

## NEW TECHNIQUES OF INVESTIGATION

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Some time ago I began to wonder whether there was some relationship between mediumistic and inspirational experiences which have been extensively noted in the literature of parapsychology and the experiences which some of our workers in Saskatchewan were having with lysergic acid and mescaline. One important question that occurred to us was whether there is indeed some similarity between mediumship and what we call the psychedelic experience. The substances that today produce measurable changes in perception were originally classified under rich names starting with hallucinogen, psychotomimetic, etc. We felt, however, that it would be well to coin a new name, for it became difficult to talk about psychosis-mimicking and then explain that you were experimenting with something that produced in many people valuable and beneficial changes. Since—whether true or not—psychosis usually has the connotation that it is not beneficial, it was unfortunate not to have another word.

After a discussion with Aldous Huxley, I felt that "psychedelic," which means "mind manifestor" might fill the bill. Psychodelic had been suggested, but we felt it well to avoid the "psychotic" implication of the "o" and use an "e" instead. It seemed a small point, but perhaps significant. We felt that an examination of the relationship between the sensitive and the scientific was necessary. Indeed, last year's New York Conference on Parapsychology and Psychedelics was probably the first occasion on which sensitives, and scientists, those that investigate them, met and conferred as equals.

In other words, the sensitives here became assistant investigators rather than guinea pigs, and this change in relationship

is very important. It is strange that this relationship had not been dealt with before. The records do not suggest that sensitives were seriously questioned by scientists in the past. It seems to me that, sixty years ago, they were trotted out every so often, looked at, pried at, then they performed and were put away again. All the respectable ladies and gentlemen went off in one direction and the sensitives in another. So far as I know, only Sir Oliver Lodge and Sir William Crookes were particularly keen on seeing the sensitives' point of view sympathetically.

At our meeting in New York, we felt that the gulf between the experimenter and the experiencer was beginning to narrow and a few rules were made. But they proved unable to do more than mark out in a vague and rough way the territories to be explored and to show, additionally, what an enormous amount of work would have to be done. For that reason, Mrs. Garrett felt a further conference, less hurried, in some less distracting place than New York, would be desirable. We hope that this conference will at least begin to start the exploration. When you are going to reconnoiter any area, you start by drafting some sort of map. In other words, you discuss hypotheses. The next step is to start walking: this is the testing of the hypotheses.

In parapsychology, the roof has rarely been raised because there aren't enough hypotheses. It is significant that the last man to do this was a physicist at the 1955 CIBA parapsychology conference, Dr. G. D. Wasserman. The point he made was, "You must make a model." The physicists' great success lies, perhaps, above all in their increasingly astonishing boldness in making hypotheses.

Our work in Saskatchewan shows that the world in which mentally ill people live is spatially very different from ours. Its shape is different, distance is different and time is probably different, too. Thus, these people have been living in a differently shaped world from us and probably a differently colored one, getting different clues from the surroundings. Ill people have written some twenty autobiographies giving intimate accounts of the strange changes in their world. But

these have been largely ignored. We have been disregarding valuable data. We do not know whether the so-called paranormal may not in fact lie within the normal experiences of some people all the time, and many people some of the time. This suggests many possible experiments which could be made without too much effort.

Another thing needed is to seek some concept to account for the capacity to transmit feeling across the dimensional boundaries of the various species. There is evidence that this quest would also go across the boundaries of time and space. A great artist or teacher transmits strong feelings that linger in the minds of people, long after his death—even thousands of years later, as in the case of great religious leaders. The simple affection between animal and man should also be investigated. Why, for example, should a dog or a bird die upon the death of its owner? The mental gifts of animals appear to be of a higher order than has been supposed. We must shake off our indifference and start on the humble task of mapping out hypotheses to account for some of these phenomena. The next step will be to test them.