

PSI SCI-FI: THE SHAPE OF THINGS TO COME?

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For this paper I have decided not to look into the near future, assessing the direction of present trends, but rather to attempt to jump 100 years and see where we are then. Since my precognitive faculties are, as yet, rather limited, this will involve a considerable degree of speculation, inspired ideas and intuition. My primary source material, therefore, will have to be of the science fictional "type" rather than the science fact.

I consider that the next 100 years will be more concerned with applied science than the pure, theoretical science of the past research. Since an applied science tends to develop rather more quickly than a pure one, this means we can expect radical changes. Thus, we can expect to see the arts of weather control being used, healing and precognitive centers being opened up, telepath agencies and so on. Dowsing will obviously be more widely used than now, especially for oil and mineral discoveries, there will be training centers, time travel by teleportation, space travel utilizing clairvoyance and telepathy for communication as well as out-of-the body experiences. If all this seems a little bit far-fetched, go back 100 years in time and read Jules Verne to realize how far-fetched he seemed, and then return to this time and see that we *have* had men on the moon. The one item he got incorrect is that they put up an American instead of British flag!

In a society where psi is being utilized the first most important necessity will be training centers. Schooling will be radically different from the three R's emphasis we have at present. Suggestology, self-hypnosis, meditation, biofeedback and other similar techniques that assist the learning process will all be widely used (cf. Krippner, 1980). Education will not be rigid trying to fit every child into a logical, analytical mode, but will assess individual talents, assisting these to full fruition. Thus, those children with strong psi abilities will be noticed and will accordingly be given special training to assist them to develop their particular talent, if they so wish, as will children with musical or other special talent. This training will vary according to the nature of the ability, but at an early age basic visualization, relaxation and meditation techniques will be taught, as well as control of physiological processes such as breathing,

heart rate, etc. In developing control of the psi ability they will need to learn how to open up, close down and be selective; how to develop a natural shield and how to "blanket" the psi field. As Blish (1977) puts it: "The use of psi powers requires terrific precision of mind." On completion of basic training, if the person wished, he could be initiated into some guild or craft where further training could be commenced suitable for his particular ability. There is even the possibility that instead of working towards a Ph.D. we shall instead graduate with a PsiD!

There are quite a few science fiction (or sci-fi) writers who use a scenario where the psi ability emerges later in life, with some force, and that this can be quite disturbing. If this were so there would also be a need to have some form of counseling service, and this counselor would obviously be a person with strong empathy (an empath), or a receptive telepath who can become aware of the emotional as well as the cognitive state of the person and so be in a position best to help him. While there is some anthropological evidence to support this idea (that psi can emerge dramatically later in life) it remains at best a question mark, but the use of psychics in the counseling field is definitely a positive one. A receptive telepath would also be excellent in the field of public relations!

Another frequent assumption made by sci-fi writers that I question is that of a person's being talented in only one area. Many writers suggest that a person is a healer, or has strong precognitive abilities, or some other special talent, but I see no reason why this should be so. If a person is, say, a therapist with strong healing abilities, then it is to his benefit, and that of his patients, if he develops other aspects of the paranormal as well, and in any training program this should definitely be encouraged.

Another aspect of the detection of psi abilities in children or adults is whether or not we will ever have machines that are sensitive enough to detect the occurrence of a psychic episode. Anne McCaffrey (1980) considers that the psychic talent can be seen by using a very sensitive EEG machine, which she calls a "Gooseegg," by a specific pattern which is similar to that occurring just prior to death. She gives the following scenario: "That Gooseegg (EEG) was the really important break. Now we can prove parapsychic powers exist and who has them. We can discredit the charlatans and clowns who've given the rest of us a bad name. The real Talents will be registered with the Centre and we'll have graphs to prove they've had valid Incidents. The Centre will supply them with the specialized jobs that utilize their Talents. From just a sample of validly Talented people we've already attracted, I can think of hundreds of top jobs." In this scenario she also suggests the concept of a center with a group of psychics working together supporting one another in a coor-

dinated way, as distinct from the usual idea of a psychic center where people merely send in reports of the experiences, e.g., precognitive, that they have had.

Now that we have a society where psi is recognized and trained let us look at the uses to which we shall put it. The use of psi for creating an atmosphere of social harmony is probably the most important task (Swann, 1978). We obviously all have our dreams and ideals of how we would like the world to be and through psi we can create a force that projects those ideals out into the world where they can take material form. At a very basic level this can be seen in one's own life and in the present uses of suggestology and self-hypnosis (Krippner, 1980); if one's thoughts are negative and pessimistic one's life tends to become full of obstacles, a misery to oneself and all around; if one's thoughts are positive and you tell yourself you can be a happy, healthy person, then this state can be realized. The colloquial saying "It's all in the mind," has more to it than many people realize. Thus, an enlightened society is a dream which is possible to realize, but how probable is it? Brunner (1978) creates a scenario where psi is used by "the mysterious, half understood agents of the U.N. who read minds: the honorable spies, the telepathists." These people are sent into areas of potential war or places where war has already broken out and they go around broadcasting waves of peace and harmony, interviewing any arrested guerrillas, etc., finding out the deep reasons behind the discontent that created the outbreak and attempting to put matters right at this level. He considers that psi can really only be used for good—doctors, peacemakers, arbitrators—but is this really so? We must not lull ourselves with a sense of false security or hope. James Blish tackles this point with his book *Jack of Eagles* (1977), in which he has a group of psychics who are attempting to take over the world in a not very pleasant way, finally, of course, being ousted by the good guys! Another aspect of the Brunner book which is worth mention, is that he envisages a situation where the talented are used by a governmental agency, albeit the U.N. Ingo Swann (1978) is far more anarchic in his ideas, where the lone psychic defies the super-powers and uses their war machines against them in an attempt to bring them back from the brink of bringing destruction on us all. This is possibly the way psi has been used in past societies—either lone people or those organized in non-governmental groups acting as units projecting the peace energy out into the world. Possibly a more immediate way in which this aspect of social harmony will be realized is as a by-product of the other uses to which psi energy can be put.

The most obvious use, and one that is already becoming well-established, is healing. So far psychic healers tend to be either nurses or

generalized healers with no specific training or area of work. In the future there will probably be a far greater degree of specialization and healers may well be trained in one or more of the healing arts such as acupuncture, osteopathy, herbalism, etc., using their technique as a channel through which their healing power can flow. Those who have a stronger telepathic or clairvoyant ability may well become "curative telepathists," commonly known as psychotherapists these days, although no training program that I know of teaches telepathy to potential psychotherapists or psychiatrists! Those with "green fingers" will work in agriculture and forestry to help promote plant growth and prevent disease—a method far more in balance with nature than the chemical methods or genetic manipulations that occur at present. Those with a natural affinity for animals will become vets, which may well develop into preventive medicine thereby preventing outbreaks of contagious diseases, such as foot-and-mouth, amongst farm animals. It is even possible that the "Healing Guild" will have a psi equivalent of the Hippocratic Oath, as suggested by Bester (1979). Thus the whole process of diagnosis, maybe even through techniques which are as yet in their infancy, such as radionics or Kirlian photography, and preventive medicine will come into its own, and through such "whole energy" healing of the individual, healing of the nations will occur.

Counseling is another healing art, at present practised by the much discredited "fortune tellers" or clairvoyants. In genuine cases these people are using their gifts, especially with young people, whose life is opening out in front of them and who possibly feel lost with no sense of direction, to help them see in what direction to go, what path lies in front of them, where their main ability lies, or other aspects of counseling that can be so helpful to one who feels lost. Older people tend at present to go to a hypnotherapist or marriage guidance counselor, in order to put to right the tragedies and traumas of the past. A psychotherapist or counselor with psi abilities is obviously in a far better position to help these people (Schwarz, 1980).

Dowsing is another psychic art that is already to some extent being used, but can be extended far further. Applications vary from the common one of finding water to finding minerals or oil, psychic archeology or even the location of planets on other star systems that are suitable for life.

Space travel is an aspect of future endeavors that will require the use of psi talents. Even with our present efforts where men go no further than the moon, the time lag in message relays, using radio communication that only travels at the speed of light is a problem. When we travel farther afield how much more of a problem is this going to be. Telepathy

and clairvoyance are the only sensible answers and with the training centers we will have then, the problems of clarity and efficiency, that we have at present, will have completely faded away. Bodily teleportation and teleportation of physical objects is as yet a relatively unexplored field. Some work is being reported, e.g., by the SORRAT group (Richards, 1982) and some is being initiated here in Britain with one of John Hasted's metal benders and also in China (Haft, 1982). This aspect of the paranormal will definitely be developed in the next century with obvious benefits to those involved in space projects.

Perhaps by 2082 we will also have machines, resonators as Blish (1977) calls them, or matrix crystals (Zimmer Bradley, 1978), that can amplify the psi force, or direct it to some specific task, or even on occasion nullify it.

Precognition has again very obvious social uses. According to McCaffrey (1980), insurance will be one of the first major industries to see the advantage of staff "precogs," since it is of vital importance to insurance companies to know what disasters are likely to happen where and when, so that evasive action can be taken. Other big agencies such as national and international transport of all kinds, stockbrokers, the media etc., will all find such a talent immensely useful to guide their day-to-day business. Using psi in big business, though, has obvious problems as Philip K. Dick (1978) discusses in *Ubik*, where the scenario is one of a telepath agency having problems with another agency of "inertials," i.e., those who can block psi communication! But outside of big businesses and governmental agencies, precognition has obvious personal and social benefits, as we can witness today in the incredible extent to which such divination techniques as the I Ching and Tarot are used by so many individuals, and have been for so many millenia. It is all a question really of seeing more clearly, both in the here and now and also for tomorrow. Some forms of precognition do not tell you exactly what will be, but show you many possible futures and where each of those possibilities will lead you (Zimmer Bradley, 1978), so that you with your free will can have a clearer insight into exactly where to go. Divination can also be a form of good advice. I tend to think of the I Ching as a wise old sage to whom I go when I really don't know what decision to make and the advice it gives me helps me to make up my mind. We all use precognition to some extent; most of the time we ascribe it to astuteness or hunches or shrewd extrapolation, but training and sensitivity can sharpen many hunches into definite perceptions. The most difficult aspect of this is to know which are the false impressions and to differentiate the valid "precogs." So many of the decisions and directions we take in life are based upon subliminal influences and control, that

often we have no idea at all why we are engaging in a certain activity or behaving in a certain way, and so the more we can bring of our life under conscious control, the better both for ourselves and all around.

This brings me to another paradox which is that most sci-fi writers assume that psi abilities are a latent human characteristic, rather like a musical talent. Everyone can learn to play the piano, but some will always find it hard work while others have a natural genius for it. Yet these same books also suggest that those who are not natural psychics are scared of psi because they see it as being "different" and that its open use within society is going to have to be "eased into public consciousness with shoe horn care" (Brunner, 1978). Brunner suggests that there is an "instinctual alarm" against having your mind invaded by another, yet others say that telepathy can only occur if there is willing participation by both people. Brunner also suggests using movies, TV and other media channels as propaganda for psi so that people can consciously know that "the telepathists were saving life, saving sanity, guiding countries away from war." He considers that the uncushioned impact on ordinary people would culminate in persecution, maybe pogroms. Anne McCaffrey (1980) also suggests that the world in general remains skeptical, and that they had "the biggest goddam public relations programme on our hands and the public can make or break us." She suggests that "once people can stomach the idea that there ARE limits on individual psionic Talents, that all Talents are not mind readers cum weight throwers cum fire dowers cum crystal ball scers, all rolled into one frightening package, they'll start treating them as you want Talents treated: as professional specialists trained in one area of a varied profession and entitled to professional immunity in that area."

I have to question this whole approach of the "fearful public." Not only does it go against the premise that psi is a natural human ability, but also as far as I can see from all the surveys that have been made, from anthropological evidence and from personal experience, the "public," i.e., the "lay" person, the countryman, the ordinary man-in-the-street is completely au fait with normal psi abilities; "Granny used to read the cards," "The old clock always stops when someone in the family dies," and so on. You only have to go to one of these "New Age" festivals to see the queues waiting to see a Tarot reader or other clairvoyant, and that most certainly suggests the opposite from a "fearful public"—it suggests an eager and expectant public! Another good example is Louisa Rhine's latest book (1981) in which she discusses her large collection of over 10,000 spontaneous cases and these are only the very tip of a mammoth iceberg. Even surveys within the scientific community reveal that only 3 percent of those that bothered to answer the survey definitely

did not believe in psi and recent surveys in *The Times* (Inglis, 1980) and *News of the World* showed that over 50 percent of "lay" people definitely do believe in psi. So who are those who are trying to pretend that people are frightened of psi and that psi is abnormal? Every society other than this present one has used psi as part of its everyday life, witness the universal appearance of shamans. To me it appears to be a small academic establishment elite who, for some reason, are trying to prevent the use of this energy from becoming public property (cf. McClenon, 1982). Is this because they want to control the use of psi energy for their own ends as Blish suggests (1977)? I think it is high time that this myth of psi being unacceptable to the general public is exploded and the extent of our knowledge and the possible uses of psi brought right out into the open. We do not have a heavy public relations program on our hands, most people believe in psi already—it is only a few who are trying to hold it back. When Edison, Tesla and others learned how to harness electrical energy they did not have a full theoretical understanding of how it worked, they just knew how to use it for the common good and went ahead and did so. So let us do the same with psi energy; the intellectual theoretical understanding of how and why it works can wait. What is important is to use the positive benefits of psi now, to help make our beautiful planet a happy harmonious place on which to live.

One aspect of this, a concept which comes mainly from anthropological and archeological sources, although you do find it in some sci-fi books, is the use of certain places as psi centers. These are the holy mountains, e.g., Mount Shasta in America or Glastonbury Tor here in Britain, places that have from time immemorial been used for their strange properties. These properties can be best described as paranormal, since they all seem to be psi-conductive places in that they are traditionally connected with healing e.g., Chalice Well at Glastonbury, and have been used for ritual ceremonies. Other aspects of this principle of a psi-conductive place are those places which have been especially constructed in order to enhance psi faculties, e.g., Stonehenge, the Pyramids, the temples in Greece, particularly the Parthenon and Delphi. These places were all built according to ancient ideas of the "cosmic order," and Julian Jaynes (1979) discusses the strange properties of Delphi noting that the prophetic powers of the place must have been incredibly strong in that many intelligent men for a period well over a thousand years went there when they had an important decision to make, especially with regard to matters of state and country. He considers that the oracle, or prophetic precognitive power, could not have been all fraud or it would not have been used so consistently by so many eminent people for such a long time for such important matters. Perhaps in times to come there will be a return

to a greater scientific understanding of these places and structures, hints of which are already occurring in the works of such people as Thom (1967) and Michell (1975), so that future man utilizes the natural aid offered by these places to help him live and govern in a harmonious manner. Thus, we could have our places of government set up at special sites in buildings constructed according to a scientific understanding of what is a psi-conducive structure, as is done in the Isle of Man to this day, where all new laws have to be promulgated from the Tynwald Hill on July 5th before they become effective (Hole, 1979).

Concurrently with this we may well find that psi is being enhanced by the use of groups in a manner even more radical than that suggested by McCaffrey, mentioned earlier. Zimmer Bradley (1978) suggests the idea of using groups of people whose minds become telepathically linked and focused on a particular project, each person performing a distinctive function within the group, such as technician monitor, keeper of the circle. This is, in fact, an old idea and has been used by many societies throughout the ages. In her book *Stormqueen*, Zimmer Bradley locates her groups within specially constructed towers, which are psychically shielded, at special sites, and these groups perform such functions as forming a telepathic network that covers the whole country and is used for instantaneous communication, physical projects such as detection of precious ores and the mining of them, fire location amongst the widespread forests so that fire fighters can go immediately to the scene of outbreak and so prevent catastrophe, and other ideas even more removed from our present reality.

At the very beginning of this paper I suggested that there might be centers for precognitive or other psi functions, and at the time I conceived of these places rather in the present day manner as places to which any reports of a precognitive dream or psi experience could be sent, rather as we have in its infancy at present. I then sketched an alternative idea for these centers, as being places where people with specific abilities could live and work, mutually reinforcing and assisting each other, and I have now suggested yet another concept of a center where the people actually work as a group in a very intimate way so that their individual energies are enhanced for the benefit of the world as a whole. All this is a world order very removed from where we are at present, but observing the rate of change from the last century to this one and extrapolating from that, I see no reason why these enormous changes could not happen. We are becoming infinitely more adaptable to an incredible rate of change in life style, and I consider it very wise to study very carefully where we could land—a totalitarian world state

with thought police—no thanks, or one with centers of harmony as places of government, the concept of the New Jerusalem? We must all attempt to conceive of the most perfect world possible and work towards that.

In one of the first lectures that I ever gave, “the Key to the Subconscious,” (Roney-Dougal, 1979), I suggested that the opening up of one’s mind to subliminal and psychic inputs was of considerable benefit to the harmony and happiness of the individual. Following the maxim “As above, so below” or that “Man is the microcosm of the macrocosm,” I suggest that as each individual opens up his being to this psi world, so the planet in turn gradually becomes more aware, healthier and happier and a more harmonious place on which to live. The actual form that it takes is really very important, since it must be in harmony with nature or it will jar with very unpleasant consequences, and anything we can learn about the nature of the cosmos and how to be in harmony with it will assist us in setting up the best form of psi center, training school, etc. Basically there is no limit to the ways in which psi can be used, other than the one that our own minds set for themselves, the “boggle factor,” and the reason why I am so concerned with striving for the correct ideal is that psi is such a powerful force that it could wreak havoc if used wrongly.

Possibly the first step to this dream or ideal of a harmonious world is to open up all the ways in which we can use psi beneficially within society now; to stop nitpicking over statistical details and to make sure that psi is realized by all; to stop scoffing and being skeptical about talented individuals or experimenters, rather to learn how to utilize psi oneself in one’s own life for the benefit of oneself and others. I am amazed when I see or hear of people within the parapsychological field getting negative or no results themselves and then turning round and putting down those who are psychic or getting positive results, since this means that they either do not use psi themselves (and how can you investigate an area of mental ability without being accomplished in that area yourself, cf. Tart’s state specific science concept), or it means that they are deliberately or unconsciously trying to suppress those with ability—and why on earth are they working in this field if they wish to suppress psi? Better to join the Committee for the Scientific Investigation of Claims of the Paranormal if this is the way they feel. As Anne McCaffrey says: “Those who truly understand psionic powers need no explanation. Those who need explanation will never understand.” In conclusion, I have suggested various possible ways in which psi will be used practically in the next century—from standard ideas of healing and dowsing through to “way-out” suggestions of centers of group psi in

special structures at special sites for the good of the world and the healing of the nations, and I have suggested one possible and very realizable first step towards these ideals.

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DISCUSSION

SARGENT: I think this is a very good paper for one particular reason. I first indicated to Allan Angoff that I had a question; by the end of the paper I had dozens and lots of points to make. That's good; your paper stimulates ideas.

There are two fictional sources you might find helpful: one is the imaginative treatment of psi in Julian May's *Saga of the Exiles* (two volumes so far, two to come). The other is the excellent fantasy role-playing game *Dungeons and Dragons*. It's a game in which several players take on character roles, and adventure in a fantasy world created for them by the master of ceremonies, the Dungeon Master. The characters are given

some quest, some mission, and go off seeking fame and fortune, slaying dragons, rescuing maidens in distress, acquiring treasure. Playing a game can be, effectively, endless; players begin to get under the skin of their characters as they gain more experience and more powers. What's crucial about the game is the treatment of magic: magic is very much part of the D & D world, and there's more than one type of magic. Clerical characters are granted spell abilities by their gods; they mostly heal and protect and acquire information. Druidical magic has a special affinity with nature. Illusionist magic is self-explanatory, but can be ingeniously deployed by an intelligent player. Members of the official Magic-User class have the most powerful magic; including destructive and aggressive magic.

The characters differ strongly in personality and their interchanges during a game can make or mar it; it's a very creative process developing such group dynamics. But, above all, magic dominates the game, which can be extremely subtle; when playing this game you do live in a world of very powerful psi. As such, I think it's very relevant to the points you're making.

DEAN: I would like heartily to endorse Serena Roney-Dougal's idea that applications of psi will be strong in the next century of parapsychology. But actually it has been happening quite a lot in the last century. In my book, *Executive ESP*, we give a hundred examples of how it was being done by the top business people. I would like to take just one example because it seems appropriate here—that of Conrad Hilton who started the chain of hotels in which we're having this wonderful conference. The first hotel he went after was a Stevens Hotel in Chicago. It had come on the market after the United States Air Force had it in World War II. Bids were asked and he bid \$157,000.00. That was in World War II dollars—those dollars are now more like a million. But when he sent his bid in and before they were opened he had this feeling in the pit of his stomach that he would not win—somebody would be higher. And then he was allowed to submit a second bid, but how high should be go? If he went to \$200,000.00 and the next bid down was \$50,000.00 he in a sense would lose \$150,000.00. Well, he settled on \$180,000.00 and he won. That was his first hotel. But it's interesting what was the second one that lost—\$179,800.00. Conrad Hilton won his first big hotel with an overbid of just \$200! Then he had to make decisions like who to put in as manager, where to go for the next hotel, where to go to which bank for the mortgage and so on—right through the whole chain of hotels. He tells us in his biography, *Be My Guest*, how he did it. He was a Roman Catholic and when he had big decisions like this to make he would search out the nearest Roman Catholic cathedral,

go in there when there was no religious service and sit quietly, relax and concentrate on the exact decision to be made. Serena asked how you distinguish between the true psychic answer and the false impression. He tells us. You sit quietly and wait for that psychic impression to come up from your unconscious into your conscious mind. And when it comes one of the marks of it is that it is very weird and immediately your logical left brain says, "Oh, that won't make any money, that will lose money." This is almost the hallmark of its being the true psychic answer. And the last stage of it he said is "You must act on it, this impression." When he was willing to be made millions of dollars and when he was not willing to be lost millions.

BELOFF: Well, I hate to be always the one who sounds a negative note at this conference. When I heard Serena developing her scenario for the future I said to myself, well, this time I shall really keep quiet. After all we're talking about the future. Everyone has as much right to project his own fantasies as the other person, let her have her say and so on. Particularly as I think we are all in sympathy with her in having hopes for a more harmonious world and with that we are all in accord. But I think then she came to the point where she says we have no public relations problem, this stuck too much in my gullet to let it go. I mean she might be able to in the fastness of the West Country; she might be willing to despise the academic and political elites and so on, but, unfortunately, I cannot afford that luxury. If I want to get money for a student to study parapsychology, it distresses me acutely that I can't persuade any of the ordinary funding bodies to fork out something. The reason why they won't is because we've not yet convinced them that we have real phenomena to investigate and therefore, for me at least, it's a very real problem and not just for me. I was spending much of my lunch hour talking to Dr. von Lucadou who comes from Freiburg, West Germany, and I see the problem there is just as acute as it is in Britain. It isn't in any sense a local problem. We've got a long way to go to persuade those who have power, who have authority, the policymakers, that psi is something worth backing. Before I sit down there is just one other small point which I would like to query. It's so often said, you see, that you can't study psi unless you are yourself psychic. Now, it may be, of course, a great handicap not to be a psychic in the sense that you can't then formulate the best conditions for getting results and so on. I mean to that extent this might be true. But, the point to remember is that anyone who has any sort of competence, scientific training, objectivity and so on can be and is a fit person to test paranormal claims. Let the person who has the psychic ability come along, but any good observer who knows about how to handle evidence can test such claims and so

we mustn't think that the testing, the verification side of parapsychology has to be left to those who are already convinced believers and psychic individuals.

RONEY-DOUGAL: When I made the statement that an experimenter should have experience of psi I was really endorsing what other people here have said and what Charley Tart himself has said in his idea of state specific science. In order to study something from the mental world it is very helpful to have experienced that mental state, because then you know the right question to ask and the right way in which to ask it. About the problem of getting parapsychology accepted, what I was trying to say is that most people—they might not be the people in power—actually do accept and experience it. The rate of change is such that those people who at the moment may be still young and not in positions of power, within at least ten or twenty years are not going to be so young and will be in the position of power and money and funding. That's already happening at the moment at a beginning level with such foundations as the Threshold Foundation and the money is going to be coming through more and more over the next few decades.

BLACKMORE: Serena has given a very vivid and apt description of people like me and it's very clear that I shouldn't be here. But since I am I shall put in a few nasty skeptical points. I think it's all too easy to say if there was plenty of psi around all these things would happen. The question I want to ask is what's going to change in this 100 years to make all this suddenly possible? You talk about these centers where training could take place, but you also say basically there's no limit to the way that psi can be used. But there is a limit. It's extraordinarily evasive, we can't get hold of it and it's terribly weak. What's going to change in the next 100 years that is going to make all of this possible? That is what I would like to know.

RONEY-DOUGAL: Well, research so far has shown that attitude is probably the strongest factor in allowing psi to come out into the open or not. And I think that attitudes will change. Also, once we get schooling to be such that children do not find that, as their cognitive centers are opened up, their psi centers are being closed down, and we are using the appropriate forms of schooling so that children can keep the right brain concordant with the left brain (as we see with adults when we use techniques such as hypnosis or dream work or Ganzfeld work or relaxation techniques) this will help psi to come out. Now there are not many people today who grow up with those techniques although Stanley Krippner's book *Human Possibilities* suggests that it's starting to be taught. If we can help our children to grow up with both sides of their brains working, so that both sides are together in balance, then I do not see

that psi should be as elusive as it has been in our society in the past 100 years.

PRICE: I would suggest that the best science fiction tradition which provides a framework for psychic phenomena, is the one of which the 20th century representatives are C. S. Lewis, Charles Williams and J. R. Tolkien, which has a healthy respect for not only human evil, but also for superhuman evil. The fallen nature of humanity has been very evident in the last hundred years of psychical research. If thoughts could kill there would be a great many dead psychical researchers—killed by their own colleagues. Killed indeed in the last two and a half years in the history of the distinguished society of which I am a younger member! I'm rather anxious, therefore, about a future where there could be controlled psychic power. Anxious not only how external agencies would use it such as economic agencies, political agencies, military agencies, but anxious indeed about how psychical researchers ourselves would use it. The successful practical application of psi requires many safeguards against human egoism and human greed. I don't say that these safeguards cannot be devised, but they are difficult.

RONEY-DOUGAL: Yes, it was in fact this anxiety which prompted the paper, because when I first started working in this area five or six years ago, I had a rather horrifying dream in which in the future we were in a world which was controlled by the thought police and it was *we* parapsychologists who initiated that system. As a result of that dream I convened a seminar on the social and ethical nature of our work and how we could direct it to make sure it went in a positive direction rather than a negative direction. This is something that I think we should all think most carefully about and maybe learn from past societies about the control that they used to keep the negative at bay and help to bring the positive out. Everything tends to go in balance and the more you've got on one side the more you get on the other. It's a problem that is inherent in every aspect of life—how to keep the balance on the side of the positive—and I have no ready answer to that. I don't think anyone ever has had.

SARGENT: I wanted specifically to take up the point that psi effects are weak and what is going to happen in the next hundred years to do anything about that. Let's consider levitation: there is very little scientific evidence for the phenomenon. But if one reads Thurston and realizes the historical evidence, it is actually considerable and one of the problems is that modern experimenters don't often read that stuff. And if you wanted more recent examples you can obviously look at people like Bill Delmore, and we'd look at Ryzl's experiments in redundancy coding with Stepanek. It was possible to get perfect encoding. The only trouble is it takes you months. You know you have to go through repeated

guessing again and again. So if you have enough money around to keep on doing that kind of thing, keep paying the guy that's doing it, you can get the effects. The effects around are not necessarily weak. There are other techniques for optimizing them and I don't think anything does have to change apart from having more patience, more facilities to do things and being prepared to look at traditions, the kind of tradition that Thurston is writing about, rather more seriously than previously was the case.

RONEY-DOUGAL: I fully agree with you. I don't think psi effects are weak. I think it's really the way we've been working to try and scientifically validate psi, that has made them appear elusive and weak. Perhaps that is the reason for some people's fear of psi—psi can literally make a person potentially omniscient and omnipotent if taken to its greatest extreme, as in Jesus or the Divine person.

SARGENT: Absolutely. If you put a rat in a Skinner box it will behave like a machine because you don't give it any alternative. That doesn't mean that rats are like machines, though behaviorists are stupid enough to make that kind of mistake. Similarly, if you put people in card guessing and RNG experiments it would probably turn out for the most part to be a pretty feeble effect. But it doesn't mean that's all they are capable of doing.