

CALIFORNIA, THE PSYCHIC STATE

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Parapsychology in the far western United States is concentrated in California, which now has a population of over 18,000,000 making it America's most heavily populated state. And despite its expansive area of nearly 160,000 square miles, the majority of its people live in the Los Angeles area in the south and the San Francisco Bay area in the north—the two basic hubs of activity.

In the Los Angeles area, more than in any other part of the United States, there is what R. DeWitt Miller has called a "heterogeneous occultism."¹ There one finds large numbers of professional seers, astrologers, prophets, unorthodox healers, spiritualists, palmists, mediums, psychometrists, etc. Instability is the characteristic feature of this scene. Witchcraft is momentarily on the rise in Los Angeles, as are interest and practice in biofeedback meditation.

The Bay area is less marked by occultism than is the southern section of California. It can, however, claim leadership in the production of altered states of consciousness by means of hallucinogenic drugs and the new Oriental religions. The Haight-Ashbury area of San Francisco leads in drug use, whereas in many parts of the city devotees of the new religions seek altered states of consciousness by that means.

Professor Jacob Needleman says of California that over it "there broods . . . a strong sense of universal forces."² He suggests also that the European intellectualism characteristic of the East Coast United States is widely suspect or ignored in California.

This ground-roots occultism clearly influences California parapsychology and is at certain points supportive of it, even financially. Scientific parapsychology, in its turn, lends to certain segments of occultism in California a degree of prestige and, on occasion, some guidance. But large sections of the occult are, as suggested, indifferent to rationality.

II

There are six California authors who merit notice because of their interest in parapsychology. There is first the famous Upton B. Sinclair, who lived in Long Beach. He was nationally known for scores of books critical of the American social scene and for his frustrated attempts to achieve national and state political offices. He died recently at the age of ninety.

In the late twenties, Sinclair carried out three years of psychical experimentation with his wife, Mary Craig Sinclair, which resulted in his book, *Mental Radio*.³ The experiments Sinclair did involved drawings "received" telepathically by Mrs. Sinclair. The drawings of both "sender" and "recipient" are reproduced in *Mental Radio*. Some pairs of drawings were remarkably similar; others were less so. Present-day interest in Sinclair's work is evidenced by inclusion of some of the book's drawings in Dr. R. A. McConnell's article "ESP and Credibility in Science."⁴

Aldous Huxley, grandson of the distinguished English biologist Thomas Henry Huxley, was the author of such well-known works as *Brave New World* and *Eyeless in Gaza*. He was deeply committed to parapsychology. Born in England in 1894 he was educated at Eton (1908-1911) and at Oxford (B.A., 1916). Huxley and his wife visited the United States in 1937 and thereupon settled down in the hills above Hollywood. Huxley died in Los Angeles in 1963.

The Devils of Loudun (1952) and *The Doors of Perception* (1954) are non-fiction works by Huxley involving aspects of parapsychology. In 1953, Huxley had taken mescaline, which led to the second book just mentioned. He spoke of his mescaline experience at the International Philosophic Symposium held at St. Paul de Vence in 1954 under the auspices of the Parapsychology Foundation. He wrote an article for *Life* magazine (January 11, 1954) surveying the ESP-PK field. In 1961, he made an extended tour of Europe, attending the Parapsychology Foundation conference in France on experimental parapsychology, where he discussed research in telepathy as related to long-distance hypnosis then going on in the Soviet Union.

Henry Fitz Gerald Heard (Gerald Heard), whose home was in Santa Monica, was another well-known lecturer and writer. British by birth (1889), Heard was graduated from London University and later did graduate work in philosophy at Cambridge University (1908-1913). He died in 1972. Though widely known for his books and articles in history, morals, philosophy, theology and anthropology, he devoted

much time to parapsychology. He wrote a number of articles and reviews on parapsychological subjects for *Tomorrow* magazine. He was a Council member of the London Society for Psychical Research. He contributed a paper (in absentia) to the first anniversary (1964) ceremonies of the Foundation for Research on the Nature of Man (FRNM) in Durham, N.C. In 1965, he read a major paper at the large UCLA parapsychology symposium.

Another southern California author interested in psi is the earlier mentioned R. DeWitt Miller, a science fiction writer. He was born in Los Angeles in 1910; he died there in 1958. He was a 1933 graduate of the University of Southern California. He wrote hundreds of articles for *Coronet*, *Esquire*, *Pageant*, *Popular Science*, *Tomorrow*, etc., many of them popular treatments of psychical phenomena. Some of his books were: *Forgotten Mysteries* (1947), *Reincarnation* (1956) and *You DO Take It With You* (1957).

Two northern (Bay area) writers are Gina Cerminara and Bishop James A. Pike, recently deceased. Gina Cerminara received her A.B., M.A. and Ph.D. degrees from the University of Wisconsin. Her graduate degrees were in psychology and education, but her later interests centered in parapsychology. She is best known for her writings on Edgar Cayce, the Virginia Beach clairvoyant who died in 1945 but whose 14,246 recorded "readings" still interest many. *Many Mansions*⁵ was based by Cerminara on Cayce's "life" readings; the book had nineteen American printings and was translated into several foreign languages. This work was followed by two other books: *The World Within*⁶ and *Many Lives, Many Loves*.⁷ These two latter works are also on psychical research themes.

Bishop James A. Pike, a prolific writer and lecturer, achieved eminence as the fifth Episcopal Bishop of California (San Francisco, 1958). He was later associated with the Center for the Study of Democratic Institutions in Santa Barbara.

His reputation was widespread when, in 1966, his young son committed suicide in a New York City hotel. Following this tragic event, Pike experienced in Cambridge, England, where he was completing a sabbatical leave, a series of poltergeist events, which he was led to attribute to his son's discarnate spirit. Later, he had séances with Mrs. Ena Twigg (England), Rev. George Daisley (Santa Barbara) and Arthur Ford (Philadelphia), the last-named now being deceased, all of whom purportedly brought Pike messages from his son. These experiences led Pike to write his widely read book, *The Other Side*.⁸ After writing this book, Pike participated in radio broadcasts, panels

(e.g., Esalen Institute panel in San Francisco) and lectured on parapsychological topics. Bishop Pike died in 1969.

III

Turning now to the academic scene, and first to the southern section of California, one finds women in the forefront of parapsychological research.

Thelma Moss (Beverly Hills) is doubtless the most active and productive experimenter, writer, lecturer, teacher and organizer in psi in the Los Angeles area. In 1939, she received a degree in drama from Carnegie Institute of Technology and followed this with a successful twenty-year career in acting and writing in the theater, motion pictures and television. In 1960, she received a second A.B. degree (in psychology) and this was followed by a Ph.D. degree in 1966, both degrees from the University of California (Los Angeles). Her present position is that of Assistant Professor in Residence, Medical Psychologist, the Neuropsychiatric Institute, UCLA. She is a member of the American Society for Psychical Research and the Parapsychological Association; she is a Research Consultant for the Southern California affiliate of the ASPR (Southern California Society for Psychical Research).

Since 1961, Dr. Moss has published eighteen articles, half of them on parapsychological topics. She has presented twenty scientific papers in psi at symposia, conferences, panels, etc., at such separate points as Wiesbaden, Germany (1968), and New Delhi, India (1970). Late in 1970, she made an extensive tour of foreign research centers, especially those of the USSR, Bulgaria and Czechoslovakia. Though her interests in parapsychology are varied, her major concern has been in "emotional" telepathy, a field in which she has devised some original and successful modes of experimentation.

Louise Ludwig, M.A., psychology instructor at Los Angeles City College, is another academic psychologist. At the 1969 symposium at UCLA, she presented with Dr. Moss a paper on the psychodynamics of the occupants of an allegedly haunted house. She has also an interest in the relationship, if any, between visualizing and telepathic ability. Her major interest at present is in unorthodox healing, on which she has lectured at UC (San Diego) and at Pepperdine University. She has conducted a course in parapsychology at UC (Irvine).

Dr. Freda Morris received her doctorate in clinical psychology from Illinois Institute of Technology (Chicago) in 1967. She was Assistant

Professor of Medical Psychology at the Neuropsychiatric Institute at UCLA until this past April (1971), when she moved to Virginia.*

She approaches parapsychology via her professional interests in medical psychology and hypnosis. Some patients, she finds, adapt to psychological experiences neurotically; some people make a healthy adjustment to them. Some therefore need therapy. Dr. Morris believes that "psychic phenomena can be used psychoanalytically like dreams."⁹

Mrs. Eloise Shields is a school psychologist in Torrance Unified School District, Los Angeles County, who is deeply interested in parapsychology. Though her professional work is in public schools, she has twice taught a course in parapsychology in the Extension Division of Pepperdine University. She will offer two additional courses under the same auspices in the fall of 1971 and winter of 1972.

As a school psychologist, Mrs. Shields has had many opportunities to test children for psi capacities. The results of such research have been published in two articles.¹⁰ At present she is inquiring into ESP and rapport between student and teacher; she has found evidence of a correlation between dislike of teacher and psi-missing. She continues work on personality correlates of ESP in children. With Louise Ludwig, she is analyzing twenty-eight psychic readings of Douglas Johnson (not the Britisher). Mrs. Shields has been the Secretary, Vice-President, Research Director and a member of the Board of the Southern California affiliate of the ASPR.

Dr. Barbara Brown of the Veterans' Hospital, Sulpulveda, California, created and headed for its first two years the Bio-Feedback Research Society. It had its first meeting in October, 1969. The Society has concerned itself with scores of projects, some of them related to parapsychology. Perhaps the nature of Dr. Brown's interest, as it concerns psi, may be best understood by describing her banquet address to the Parapsychological Association Convention in New York City, September 10-12, 1970. Its title was "Autocontrol of Consciousness, the Next Revolution." In her address, Dr. Brown asserted that man is subject to many undetermined influences that may affect his psi capacity, e.g., phases of the moon. But, she added, there may be physiological influences such as brain-wave states. Even if the relation between brain-waves of certain frequencies and psi capacities turned

* This was the information had by the writer at the time this paper was completed. More recently, he has seen Dr. Morris several times in the Bay area of California, where she has been residing over the 1971-1972 winter on a leave of absence from UCLA. Over these months, she has—jointly with Dr. Milan Ryzl—given two talks on hypnosis and ESP, followed by demonstrations, in the home of Professor Jeffery Smith at the monthly meetings of the Parapsychology Research Group, Inc.

out to be merely probabilistic, it may still, she asserts, serve as a predictor of psi capacity. But there may be more to it than that. According to Dr. Brown, it may become possible for man to manipulate his own brain states through biofeedback methods in such a way that they become sufficient causes of psi states.¹²

Another psi investigator is Shafica Karagulla, M.D., (Beverly Hills), a psychiatrist. She is President of the Higher Sense Perception Foundation. The main interest of this Society, writes Dr. Karagulla, is in energy fields that are around man and their correlations with health and disease. She believes that what has become known as Kirlian photography justifies her earlier conclusions based on her medical experience. Her book, *Breakthrough to Creativity*,¹³ is about HSP (higher sense perception) of which there are different kinds, including that of "seeing" these "energy patterns."

Two southern California men who have carried out investigations in the psi field are Dr. Kurt Fantl and Dr. Robert L. Constat. Both are psychiatrists. Dr. Fantl and his wife recently did a short study of Peter Hurkos. Dr. Constat has an interest in unorthodox healing, e.g., in the claims of the "psychic surgeon" Tony Agpaoa of Baguio, Philippines, whom Dr. Constat visited. Dr. Constat participated also as a witness on behalf of ASPR interests in the Phoenix, Arizona court case on the James Kidd will, in which money (now \$300,000) was left to an institution or person who would prove that the soul survives death. The case is still unsettled.

IV

In the Bay area (northern California), it is again chiefly in the colleges and universities that one finds psi research operating at its best level. But not every such institution has been friendly to psi.

One case of such "unfriendliness" is Stanford University. What has made this situation anomalous are the gifts in 1911 and 1918 by Thomas Welton Stanford, both of which could have been used for serious psychical research from those times to the present. The earlier gift of \$60,000 was for the purpose of setting up a Psychical Research Fellowship at the university; the second sum of \$526,000, given at the donor's death, was to be used for psychical or psychological science. The fellowship was established in 1912, with John Edgar Coover as its first recipient. A number of appointees followed him. Most of them were uninterested in psychical research or opposed it; the majority of them were well-qualified psychologists. The only exception in

attitude and results was Dr. Charles Stuart, fellow from 1942 to 1944, who achieved positive results in his experimental work and published them. A Stanford spokesman nonetheless publicly denied even this one accomplishment.

Outside the context of the T. W. Stanford monies, there have been some men at this university who have worked independently in the psi field. Dr. Jeffery Smith of the Humanities and Philosophy Department is one such faculty member. Dr. Smith was a prime mover in organizing the California Parapsychology Group, Inc. With Dr. Charles T. Tart, he carried out an experiment on the psychometrical capacities of Peter Hurkos. This research led to an article entitled "Two Token Object Studies with Peter Hurkos."¹⁴

For the past six years, Dr. Smith has been doing psi research with students—research designed to discover ways whereby psi abilities latent in subjects can be cultivated. He spent a spring, 1971, sabbatical leave writing up this experimental work in book form.

Professor Arthur Hastings, Department of Speech, Stanford University, has investigated carefully a number of Bay area poltergeist cases, his special interest. As a popular and adept lecturer, he has participated in a number of psi symposia, panels and lectures in both sections of California.

The Bay area's most active and productive parapsychologist, permanently associated on a full-time basis with a university, is Dr. Charles T. Tart, Department of Psychology, UC (Davis). He received his degrees through to the Ph.D. at the University of North Carolina.

His scientific papers in psi read at symposia, conventions, panels, etc., number seventeen; all of them were presented between 1964 and 1971. Since 1963, he has published sixteen psi articles in the journals. His book (edited by him) entitled *Altered States of Consciousness: A Book of Readings*¹⁵ has been widely read.

Tart's scientific papers and published articles exemplify a wide range of interests: out-of-the-body experiences; ESP testing and teaching machines; hypnosis and psychedelic drugs in relation to psi capacities; physiological correlates of psi cognition; the aura; models of explanation of ESP; scientific method in relation to psi experimentation. Out-of-the-body experiences have, however, been his major concern.

Tart is convinced that ESP card-guessing tests are "an extinction paradigm" and that reinforcement can be used to teach subjects ESP if the capacity is there latently. He believes further that a changed conception of scientific method may be required for parapsychology, i.e., one different from the present paradigm in science. He has re-

flected in depth on this latter problem as evidenced by his writing a long and as yet unpublished paper on it.

Tart has been a Council member of the Parapsychological Association and a member of the Board of Directors and Research Director of the California Parapsychology Research Group.

In San José State College, largest in the State College system, there has been some psi research. Professor William M. McBain of the Department of Psychology carried on a year's research that eventuated in the presentation (in absentia) of a paper at the Winter Review meeting of the Institute of Parapsychology (FRNM), January 1-2, 1970.¹⁶ His paper was entitled "Quasi-Sensory Communication: An Investigation Using Semantic Matching and Accentuated Affect." He obtained significant statistical results, but a later replication of the experiment did not provide other than chance scores.

The name of Dr. Milan Ryzl, internationally known parapsychologist, has recently been associated with San José State College through a teaching appointment made in the Spring of 1971 to the Division of Cybernetics, effective in the fall term.

Ryzl has been in the United States since 1967, and in the Bay area of California since 1968. Before 1967, he lived in Czechoslovakia where he earned a doctorate at Charles University, Prague, in physics, chemistry and biochemistry. He was already interested in parapsychology in his early twenties as shown by his first published article in 1953.¹⁷ This was the beginning of a long series of published articles and also of scientific papers presented at symposia, conferences and universities.

Ryzl's main contributions to parapsychology have been: (1) the discovery of a method for developing ESP in subjects by hypnosis; (2) training several ESP subjects by this method, notably Stepanek; (3) performing the first experiment under laboratory conditions which demonstrated that ESP can be used for controlled transmission of information; (4) providing knowledge on "mental impregnation," or the "focusing effect."

Ryzl spent his first year in the United States at the Institute of Parapsychology of the Foundation for Research on the Nature of Man (Durham, N.C.). Earlier, in 1962, he had received the McDougall Award from the Parapsychology Laboratory (Duke University), predecessor of FRNM. Since coming to San José, Ryzl has written a book entitled *Parapsychology: A Scientific Approach*.¹⁸ He has taught a number of courses in parapsychology in UC and SC throughout the state; he has lectured widely at universities, spoken in symposia, panels, etc. He has also done some research in psi and gambling on a Parapsychology Foundation grant.

Dr. Michael Scriven, Department of Philosophy at the University of California (Berkeley), has devoted considerable attention to parapsychology. His most notable contribution has doubtless been his attempt to relate scientific methodology in other scientific fields to parapsychology. He has published ten or more papers in parapsychology over the last fifteen years. His interest in psi goes back to his Oxford days when he was president (1951) of the Society for Psychical Research at that University.

Scriven's appraisal of parapsychology may be noted in his statement: ". . . psychoanalysis provides us with a great theory without a factual foundation; parapsychology, a factual basis on which there is yet to be built a great theory."¹⁹

Russell Targ is a Bay area industrial physicist—a specialist in lasers—in the employ of GTE Sylvania. He has worked in psi for twenty years. His long-time interest has carried him to leadership in the Parapsychology Research Group, Inc., and to its presidency over the last several years. Under a recent grant from the Parapsychology Foundation to the PRG, Targ has constructed an ESP teaching machine. Using four pictures and a feedback device to let the subject know when his "guesses" are successful, Targ has in a year's time "taught" his nine-year-old daughter to go from a chance level of performance in ESP to three standard deviations from expected chance results. Another of Targ's interests has been in PK on which he has done considerable reading.

Another Bay area man and, like Targ, an industrial scientist, is a fifty-four-year-old chemist in the employ of IBM's Advanced Systems Development Division in Los Gatos. He is Marcel Vogel.

Vogel became interested in Cleve Backster's work in New York City with a polygraph on the emotions of plants. He has, he believes, obtained evidence of plant responses to human emotions similar to those Backster discovered. Vogel has brought in others to assist him in his research, e.g., Jan Thomas, an electrical engineer, and Dr. John Meyers, M.D., who is Medical Director at the San José I.B.M. plant and who is also a Director in Psychic Research, Inc.

Vogel's work has attracted public attention in northern California through lectures he has given and news articles on his experiments, e.g., a feature article in the *San Francisco Chronicle* (July 27, 1970).

Dr. Thomas H. Weide, a supervising clinical psychologist of Santa Clara County Mental Health Services and a San José resident, has recently become active in the parapsychology field in the Bay area. Last year he organized Psychic Research, Inc., whose aim is to do research

and to educate in the psi area. Much concerning his organization is still in the planning stage.

Weide taught two courses in parapsychology in 1970 at the University of California (Santa Cruz) in the Extension Division, one introductory and one advanced. His interests in both parapsychology and psychology have led him to an associate editorship of the new *Journal of Transpersonal Psychology*.

Because there is a relationship between this new movement in psychology and parapsychology, it is necessary to refer to the rise and nature of this new school of psychology. Transpersonal psychology is an outgrowth from humanistic psychology, whose creators rebelled against both behaviorism and psychoanalysis. Abraham Maslow, now deceased and a former professor of psychology at Brandeis University, is viewed as the father of transpersonal psychology through a lecture he gave on September 14, 1967, in the First Unitarian Church of San Francisco under the auspices of the Esalen Institute. A journal soon followed whose editor is Anthony J. Sutich (Palo Alto).

The wide-ranging interests of the transpersonal psychologists may be discerned by noting a statement of their business office in Stanford, California. It asserts that they are concerned with the "publication of theoretical and applied research, original contributions, empirical papers, articles and studies in meta-needs, ultimate values, unitive consciousness, peak experience, ecstasy, mystical experience, B values, essence, bliss, awe, wonder, self-actualization, ultimate meaning, transcendence of the self, spirit, sacralization of everyday life, oneness, cosmic play, individual and species-wide synergy, maximal interpersonal encounter, transcendental phenomena; maximal sensory awareness, responsiveness and expression and related concepts, experiences and activities."

Dr. L. J. Bendit of Ojai, California, believes that transpersonal psychology will supersede parapsychology. His thinking carried the suggestion that one must go beyond scientific method as it is presently employed. Dr. Weide holds a somewhat different view, namely, that the highest forms of both normal and parapsychological experiences *are* transpersonal. The long list of the journal's board of editors reveals the names of several who would also be identified with parapsychology.

As a part of northern California's parapsychology may be mentioned as "honorable opponent," Dr. Raymond T. Birge, professor (emeritus) of physics in the University of California (Berkeley). He has had an eminent professional career: Chairman of his department (1932-1955), President of the American Physical Society (1955) and a member of

the National Academy of Science—to mention but a few of his honors.

Birge's reputation in science was based partly on a persistent exposure of errors. In 1958, he began reading extensively in parapsychology and he became thereafter a vigorous critic of psi. His first address of this critical sort was his retiring Vice-Presidential speech at the AAAS meeting in Washington, D.C., December, 1958. He has published articles on parapsychology in *Harper's Magazine*²⁰ and the *International Journal of Parapsychology*.²¹

V

In addition to the aforementioned *Journal of Transpersonal Psychology*, which is a new northern California literary addition, there is *Psychic*, published by James G. Bolen in San Francisco.

The first issue of this popular magazine appeared in June-July, 1969, and other issues have been published bi-monthly since then. *Psychic*, under the editorship of Mr. Bolen, has not only attracted thousands of "average" readers; it has cultivated interest among the "pros" by its interview articles dealing with well-known parapsychologists and psychics, and by articles authored by parapsychologists of repute. Such articles are interspersed with a more popular variety, making the magazine interesting to a wide audience. Format and photography are especially noteworthy.

VI

Two persons in nearby Colorado, but influential in West Coast parapsychology, are Dr. Jule Eisenbud (Denver) and Dr. Joseph H. Rush (Boulder).

Dr. Eisenbud is a psychoanalyst by training and profession. He has been Associate Clinical Professor of Psychiatry, University of Colorado Medical School, since 1950. He has published some thirty articles on psi. His influence in California has been felt mainly through his frequent and able participation in University of California psi symposia and via his recent book, *The World of Ted Serios*,²² a striking study in thoughtography, which has been widely read and discussed in California parapsychological circles.

Dr. Joseph H. Rush, a physicist and science writer, as well as a one-time professor of physics, is presently at the National Center for Atmospheric Research. He is a charter member of the Parapsycho-

logical Association. Beginning in the early forties, he published several articles in the psi field. An important publication of his is *New Directions in Parapsychological Research*.²³

In this monograph, which merits wider attention than it has had in California, Rush attempts to indicate the nature of the psi state. He bases his view on some experiments he conducted as well as on his reading. He finds this state to be one of "detachment" in which "association" is a characteristic element and where unconsciously motivated non-random material is not obstructed by rational preoccupation, sensorimotor activity or subjective fancy. One exception to the exclusion of the sensorimotor from the induction of the psi state was discovered by Rush, namely, that perceptions and activities that relate to the theme of psi experience are helpful in inducing it.

VII

There are in California many Cayce (Association for Research and Enlightenment) study groups and there is the annual regional A.R.E. Conference held in Asilomar, California, where approximately 400 meet to discuss the Cayce "readings," hear lectures, attend seminars, etc., for a week. There are doubtless several thousand persons in California seriously interested in the "physical" (medically diagnostic and curative) readings and "life" (past lives) readings of the Virginia Beach seer, even though he has been dead since 1945. There are 14,246 such readings, about 65% of them "physical," which are preserved in the library of A.R.E. at Virginia Beach, Va.

William A. McGarey and Gladys T. McGarey (man and wife M.D.'s) are western leaders in A.R.E. Associated with these two practicing physicians and Arthur F. Wright, M.D., are the A.R.E. Clinic, Ltd., and the Medical Research Division of the Edgar Cayce Foundation, both in Phoenix, Arizona. Both Drs. McGarey are well-known in California Cayce circles because of their active roles in the Asilomar conferences and their medical work in nearby Arizona. Dr. McGarey sees himself in his medical work to be "dedicated to studying the concepts of physiology as they are found in the Cayce material . . . and [to] determine their validity and their usability." The "Cayce material" is, of course, the medical data that Edgar Cayce revealed in his trances through clairvoyance.

VIII

A complete survey of psi societies in California would be unprofitable. I have the names and locations of over twenty-five such organizations scattered all over the State of California, and this list is doubtless incomplete. As might be expected, these societies vary greatly in size, purpose, quality and number of members. Some are very circumscribed in purpose, e.g., the Blavatsky Foundation. Some are very small; others have up to four hundred members. Two societies in the southern part of California and two in the north are worthy of notice.

The California Parapsychology Foundation, Inc., in San Diego, has Kay Sterner as its Founder-President. This society was incorporated in 1957 as a nonprofit educational and research organization. In addition to these functions, it has undertaken to provide personal and family counseling. It now has approximately 400 members, with a number of professionally-trained persons among them. It publishes a bulletin, which is sent out not only to its members but to a very large number of interested persons in both southern and northern California.

The society has done experimental work in psychometry, telepathy, GESP and dowsing; it has also carried on research into the problem of post-mortem survival.

The name of Mrs. Marjorie D. Kern is associated with what may be the most notable psychical research society in the western United States. Through her insightful efforts, members of the ASPR (New York, N.Y.) who lived in the Los Angeles area were brought together to form what eventually became in the spring of 1962 the Southern California Branch of the ASPR. Later its status was changed to that of an "affiliate" in order to gain certain tax exemptions.

This society is solidly organized around Mrs. Kern, its President, with its consultants in psychology, psychiatry, medicine, physiology, physics, engineering, mathematics, psychoanalysis and computer sciences. The society's activities have included a large number of lectures by eminent speakers, e.g., Gerald Heard, H. H. Price, Ira Progoff, Thelma Moss, etc. It has investigated a number of psychics, poltergeist cases, haunted houses, etc. Drs. Joseph Brown and Darrell Harmon (an engineer) have constructed a theoretical model, which would account for telepathy and clairvoyance.

The book by Ostrander and Schroeder²⁴ on "Iron Curtain" parapsychology has aroused much interest among members, and two engineers in the society, George Schepak and Louis Peters, are translating newly published psi materials from Eastern Europe.

The society has 200 local members and there are 200 "New York" members who pay their dues through the California "affiliate." The influence of this organization beyond the Los Angeles area has been mainly a result of the energy of Mrs. Kern. Her considerable knowledge of psi affairs, and especially her contacts with the parent ASPR in New York City, make her a focal point of information for others all over the State.

The California Society for Psychical Study, located in Berkeley (Bay area), has as its President, Donald W. McQuilling. It is a large society, having among its directors and consultants men with doctorates in medicine and in other fields. While Wilson Reid Ogg, an attorney, was its president (1963-1965), the society was incorporated and its activities expanded to include the establishment of a student chapter at the University of California (Berkeley). As part of this expansion, a number of research projects were set up in cooperation with other societies and a newsletter, *Iridis*, was started. Regular lectures have always been a part of the society's activities. In the spring of 1971, an alpha-wave monitor was acquired, permitting members to pursue new modes of inquiry with the assistance of Hugh McDonald of Stanford who serves as a technical assistant.

A second northern society centering in the Palo Alto area, namely, the Parapsychology Research Group, Inc., evolved out of persons interested in psi research who had been meeting in the Portola Valley home of Professor Jeffery Smith. In 1966, this group began functioning under its legal title and bylaws. Its aim was to bring together scientific and scholarly persons of the region who would be interested in conducting "scientific research, both of an experimental and of a theoretical nature, into those faculties of man appearing to be paranormal in origin. . . ." Among the society's early active members were the aforementioned Dr. Smith, Dr. Charles T. Tart, Professor Arthur Hastings, Mr. Charles G. Schulz (a Palo Alto attorney), Mr. Russell Targ and others. Dr. Milan Ryzl became a member in 1968.

IX

In the sixties there was an increasing number of university symposia and courses in psi made available to students and to the California public. Dr. Thelma Moss has been a key person in the UCLA symposia in southern California.

The first symposium, a direct result of the Southern California SPR, was entitled: "ESP: A Challenge to Scientific Research" and it

took place in Royce Hall, UCLA, Sunday, May 3, 1964, under the auspices of the UCLA Committee on Public Lectures. The special guest speaker was the distinguished Gardner Murphy. There was also a panel consisting of Jule Eisenbud, Robert Lynch and John Seward. The symposium was cosponsored by the Department of Psychology. Dr. Sidney Cohen, Associate Clinical Professor of Medicine, UCLA, was moderator.

The second psi symposium took place at the University of California in Los Angeles in 1965 (June 5-6) under the auspices of the UCLA's Continuing Education in Medicine and Health Science. Its title was: "Extrasensory Perception—Fact or Fancy?" Notable speakers were Gardner Murphy, Eisenbud, Schmeidler, Heard, Tart, McConnell, Pratt and Moss. Some 600 persons attended.

In 1969, under the auspices of University Extension UCLA, a third psi symposium was presented. Its active participants were Moss, Schmeidler, Ludwig, Tart, Rao, Krippner, Eisenbud, Ryzl, Van de Castle, Ullman and Gardner Murphy. Some 800 attended. The symposium was televised and later rebroadcast in southern and northern California.

A symposium was held in the Bay area in 1970 (April 25-26) under the auspices of University Extension (UC Berkeley). It took place in San Francisco. Its title was: "ESP and Psychic Phenomena: The Invisible Forces of the Mind." Active participants were Moss, Ryzl, Eisenbud, Krippner, Hastings, Tart and Scriven.

On May 15, 1971, San José City College had a day-long "Psychic Fair." Speakers were Hastings, Tart, Arguelles and Fadiman.

From 1963, California has seen the rise of interest in psi in all units of the University of California, but in their extension divisions. This interest has been exemplified in the symposia, courses and lectures that were presented. Attention may be directed briefly at this point to courses. Most of them were two or three unit credit courses; others were special courses of short duration. All were advertised as parapsychology courses.

The first course was of short duration; it was given July 30-August 1, 1963. It was a seminar entitled "New Frontiers of the Mind," with Jeffery Smith and Dr. Murray Korngold as faculty. It was part of a two-week program of the UC Extension Division's Liberal Arts Conference at Lake Arrowhead.

Moss has been involved in several psi courses at UCLA, with one in 1970 having a registration of some 400 students. Ryzl gave a course in parapsychology at San Diego State College in 1969; he gave courses also at UC (Riverside), UC (Santa Cruz) and UC (Santa Barbara) in

1970 and 1971. Weide gave courses at UC (Santa Cruz) in 1970, one introductory and one advanced course. Steward Robb gave a course (1970) at UC (Irvine) in the history of parapsychology. Shields has given two courses at Pepperdine University Extension in 1970 and 1971. This list is not intended to be detailed or complete but merely to note the significant number of extension courses in parapsychology that have been given in the later sixties and early seventies in California. This is not to be overemphasized, however, for such extension courses are not part of the curricula of regular university departments. Even when Professor Roger N. Shepard, Department of Psychology, Stanford University, gave a course in parapsychology in the winter quarter of 1969-1970 for regular university students, he did so under the title "Psychology." There was no other way to get the course into the Stanford curriculum for a quarter. More frequently, professors in California colleges and universities—if they have an interest in psi—will introduce it as part of a course in their own fields, e.g., parapsychological evidences for survival after bodily death in a philosophy of religion course.

X

There are certain summary statements that may be made about parapsychology in California, some of which are applicable to parapsychology in the United States as a whole and some of which are apparently applicable only to the State.

Parapsychology in California, as in the United States generally, is exemplified in all of its stages of historical development, i.e., at the present time, one can see it in its grass-roots (pre-society) stage, in its society stage and in its university stage. Orthodox science has cast aside its earlier stages as it has moved into a more developed one; parapsychology has not and one wonders why there exists this difference. A corollary of this general remark is that the California parapsychological scene is marked by an almost endless variety of psi societies at many different stages of academic adequacy. This is not true of an accepted university field, e.g., in philosophy, there is only one society in California, namely, the Pacific Division of the American Philosophical Association. The same sort of thing could be said of the United States as a whole. Another California characteristic, which seems general, is that its parapsychologists are not required to have any *specific* sort of training to gain prestige in the field. One may be a psychologist, a psychiatrist, a physicist, a chemist, an industrial engineer, a professor of speech or even a philosopher and manage well in the psi area. Indeed,

it is amusing to note that the Thomas Welton Stanford Psychical Research Fellowship at Stanford University, which is at the *postdoctoral level*, does not require of its candidates any training whatsoever in parapsychology. Can one imagine a postdoctoral fellowship in nuclear physics requiring no training in that field? No doubt a partial reason for such facts is that California parapsychologists, with the possible exception of Dr. Milan Ryzl, cannot make a living in this field and must find remunerative work in teaching, in medicine and in other areas of work. All of these aspects of parapsychological work in California and outside of it raise some important questions upon whose answers the future of the field may depend.

Turning now to the features that more particularly mark off parapsychology in California from what it is in the eastern United States, one may note the following facts. Parapsychologists in the western U.S. are no longer concerned with their status or "place" in relation to what goes on in their field in the east. Western parapsychology has become of age and is doing parapsychology on its own, while maintaining a cordial link with eastern parapsychologists and societies. In freeing themselves from this dependence on the east, western parapsychologists have become more *avant garde*. This maturation, combined with the greater sense in the west of a pioneering and liberal spirit, has led western parapsychologists to mingle more freely with public-oriented psi activities without any fear that such activities will jeopardize their academic or other professional status. It is in this respect that California psi activity can be said to constitute a unified whole, with the academic parapsychologists not apart from the interested public but a *part* of it. In my opinion, this fact has not caused the quality of academic parapsychology to suffer and has served to uplift the quality of the field generally. It is no doubt because of this relationship between the academic and the public in California that newspapers are far more generous in reporting psi events and activities than appears to be the case in the eastern United States.

California parapsychologists seem also to have become disenchanted with a single formalized approach to their subject. Especially, there seems a loss of faith in a psychological approach. In the Southern California SPR, there is currently an interdisciplinary emphasis on approaching parapsychological research, which they implement with their consultants in many different sciences. In the same spirit of a broadening tendency, one finds parapsychology a field of interest in the wider contexts of transpersonal psychology and biofeedback research. This leads one to wonder whether, in California, the subject may not be absorbed in the context of wider interests. There are certain hints

in some of the colleges and universities of a similar absorption in areas such as cybernetics and psychobiology. There is no reason to assume that such tendencies constitute a danger to parapsychology. Indeed, just the opposite could be contended.

A further thrust forward toward creativity in the psi area is the ground-roots neo-romantic movement which began in California and is now surging through California culture in a more intense form than elsewhere in the country. Its emphases on the immediacy of experience, on emotions, on altered states of consciousness, on ESP in the hippie communes, on anti-intellectualism and antiscientism, on a return to nature, etc., cannot help having effects on California parapsychology and, in fact, have already had them. It is certainly a movement that provides greater tolerance for psi interests and inquiries of certain sorts, though with its anti-intellectualistic emphasis, it is doubtful if any of those swept up in the movement will pursue "established" psi research. On the other hand, it is fairly certain that rationality is too deeply engrained in the colleges and universities of the State to disappear under these romantic pressures. Indeed, under such pressures, it is probable that the present paradigm of science will be creatively altered in such a way that more, rather than less, knowledge will be forthcoming. The thinking of Tart in the area of such modification of scientific method in parapsychology and psychology is a straw in the wind.

It is difficult to believe that, under the pressure of these creative forces intelligently directed, there will not be more parapsychology getting into the colleges and universities so that, in time, it will become a recognized area of study. It is difficult to suppose that, in California, with its great population and wealth, there will not appear a research foundation comparable to FRNM. With Tart, Targ, Ryzl, Moss, Brown, Eisenbud and Rush in western U.S., one can feel confident that parapsychology is in good hands. Despite some clouds in the sky, one can say that the parapsychological sun is rising in the west.

(When the present paper was completed, the writer had only minimal information about the Academy of Parapsychology and Medicine and nothing was therefore included; the Academy was at the time in a very early stage of organization. Since then it has "surfaced" and has been active in ways that indicate a significant role for it in the Bay area. This organization sponsored, jointly with the Lockheed MSC Management Association, an interdisciplinary symposium on "The Varieties of Healing Experience." It took place over the afternoon and evening of October 30, 1971, at De Anza College, Cupertino,

California. Dr. Jack Holland, Professor of Management at San José State College and a Director of the Academy, served as Moderator. Participants were: Raymond K. Lilley, D.D., also a Director of the Academy; Elmer Green, Ph.D., a Director and head of the Psychophysiology Laboratory in the Research Department at the Menninger Foundation; Henry K. Puharich, M.D., well known in parapsychological circles; William A. Tiller, Ph.D., a Director of the Academy and Chairman of the Department of Materials and Science at Stanford University; William A. McGarey, M.D., long connected with the Virginia Beach Association for Research and Enlightenment; and Robert A. Bradley, M.D., President of the Academy. Though not a participant, Robert F. Mattson, Executive Secretary, has been active in the Academy's organization and program. Approximately 2,500 persons attended the symposium at a nominal charge of \$5 per person. The number attending was only a small part of those turned away for want of additional seating space, which gives some idea of the range of influence the Academy is having.)

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