, Mrs. Toynbee rises to act as agent. She tells the group that she is thinking of her infant son, Tony, and of Helena Cornford's infant daughter and that both children are grown up and walking beside the river at Cambridge. Certainly this "thought" deals with concepts decidedly more difficult than a "bright red ball," or "a nest with eggs in it."

Professor Murray is brought back into the room. His daughter tells him that she is the agent, and he takes her by the hand.

"This is not a book," he says after a moment. "It's got a sort of Cambridge feel in it. It's the Cornfords somehow. No, it's a girl walking beside the river, but it isn't Mrs. Cornford. Oh! It's baby Cornford grown up!"

"Who is she with?" his daughter prods.

"No," Murray shakes his head, "I don't get who she is with. No, I should only be guessing."

"Go on!" insist the assembled friends in the room.

"No," Murray smiles. "I should only think of another baby grown up - Tony."

In another experiment, Mrs. Toynbee announced that she was thinking of a real friend, Rupert Brooke, meeting the fictional character Natascha, heroine of Tolstoy's novel, War and Peace, and that Natascha was running through a wood and wearing a yellow dress.

As soon as Professor Murray grasped his daughter's hand, he said: "Well, I thought when I came into the room it was about Rupert. Yes, it's fantastic. He's meeting somebody out of a book. He's meeting Natascha in War and Peace. I don't know what he is saying - perhaps 'Will you run away with me?' "

"Can't you get the scene?"

"I should say it was in a wood."

"What color is Natascha's dress?"

"No, I can't get it."

Critics of Professor Murray's tests protested that hyper-acute hearing could account for his astonishing success at "reading" the thoughts of the various agents. Although Murray was escorted to a room far enough removed from the test room to convince all but the most dogged skeptics that he could not possibly have overheard any of the announced thoughts, "psi" researchers admitted the possibility of Murray passing into a state of hyperaesthesia that may have allowed him to catch the rhythm of a sentence, but not the complete idea. Granted that in some cases Murray (whose ordinary hearing was judged to be normal) might have developed, some super-sonic hearing, hyperaesthesia can hardly be accepted as a general explanation of Murray's high rate of success in the experiments. There were, for

example, many instances in which the professor received correct impressions of things that had not been mentioned by the agent in stating the "thought" to be transmitted.

Once Mrs. Toynbee named the scene in the novel *Greenmantle* in which a German peasant woman takes the principals in out of a snowstorm.

Professor Murray entered the room, touched Mrs. Toynbee's hand, and said that the scene was from literature, but from some book that he himself had not read. "It's a snowstorm," he went on. "It's somebody - I think it is a peasant woman giving shelter to a spy ... I think it's a German peasant woman. The spy is an Englishman. I think it is a book of adventure."

The fact that the hero of *Greenmantle* is both an Englishman and a spy had not been mentioned when Mrs. Toynbee announced the thought that would be transmitted.

In other cases, Professor Murray seemed to get at the idea via a sensory impression. During one session, Patrick Murray announced that in his role as agent he would think of "the lion in the zoo trying to reach a large piece of meat just outside the cage."

When the professor was summoned and took hold of Patrick's hand, he declared: "A sort of smell of wild animals - carnivorous animals. Something grabbing through bars at a piece of meat at a zoo. Don't know the animal."

Again, even though Professor Murray did not get an image of the particular animal involved in the thought, he received a distinct impression of the action of the thought and even a sense of the smell characteristic of the zoo.

Rene Warcollier, a chemical engineer who has been president of the Institut Metapsychique since 1950, experimented with telepathic sketch transmissions for over ten years. Enlisting the aid of a number of friends, Warcollier scattered various duos about Paris, designating one as agent, the other as percipient. Although a line by line duplication of the agent's drawings occurred in only a small percentage of the experiments, Warcollier and his friends concluded that more than half of the trials produced meaningful responses.

In addition to re-emphasizing the establishment of telepathy as a genuine phenomenon, they noticed a number of interesting aspects of this particular "psi" function. They discovered, for example, that motion played a major part in the telepathic transmission of the drawings. Often what came through was not an exact photographic duplicate of the agent's original, but an image that had been rearranged into a new pattern. A square, for instance, may have come across as four scattered right angles.

Warcollier's experimenters also determined that pictures with strong emotional content were more readily perceived than those of abstract or intellectual concept. No image seemed to be instantly received by the percipients. In some cases, several minutes would pass before the idea would intrude into consciousness.

Experiments have been conducted with individuals who have been placed in hypnotic trance and told

that they have telepathic rapport with each other.

On the evening of April 17, 1958, Hyman Arthur Lewis, Director of the Michigan Hypnosis Institute and a Fellow of the American Society for Psychical Research, headed a test involving Geraldine Ann Glaser, 20, and Robert Topolevski, 35. Topolevski is also an accomplished hypnotist.

Separated by approximately sixty feet, the subjects were placed in hypnotic trance. Robert was told that he was able to open his eyes but was instructed to remain in trance. He was handed paper and a pen and told to visualize any picture that came to his mind and to draw it on the paper. After he had sketched an object, he was asked to stare at the picture. The hypnotist, Don Meyers, then told him that he was capable of transmitting this visual image to Geraldine Ann.

After Robert had begun to concentrate on the sketch, Meyers signaled Lewis, who was with Miss Glaser, to prepare the woman to receive Robert's telepathic impulse. Lewis told the hypnotized Miss Glaser that she was in direct rapport with Robert and that she would receive an impression from him that she should draw on the paper before her.

During the course of the experiment, which lasted about an hour and a half, several drawings of astonishing similarity were produced by the couple who had been placed in hypnotic rapport.

Laboratory tests have indicated a number of interesting facts concerning the conditions under which telepathy - and, in general, all testable "psi" phenomena - work.

Distance seems to have no effect on telepathy or clairvoyance. Equally remarkable results have been achieved when the percipient was a yard away from the agent or when the experimenters were separated by several hundred miles. Dr. S.G. Soal, the British researcher who has conducted extensive tests with "mind-readers," has written:

"In telepathic communication it is personality, or the linkage of personalities, which counts, and not spatial separation of bodies. This is what we might expect on the assumption that brains have spatial location and spatial extension, but that minds are not spatial entities at all.

"If this is true then there is no sense in talking about the distance between two minds, and we must consider brains as focal points in space at which Mind produces physical manifestations in its interaction with matter."

"Psi" researchers have learned that the percipient's attitude is of great importance in achieving high ESP scores. Personalities do enter into "psi" testing even as they do into other aspects of human relationships. A cheerful, informal atmosphere that is as un-laboratory-like as possible, encourages the successful functioning of ESP. It has also been demonstrated that those who "believe" in their "psi" powers score consistently higher than those skeptics who regard it all as a lot of nonsense.

Although the agent in the laboratory must be careful to create and foster a friendly and cheerful atmosphere, spontaneous "psi" seems to work best under conditions which Dr. Jan Ehrenwald terms a "state of psychological inadequacy." Naming this state of "psi" readiness the "minus function," Dr.

Ehrenwald believes that "a necessary condition for telepathic functioning is a state of inadequacy or deficiency such as loss or clouding of consciousness (sleep, hypnosis, trance, fever, brain defects)."

The "psi" researcher faces another risk in the laboratory when he is engaged in the long-term testing of a percipient: the decline effects in ESP that can be brought on by sheer boredom in the method of testing. The exercise of "psi" ability does sap psychic energy and even excellent performers invariably score higher when they are fresh. Once the novelty of the test has worn off, the interests of the percipient wander elsewhere, and so, apparently, does his ESP. Once again one is reminded of the difficulty of forcing "psi" into the laboratory in strenuous attempts to satisfy orthodox science's demand for controlled and repeatable experiments.

It is interesting to note that, on the average, a man is more effective as an agent and a woman is more effective as the percipient. This seems to apply to spontaneous instances of telepathy and other functions of "psi" as well as to roles assumed under laboratory conditions. Laboratory tests also demonstrate that percipients often achieve better results if the agent is of the opposite sex. Perhaps this is one more indication that "psi" is a fundamental and natural force that must be included in any total concept of man and his world.

5 - Clairvoyance, Cops, And Dowsing Rods

The body of 17-year-old Van Allen, Jr., of Jackson, Mississippi, had been lost for eight days when, on the night of April 11, 1964, Mrs. James F. "Billy" Runnels had her dream.

Mrs. Runnels and her husband had joined the searchers on that day, and had returned, weary and in despair that the body of the youth would never be recovered. He had drowned in the Pearl, a treacherous river known to be full of sink holes and whirlpools that had sucked many humans and animals down to a watery death. More than one victim's body had never been recovered. Regrettably, it appeared as though that would be the case with the body of the unfortunate teen-ager.

Then, as she lay drifting off into sleep, Mrs. Runnels suddenly "saw" and immediately recognized a particular curve of river three miles south of the city water works dam. There, caught on a log in midstream, Mrs. Runnels saw Van's body, clad in blue swim trunks.

Mrs. Runnels sat up in bed and told her dream to her husband. She waved down his protests that searchers had already passed that spot a dozen times without seeing a thing. The dream had seemed so real, that Mrs. Runnels insisted they put out their boat in the morning and investigate.

The next morning, accompanied by a young neighbor, Wyatt Bridges, the Runnels launched their boat in the midst of a driving rainstorm. Then, as they rounded the river bend which she had seen in her dream, Mrs. Runnels caught a flash of blue near a log. As they neared the log in midstream, they saw the body of Van Allen, Jr., just as it had appeared in Mrs. Runnels' dream.

"I have never experienced this sort of thing before," Mrs. Runnels later told newsmen. "The whole thing, the dream and then finding the boy's body, gave me an eerie and queer feeling."

Eerie though such an experience may be to the percipient, a clairvoyant dream is by no means uncommon. Factually substantiated reports abound confirming clairvoyant dreams that have led to the discovery of a missing child, the location of a lost object of value, or the recovery of a corpse. There seems little room for doubt that dreams may sometimes be clairvoyant and precognitive.

In early March of 1964, Dennis Hargus, a nine-year-old boy from Mesa, Arizona, was lost in the mountains near Prescott, Arizona. He had wandered away from breakfast at the YMCA camp near Groom Creek, and when it occurred to the boy that he might be lost, he remembered how his parents had always stressed that if he should one day find himself in such a predicament he should stop and think, and not panic.

Dennis made his way to the top of Maverick Mountain, "So I could look down and see where I was." He fashioned a crude brush shelter next to a large log, crawled in, and pulled his sweatshirt over his head, because: "I was afraid of the dark."

If Dennis had been older, he might perhaps have become frightened to the point of panic, by the dropping temperature. That night it chilled to 12°. Dennis' parents, the counselors at the YMCA camp, and volunteer searchers reluctantly called a halt to the search until morning. Rugged terrain made

