

## PARAPSYCHOLOGY: DOUBTS, DIFFICULTIES, AND POSSIBILITIES

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When it was suggested that I take part in this conference my first reaction was, that while I have been rather closely associated with parapsychology for a number of years, I could in no sense describe myself as a psychical researcher. Therefore I considered myself unqualified to engage in a meeting of this nature with so many experts in attendance.

My own experience of psychical research as a participant has been confined to occasional visits to so-called haunted houses to try and investigate claims for paranormal phenomena of a spontaneous nature, such as poltergeist activity and ghostly visitations. The type of research of which I have any real experience has been laboratory work in an entirely different field, where experiments made were usually to verify pre-calculated results. Even when the results obtained failed to prove the theoretical expectations they would at least be consistent. If an experimenter in a laboratory concerned with physical sciences fails to obtain the results he is seeking, he knows that some changes are necessary. Either his experiment is faulty or his theory upon which it is based is unsound.

Trained in this more simple materialistic environment, I am obviously not well equipped for a discipline that requires the special qualities of a psychical researcher—the ability to assess correctly ill-defined evidence; the patience to go on repeating the same experiment without results; a profound knowledge of human behavior and neurological processes; and analytical qualities of rare degree.

When, however, I was informed about the theme of this conference I was slightly happier. In my present capacity as Honorary Secretary of the Society for Psychical Research, I am perhaps in a favorable position to observe psychical researchers and become acquainted with many of the leading people concerned with the subject. So it is from the point of view of an observer only that I propose to speak. I am an onlooker

who is not too emotionally involved, and without any intense wish for one explanation in preference to another for any phenomenon we do not yet understand.

I would like to make it clear that from my personal point of view it is of no importance whether a phenomenal occurrence is finally shown to have a logical explanation or is a so-called psychical phenomenon. In any field of investigation, it is the discovery of facts which will advance man's knowledge that is important. I mention this because as an observer I have been made conscious that there are psychical researchers who seem more concerned to hold on to their personal opinions, even in the face of contrary evidence, than to consider any other possibility of explaining a specific occurrence. I would hasten to add that I am not suggesting this applies to all psychical researchers; there are many who genuinely seek the truth in a scientific manner, some indeed are present at this conference. But I do feel that having now adopted a professional sounding title like parapsychology, the subject badly needs more people with a truly scientific outlook and the practical approach of the true investigator.

It becomes obvious to an unbiased observer that the basic reason for controversy regarding the purported evidence for paranormal phenomena rests upon the fundamental thinking of the persons concerned. To take a most obvious example, the monist and the dualist will view mediumistic phenomena from entirely different standpoints. However remarkable the performance of a medium may appear to be, it would be fruitless to try and persuade a convinced monistic thinker that any form of intelligence was being conveyed from an external source, whether it is called a discarnate spirit or considered as a universal mind.

Millions of words have been written on the problem of survival from a scientific point of view. The most scholarly articles have been written by leading philosophers and scientists dealing in erudite manner with this and other aspects of phenomena of interest to the parapsychologist. We have available for study the most impressive speculations and hypotheses regarding time, mind-to-matter relationship, and arguments based on the contradiction between wave and field theories and the earlier classical physics of Newton. What cannot be fully explained by one theory modern science tries to cover by alternatives. If one theory does not fully satisfy, a combination of theories is suggested. If a three dimensional universe cannot accommodate a theory, a fourth or fifth dimension will be postulated according to the requirements of the hypothesis. But no amount of abstract theorizing which cannot be supported by empirical evidence will convince the materialist of the reality of a non-material existence. The most an unproven hypothesis will

achieve is to strengthen the belief of those who already wish to accept whatever doctrine it supports.

Unless and until incontestable evidence can be provided one way or another which destroys the arguments of the opposing school of thought, psychical phenomena, whether they be real or supposed, will remain a matter of keen controversy. In the present state of the study there is scarcely any piece of *prima facie* evidence which cannot be accounted for in more ways than one. In a good many cases, in fact, there is little difficulty in devising a counter-hypothesis for any particular claim.

It is not a matter for any surprise that a man will stubbornly defend his fundamental beliefs. He is accustomed to relating every experience to his own fixed pattern of thinking and understanding. We can be sorry for the person whose life is ordered by his own beliefs when he is faced with opposing doctrines that would require complete surrender of all his cherished convictions. A man whose world is entirely governed by materialistic dogma cannot be expected to undertake the mental gymnastics that would be necessary to enable him to accept even a strong piece of apparent evidence that suggests his notions of mind-matter relationship are untrue. He will immediately react to any such evidence by searching for alternative explanations and it will require more than philosophical theorizing to persuade the ardent monist of the reality of dualism. If one can find it possible to stand aside for a moment and consider the thoughts of other men with complete impartiality, it will be seen that, without some new approach, parapsychologists will continue to find it difficult to furnish the kind of proof of paranormal phenomena that all classes of society will accept.

So much has been written about the early history of psychical research, and the events that led up to the formation of the S.P.R. in 1882, that it would be superfluous to reiterate in the present company. I would, however, mention the statement made by the first President of the S.P.R., Professor Henry Sidgwick, when during his inaugural address to the founder members he said: ". . . the primary object is to remove dispute as to the reality of phenomena which have been claimed to exist."

The dispute he mentioned had been violent during the years preceding the formation of the Society, when he, together with Myers, Gurney, Crookes, and Mrs. Sidgwick, to name a few, had already been actively engaged in studying the claims for spiritualistic phenomena. It was hoped that by uniting into one group people with varying experiences and opinions, less controversial conclusions could be reached. What actually followed was even greater controversy. Some became more convinced, the skeptics became more skeptical. One must admire

the diligent efforts of those pioneers, who, in face of much discouragement and even ridicule, devoted themselves so ardently to trying to remove the dispute, which was their stated purpose. They soon realized what a difficult task they undertook.

Spiritualistic phenomena were not of course the only aspect of the subject which occupied them at that period, the latter part of the 19th century, but it was one of their major interests. Survival of bodily death was a subject of greater concern to more people at that time than it appeared to be at a later date and it was natural that spiritualism, which gave hopes of certain proof, would occupy psychical researchers to a considerable extent.

When, some time later, the emphasis shifted from the problem of survival (for which the cooperation of mediums was essential) to the more academic study of what was termed extrasensory perception, spiritualism no longer took pride of place with parapsychologists. They were not described by that term but it is perhaps more appropriate, so I will use it. One frequently hears the remark that there is a dearth of good mediums at the present time, particularly physical mediums. Numerous possible reasons for this have been suggested, such as the introduction of instruments which would make it easier to detect fraud, and perhaps a more realistic approach by some investigators. Another factor could be that when parapsychology adopted a new interest there was for a time less demand by serious investigators for outstanding mediums willing to perform under test conditions. This new phase of the subject, which Dr. Rhine made more notable by his statistical work at Duke University, and which was described by Dr. Beloff in a recent lecture as the academic period of psychical research, came to be regarded as the more scientific approach, free from any atmosphere of mysticism and, it was assumed, would make a greater impact on orthodox science.

Unfortunately the early successes reported in America and in England were not maintained. Card guessing and other types of test that permitted mathematical assessment of results seemed a logical method of measuring ESP, and held hopes of achieving the repeatable experiment that was so much desired. Only a very few demonstrated outstanding ability, or even noticeable ability, and the hope that average people would display some degree of success was not fulfilled. While there have been occasional reports of successful experiments during recent times from various parts of the world, the history of this form of research still revolves mainly around the few unusual subjects reported between the late 1920s and the end of the 30s.

Of all the reports and descriptions of quite elaborate experiments and investigations that take place from time to time, so many end in an

anti-climax by saying no significant results were obtained. Where significance is claimed, it is often so marginal few will be entirely satisfied that ESP was responsible. For one reason or another, neither the earlier exponents of ESP ability whom I have mentioned, nor any of the later discoveries, seem to have maintained their powers for any great length of time. We read an occasional book on a remarkable subject which makes headlines in parapsychological journals for a short period. Then the story fades and we hear no more.

In general there has been less activity in this aspect of the subject during recent times, and in fact there are indications of renewed interest in the problem of survival and the various forms of spontaneous phenomena which seemed to take a back seat with serious students of the subject during the heyday of statistical work. But had it not been for just a few dedicated enthusiasts who have been supported by sympathetic benefactors, Mrs. Garrett herself being in the forefront in this respect, parapsychology would be very much in the doldrums at the present time.

From what I have said so far it will be thought that I am an extreme pessimist regarding the future of parapsychology, but this is not by any means the case. It is a sad reflection on the efforts of so many people over so many years that we are here discussing the continuing doubts. It seems to me so obvious that if further progress is to be made somebody, somewhere, must come forward with a fresh outlook. I cannot see how the doubts can be dispelled or the dispute removed, if parapsychologists continue in exactly the same manner in which they have operated in the past.

Here we are continually arguing the pros and cons of this or that piece of research that took place many years ago. Many people wishing to experiment merely try repeating previous experiments, many of which produced no results and others disputed results. This is unlikely to produce any better results or teach us any more. It is claimed that parapsychology is potentially as important a science as any that man has yet studied, yet we can count almost on one hand the people who are really treating it as a science and working full time on a scientifically based approach.

No man in his senses would suppose that we have reached the limits of human knowledge. Perhaps scientists did at the end of the last century, but all that has happened since demonstrates how much we still have to learn. Some parapsychologists are rather put out if orthodox scientists do not accept all that is claimed regarding paranormal phenomena. But I can assure you from my own experience that scientists in general are not as antagonistic to parapsychology as some would believe.

I have spoken with many scientists engaged in a variety of disciplines, some of whom might be least expected to have the slightest interest in the paranormal. In the course of my own work before becoming an officer of the S.P.R. I visited every country in Europe, including every country in the Eastern Bloc. My business brought me into contact with scientific people and in discussing parapsychology during leisure periods, which I frequently did, I rarely found a physical scientist who was not interested to some extent. During my quite recent tour of Canada and the United States, when my main purpose was to discuss parapsychology, I was frankly very surprised at the interest shown by scientists and laymen alike. I have many times deliberately sought the opinions of those who had never shown any interest in what I assumed they would regard as a doubtful subject, and have been surprised at the reactions. The lively interest of students in universities and colleges on both sides of the Atlantic is particularly noticeable. This is not only evident from personal contact, but also from the large correspondence received at the Society in London from all over the world.

So, despite my previous remarks, and also despite the fact that some parapsychologists themselves express doubts and disagreements, it would appear that the interest is such that with the right kind of boost the subject might be carried forward with greater impetus than in recent years. The question arises as to how such a boost can best be given. There are the few serious investigators mentioned earlier who have a definite approach to a particular aspect of the subject that they are pursuing with a clear-cut policy. But it seems that many have no policy at all and, like Mr. Micawber, are just waiting for something to turn up.

I am of the opinion that if ever the dispute is to be removed, a more forward-looking approach must be adopted and less attention given to the past history of the subject, which seems confusing in the extreme. I find the history very interesting and sometimes intriguing, but as I study I find myself becoming more, rather than less confused. There is so much disagreement regarding the validity of this or that purported piece of evidence which can never be resolved, that the history, however interesting it may be, is unlikely to help us remove the continuing doubts that we are here discussing. It would appear that all we can expect to gain from the past history of the subject is overall evidence as to whether or not phenomena have occurred which we are unable to explain. If we are reasonably satisfied that this is so, we do not need to get involved in heated controversy over the details of any particular experiment or investigation.

In June 1969 I arranged a public discussion meeting in London

which was attended by 500 people. Four people took part in the actual discussion under the chairmanship of Sir Alister Hardy. After each participant had given a short discourse on the validity or otherwise of the claims for paranormal phenomena, and answered each others' questions, the audience was asked to indicate by a show of hands whether or not they considered there was sufficient positive evidence to warrant scientific investigation. All but a very few indicated they thought there was. When asked to indicate whether they were satisfied that scientific proof of paranormal phenomena had already been shown, only a very few raised their hands. The audience was composed of many members of the general public as well as many with more intimate acquaintance with parapsychology. Probably the reactions shown at that meeting would be a fair indication of average opinion in all walks of life.

If we are satisfied that paranormal phenomena do exist, and it seems that most of us are, perhaps it is possible to do more than try to observe them. Observation is the first stage in any inquiry, but having observed sufficiently to be convinced there is something to examine more closely, the time comes to experiment on what has been observed. If we have not obtained the answers we seek, the likelihood is that we have not been asking the right questions. Parapsychology impinges on so many other sciences that no one individual could possibly be sufficiently versed in all the disciplines that have a bearing on it to allow him to carry out scientific investigation without advice and assistance from others. If the subject is worth going on with, the time has surely come when, if the claims are convincing and a scientific title adopted, it must be elevated to the status of a professional discipline, which will command more attention from professional people in other fields.

If a person studying parapsychology needs to ask a question involving neurology, he must ask a neurologist for the answer. Similarly, he may need the advice or assistance of mathematicians, physicists, biologists, psychiatrists, medical doctors, statisticians, electronic engineers, laboratory technicians, and probably numerous other experts. I am assuming that in most cases a serious student of the subject who wished to devote his full time to parapsychology, would himself have studied psychology; if he happened to be an engineer he would require some assistance from a psychologist. Short of an almost unlimited source of income, the only place where the parapsychologist might have some of these advantages is a university. I believe that most scientists, whatever their individual fields and beliefs, would be prepared to offer occasional advice or assistance to a serious investigator of paranormal phenomena if assistance with a particular problem was requested.

I have frequently heard it stated in psychical research circles that

scientists have closed minds. I think this may be rather an unfair charge. The achievements of science during the present century hardly support such a view. It is in fact the physical scientist, more than any other experimenter, who takes nothing for granted, and checks every piece of evidence with the utmost care. Were scientists closed-minded they would not have done already so much that our forefathers deemed impossible. I say this because I think that parapsychologists badly need to cooperate with some departments of other sciences if they are going to learn much more about their own subject. I believe that the mysteries of mental processes slowly being unravelled by neurophysiologists and cyberneticians may guide parapsychologists into new avenues of approach, providing we assume, as I do, that there may be more logical answers than we sometimes imagine for some of the mysteries we are trying to solve.

Obviously only certain aspects of the subject lend themselves to laboratory work. It is virtually impossible to bring spontaneous phenomena into a laboratory. But if only one form of experimental procedure can be followed in greater depth than was previously possible, it is worth pursuing. The greatest stumbling block in overcoming doubts is the inability to produce phenomena to order. Even if we isolate better than average sensitives by a set series of tests with a large number of people, there is no assurance that they will remain better than average for continuing tests. In fact the history of psychical research indicates they may well fail to do so.

It is not my purpose here to offer suggestions regarding specific research projects that could be carried out under laboratory conditions; there are many who are much more experienced and qualified to advise in this respect. But as an observer it has occurred to me that there are possibilities which have not been explored to any great extent. If subjects cannot readily be found to display unusual characteristics under a given set of conditions, there are many ways of changing the conditions when testing a subject. Almost any emotional state can be induced artificially, not necessarily by the use of drugs, and if considered an advantage there is practically no limit to the physical changes that could be introduced. If a certain pattern of psychical phenomena requires certain mental and/or physical conditions, it should be easier to find the conditions by experiment than to find a subject whom the set conditions particularly suited. Perhaps it is possible that the conditions most suitable for one subject are entirely unsuitable for another. An experimenter could keep himself busy for a long time on this approach. Some work along these lines has of course been tried but it would seem to me there is much room for further experiment. Animals of course are always available as experimental subjects and consider-



able work has been, and is still being carried out with guinea pigs as humans, rather than humans as guinea pigs. But there is still a great deal to be learned about animal behavior and characteristics and much more experimental work remains for anyone interested.

I have made those remarks because it has been said that there is no clear starting point left for laboratory work in parapsychology. I would think the possibilities are enormous. If I appear to be overconcerned with the practical empiric approach it is not merely because my own experience has been of a practical nature, but chiefly because I feel that the doubts regarding the phenomena we deal with never will be dispelled unless and until there is a practical proof which can in some way be measured. But it is younger people we must look to for more original ideas. They can be guided by those with more experience, and by the knowledge already acquired, while at the same time, being more up-to-date with the advances in scientific instrumentation, which have quite recently made considerable strides, they could consider research methods that were unavailable even a few years ago. My recent inquiries have shown that there are many young university graduates who, in spite of the fact that it may not help them in a future career, would be prepared to devote two or three years of their time to the study of parapsychology, if the means to do so were provided. With this kind of enthusiasm it would seem a great pity not to make opportunities for some younger students prepared to give their full time. Once a young man or woman leaving college takes up a professional career it is too late.

There are numerous reasons why in England the S.P.R. cannot itself engage in extensive programs of research. We have neither the money, the equipment, the space, nor the people really qualified to do so who also have the free time. On the other hand the Society has a unique library on the subject; extensive records are available to any serious student wishing to consult them and could serve the subject more usefully by helping and encouraging outside experimenters than in any other manner. It would not require enormous finances to sponsor a few selected students to work in universities. A hundred or so people subscribing less than they do to their local club or charity would be sufficient to support such studentships. It would give parapsychology more status if there were more people studying the subject at universities, and while nobody could guarantee the results, it would at least represent a concerted effort, which in England is clearly required. Dispute there always will be, there is no science where it does not exist. If doubt concerning the existence of phenomena can be removed, dispute regarding the explanations will be more progressive.

## OPEN DISCUSSION

MRS. GREENBANK: Excuse me, I'm quite a novice in the field and maybe I'm looking at it incorrectly, but it seems as if many people are hung up on what is basically unpredictable. People study earthquakes. They certainly can't replicate them. In Hawaii they are studying an active volcano, and nobody knows when this thing is going to do what next, and nobody thinks this is terribly strange. They don't expect themselves to be able to do it. I don't understand why something here being investigated and studied can't be looked at objectively whether or not you can do it next week.

COHEN: The earthquake-volcano analogies are raised quite often, but parapsychology is in the phase of investigation or acceptance. When a group would see an earthquake or experience an earthquake or observe a volcano, all agreed that yes, indeed, something was happening. But in parapsychology, that stage has not been reached yet. It's not a question of explaining it. The disagreement is whether indeed anything is happening beyond the normal or ordinary or conventional, or whatever term you want to use. The problem is to establish the existence of the subject rather than explain it, I would think, at this point.

CUTTEN: Well, that is the point I'm trying to make. I'm not prepared to say that there has been actual proof of paranormal phenomena, but a good many, millions of people believe that there has been such proof.

GREENBANK: I think that one of the first speakers made the point that if you do not accept that there are things that we don't know, then you must logically say that we know everything. Sometime in the last century the head of the United States Patent Office resigned because it was obvious that everything of importance in America had been discovered and therefore his job was superfluous. This resignation letter is on record. I don't think we'll repeat that mistake, so I think we can say

there are many things that we do not know and I think that much of what we are talking about here today will have a perfectly logical explanation in the future when we have more information. But I'm afraid that I became rather guarded when I went to my very first conference held by the Macy Foundation, where the best neurophysiologists in the world were gotten together to discuss what makes a nerve impulse travel down a peripheral nerve so that your finger will wiggle. Now we all learned that there are ways of explaining this but after three days these distinguished people arrived at the conclusion that every known theory of the propagation of the peripheral nerve impulse was wrong in at least one major respect and none of them at this time had any suitable theory to explain this simple part of our body function. The brain, of course, is much more complicated, and we're talking about a function of the brain so it doesn't surprise me at all.

CUTTEN: I have noticed that there are very many people who don't seem to want a true explanation. They want whatever their experience is to be of a psychical, mystical nature. I've had the experience myself while going out to investigate some of these things they call "experience." In some cases there was a perfectly logical answer. They seemed quite annoyed. "This is not what we want." What they want is to mystify.

WEINER: I was struck by your comment that perhaps we have not been asking the right questions. I was wondering if you could give us a couple of examples of some of the questions you would like to see explored.

CUTTEN: My own approach would be that whenever you get a report of psychical phenomena, you would first try to eliminate any other possible answer and I think this is not always done. I've seen various claims of paranormal phenomena and it's quite obvious that no investigation has been done to see if there was any other explanation at all. That's the kind of approach I would like to see.

GREENBANK: Doesn't parapsychology by definition eliminate anything for which there is an answer? When answers are eventually discovered as in hypnosis, which was originally considered a part of parapsychology, it is then swung out of parapsychology and no longer is parapsychology. By definition, if you're going to use this term and continue with the definition that Professor Mundle used, then you will always doubt that answers will be found, and if they are, you're going to put them right out of the field.

CUTTEN: Well, I think that if you investigate anything that claims to be paranormal and you find an answer to it, then it is no longer paranormal, or abnormal.

HILLMAN: So much the better. I think people who have been interested in the paranormal belong to two different groups. There are those people who want experiences to remain inexplicable mysteries in the interests of religious faith, it may be, or mysticism, and there are those people whose interests are primarily scientific who want to explain, who assume that these puzzling, baffling phenomena must be subject to laws and regularities that we haven't yet discovered. They will not say "Alas!" when hypnosis ceases to be paranormal or when a physical field explanation of dowsing is discovered. They will say "Great, progress has been made," and the ultimate goal will be that there shall be no more paranormal, inexplicable phenomena—their interest is scientific. I think that never the two will quite share the same premises. My own bent and bias is in favor of the conception of monism and uniformity of nature, and I think that is Mr. Cutten's also. I think Sir Alister Hardy takes a different view.

HARDY: No, I would like to sit entirely on the fence. I don't mind one way or the other.

GREENBANK: I think that there is a way to join these two groups together and I'm glad you brought this out because I want to say that people need to have something to believe in, and this is commonly served by religions. It is also served by fads and mysticism, etc., and if people aren't sure and need something, they will buy something. Now I think that perhaps we can join the two groups together by saying that the scientist also has a need. His religion is to find out what the truth is. If we can get people comfortable enough with themselves so that they can find the same satisfaction from finding truth and spreading knowledge further, that they now find from things which they define as unknowable, then I think we will have taken a big step towards getting away from mysticism and into a more mature way.

COHEN: If indeed that were true, in my view it would be an optimistic view of human operation. I think that the attraction of the unknowable comes from the fear, perhaps realistic, that the truth is going to be unpleasant; that we will indeed die, that our existence will cease, and this is, I think, the overpowering fear or thought that hangs over all of our lives. I think that resistance to that fear whether justified or not keeps organizations and conferences like this going more possibly than the sneaking hunch that we are investigating the human equiva-

lent of the facts. I think it is really an attempt to get around the materialistic philosophy which has come out of science in the last three or four hundred years that creates this tremendous popular interest in parapsychology.

ROLL: I'd just like to say something about mysticism which we've discussed in a rather derogatory way. It seems to me that so-called mysticism is one of the clearest statements and the most convincing ones regarding the world. As for monism and dualism, it seems to me you were saying that according to a monistic view of the universe, it would not be possible to consider survival and communications with spirits, etc. It is something I don't feel very convinced about myself, and I wondered what your position is on that.

CUTTEN: Well, perhaps I've been wrongly using the word monism. Perhaps I should have said materialistic.

HARDY: I thought I would add a word of explanation regarding the situation of the lack, for a period of time, of special gifted subjects. Indeed it was true that for a period of time we were concentrating on specially gifted subjects and that sort of fell off, and I think now perhaps there is a change again in working with specially gifted subjects. Now I think the lack of interest in gifted subjects, at least as far as American parapsychologists are concerned, is derived from Dr. Rhine's conviction that gifted ESP subjects are made, they're not born, and so anybody we could drag into the laboratory would make a good ESP subject. That turned out not to be the case. The experiments with unselected subjects were not exciting. It's not because these chaps don't exist, but because of a lack of interest in them for a period of time.

CUTTEN: That may well be. But the point that I wanted to make, too, was that instead of searching for gifted subjects to display their powers under pre-set conditions, it might be easier with any subject.

HARDY: There are two points I'd like to make. First, Professor Mundle was saying I was a dualist. I'm not a philosophical dualist. I'm quite sure we agree that philosophical monism is established, but I don't feel confident that the monism of matter and energy, so often discussed here today, can necessarily be in this world a matter of energy. I'm talking about a philosophical version. But the second topic I want to talk about is hypnosis. Hypnosis was very important in the program of the Society for Psychical Research, but since hypnosis became recognized by the medical profession, it seems to have been ignored by the parapsychologists. I don't feel the medical people or the biologists are really doing the research they should be doing on hypno-

sis. Here is something whereby people can be made to see apparitions, they can be made to see the most extraordinary things, and do the most extraordinary things. Now the biologists, as far as I know, haven't worked with these problems. It seems to me that there is a tremendous field for the mind-body relationship which shouldn't be surrendered by the parapsychologists to the medical people to go into alone. It seems that we really ought to set our minds in conjunction with the biologists and the medical people. I think we've surrendered something which is very important in our work.

PAHNKE: Now in this discussion this afternoon, I'd like to take up a matter with Bill Roll. Two or three people have used the word "mysticism" and mentioned it rather derogatorily, and I'd like to ask those people what they mean by the term "mysticism," as if it's something that's very ethereal, mysterious, cannot be reproduced and cannot be understood. This is not the way I would define mysticism. I think that is something that you can define psychologically, what the mystical state of consciousness is. It is an altered state; you can very carefully spell that out. It's possible to produce such states with psychedelic drugs. So it bothers me a little that people just pass it off. I'd like to ask the people who said that today to define what they mean by mysticism.

SERVADIO: May I make a suggestion from the chair? Tomorrow we have two papers: "Parapsychology in Relation to Religion," and "Mystical Tendencies of Our Day and the Kabbala." I think that then we will have the time to discuss this very important question of the definition of mysticism. If the suggestion is accepted, we can postpone the discussion about mysticism until tomorrow.

ANGOFF: I'd like to get back to what Sir Alister Hardy said. It is true that parapsychologists seem to have disregarded hypnosis ever since it became respectable. There is one notable exception. The Parapsychology Foundation in New York has not disregarded it. The Foundation sponsored a monumental four-volume history, *Abnormal Hypnotic Phenomena; A Survey of Nineteenth-Century Cases*. I'm sure you're acquainted with it. I think it is fair to say that this is without question the outstanding history of hypnosis during what has often been called the golden age of hypnosis. The editor is the same Eric Dingwall whose paper I read this morning. The idea for this survey came to Mrs. Garrett after talks with Aldous Huxley right here at Le Piol.

HARDY: There are some people, particularly at Maimonides, who are active in hypnosis right now, because the combination of hypnosis and telepathy is really interesting.

GREENBANK: I was very interested in our "spiritual" rappings here just a few moments ago and I think it's very interesting that as soon as the rappings became clearly obvious there was an immediate and very realistic action taken by Mr. Angoff. He went outside to investigate and he had somebody else with him. He came back in and sat down and we were willing as a group to accept that there was a logical explanation for what was going on. I'm sure each of us decided in his own mind that there was a carpenter or somebody causing this happening out there. But I wonder, had this meeting taken place under different physical surroundings, if the hour had been 2 A.M., if we had been very quiet here for some time and if our whole expectation were considerably different from what it is today—I wonder what our emotional reaction to this knocking would have been.

ANGOFF: In the meantime, that was a carpenter next door.