

PARAPSYCHOLOGY IN ISRAEL

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It is a great privilege to report to this distinguished group about parapsychology in Israel, this tiny island in hostile surroundings. In former times, Israel with its Arab neighbors exerted an important and fruitful influence on the history of European thought and development in medicine, science and philosophy. This great human relationship and symbiosis has not yet been restored, so my report on the region has to be limited to Israel alone, its interest in parapsychology, the development and limitations of progress in the field, the psychological background for the present situation, and an evaluation of the modest contributions of Israel to parapsychological research.

I

When I wrote to J. B. Rhine in 1952 asking for material on ESP research and for some addresses of Israelis interested in the field, I promptly received introductory material, but much to his regret Dr. Rhine was unable to give me even one address of a research worker in Israel. It was only in 1958 that the first small group met in Jerusalem through the initiative of Mrs. Klausner of Tel Aviv. This small group, comprising as founder members Professor H. S. Bergman, Professor F. S. Rothschild, the late Professor Peri, Dr. Jacobson, and myself, found out very soon that their intentions and the object of their research were not identical with those of Mrs. Margot Klausner and her already existing Tel Aviv group, in which spiritualist tendencies and a broader acknowledgment of borderline fields are prevalent (i.e., astrology, belief in reincarnation, séances, ouija board, etc.).

In Jerusalem, the interest of some professionals and laymen grew steadily, and by 1964 the group consisted of about thirty members. Numerous guests joined them in the lectures of the then established Israel Parapsychology Society. At that time, especially in the course of my travels to Europe, the first contacts were made with international

parapsychological research centers, including visits to Professor Tenhaeff (Utrecht), to the London SPR, and later to Professor Bender at the Freiburg Institute in Germany.

In the following year, Professor H. S. Bergman lectured here at Le Piol. He invited Mrs. Garrett to Israel and we were happy to have her with us in Jerusalem for the opening of the Parapsychology Foundation Library, a gift to us and a still growing undertaking, which is housed in the Medical Academy in Jerusalem.

During Mrs. Garrett's visit to Israel in 1965, plans were made allowing me to go on an extensive two-and-a-half month study trip to Europe and the U.S. where I had the good fortune to meet many of the most outstanding men in the field. This trip included my participation in the London and Le Piol Conferences of the Parapsychology Foundation in 1966. I returned home with numerous tape-recorded interviews and the results of a large number of psychometric experiments which had been performed during the trip. The results of my experiences will be published this fall in my second book in a German pocket edition by the Kohlhammer publishers.

My first book,* published in 1966, and now in its third edition, is still the only Hebrew introduction to parapsychology. Numerous lectures, radio talks, and a television program followed its publication.

The interest in parapsychology among Israelis was generally high, but it grew still more so after the Six-Day War and led to a certain split among the public, the greatest part of which was more strongly attracted to the field of the "occult" than to scientific parapsychological research.

The Tel Aviv group, now functioning under the almost identical name of Israel Society for Parapsychology, Tel Aviv, under the chairmanship of Mrs. Klausner, opened branches and extended its activities all over the country. I wish to quote verbatim from Mrs. Klausner's own summary:

The Society exists formally since April 1968. From that time until May 1971 we have organized and conducted 1,100 events, i.e., approximately one activity per day.

Lectures were given by the active members of the Society and sometimes by guest speakers from Israel and from abroad on various subjects such as: Parapsychology in general, Telepathy, Reincarnation, Dowsing, Spiritual Healing, Meditation, Yoga, Mediumship, Astrology, Chirolgy, Magic, Dreams, LSD, Precognition, Automatic Writing.

Over the radio, on TV, and in the press the subject also was of interest.

* *Parapsychology—the World Beyond our Five Senses* (in Hebrew). Jerusalem: Rubin Mass, 1966.

This was probably due to the mortal danger in which the country was plunged. In times like those, young and old start asking questions about eternity, spirit, and the hereafter, and their link to physical reality.

Regular courses and classes have been held in telepathy, astrology, and clairvoyance. With its foundation the Society began publishing a journal, *Mysterious Worlds*. Up to now twenty-two issues have been published, in which interesting results of research by our own members appeared, as for example "Reincarnation Cases amongst the Druses" by Margot Klausner which was reprinted in Germany in *Esotera*, and in the U.S.A. in the *A.R.E. Journal* in 1970. Mrs. Feingold's research in telepathy and Hans Zeuger's astrological political predictions were likewise published. We had the good fortune to introduce spiritual healing in Israel. Last autumn we inaugurated our parapsychology library; it comprises some 1,200 volumes. We received a generous donation of books from the Association for Research and Enlightenment, Virginia Beach. We do believe that our work is fruitful and that it has greatly helped in the development of parapsychological awareness in Israel.

There is no doubt that Mrs. Klausner's journal, by translating sections of international publications concerning parapsychological and related areas into Hebrew, provides the reader with some aspects of this challenging field.

The expectations of the public are as varied as is its psychological background. Those, for instance, who join our group in the hope of undergoing mystical experiences or to attend séances in subdued light leave the group quickly and are disappointed, and some of them now travel to Tel Aviv to take part in the meetings of that group. Others look for some substitute of religious renaissance or "Instant Zen." They, too, are not satisfied with the rather skeptical and scientific approach of our small group, which consists of physicians, psychiatrists, psychiatric social workers, students, and intelligent laymen.

II.

In this atmosphere of growing, general, non-specific interest, a surprising development took place. Suddenly a young man's name, Uri Geller, appeared prominently in the news (we received up to twenty newspaper clippings per week), which was full of reports about his unusual gift in the areas of telepathy and telekinesis. In literally hundreds of public performances he succeeded, in his charming and convincing way, in making a very wide public believe in his ability to utilize telepathy for obtaining numbers and names, for describing and

drawing contents of ladies' handbags, moving from a distance the hands of wrist watches, crushing gold rings in other people's hands, etc.

There was only *one* thing which he apparently was unable to do, namely to comply with the repeated invitations (altogether eight—in writing, by telephone and personal contact) of our IPS in Jerusalem. At first he postponed appointments and later he refused to attend a meeting making various excuses, which made our group skeptical from the very beginning of his appearances.

It is not exaggerating to say that the country was divided into believers and unbelievers, especially after Geller's successes before some groups of sophisticated intellectuals.

But the scientists have launched a frontal attack on Geller. His feats, they say, are tricks, deception, sleight-of-hand, fraud, optical illusions, presented with the air of showmanship. A group of psychologists and physicists staged their own demonstration of Geller's typical achievements and then revealed the hocus-pocus and trickery by which they were perpetrated. The exposure was most convincing, and a leading newspaper was led to publish an editorial on "The wane of Geller's glory" and "The decline of a pleasant national illusion."—C. ALPERT

It is astonishing how deeply rooted the controversy was in this tiny country, so that e.g., the film made of the exposure for TV, at which I was present, was subsequently cut off the program.

The same thing happened again, when, in the course of the only TV program on parapsychology, I complained that the film shown did not give an objective picture of scientific parapsychology by any means. The two opponents to parapsychology in this discussion, both lecturers at the Hebrew University, were so violently biased against it that later on there came to my mind the words of a famous psychologist who said that men of science can be as narrow-minded and stubborn as other human beings, but they just make better use of their intelligence—to formulate their bias.

This brings me to the unpleasant fact that *with very few exceptions*, parapsychology is almost taboo at the institutions of higher learning in Israel. And certainly the discovery and exposure of fraud has had a decidedly negative influence on those circles which should be in the forefront of the search for new fields of the human mind. All those already skeptical "men of science" were only too ready to abandon the field once charlatanism, hoax and delusion had been proved.

I found it necessary to go into detail because similar situations may be prevalent in other countries, too, and such experience should give

parapsychologists new ideas on how to improve their approach to this ever-recurrent fight between scientific progress and the unwillingness to include parapsychology in the field of science at all.

There is one other problem, which may be general but is in some ways specific to Israel. Most of the members of our group are ready to come and listen, but only a very few are ready to *do* something, such as reporting on their own experiences or those of friends, giving summaries on books or current literature, taking part in Zener card tests, etc. The most important group should be one composed of young students, eager to discuss the ideas or facts of a changing world. But here we have to contend with one of our own problems: we have *no unrest* at our campuses! This is mainly due to the fact that the students have to work so hard for their examinations and often for their upkeep as well, that their spare time is strictly limited, and activities which have no direct bearing on the completion of their studies within the shortest possible time are almost eliminated. Another factor is the lack of encouragement by their teachers to look on parapsychology as a field of interest or of future importance. As a result, the observed initial readiness to explore this field dwindles rapidly to a very sporadic and irregular participation in lectures or courses on parapsychology.

Summarizing, you will probably find my analysis in this part of my paper rather gloomy and not very hopeful. Other countries possessing a greater manpower will certainly give better reports; but they may also have similar problems to face. Where should we discuss the facts, as they are, if not in this forum?

III.

You may now ask perhaps, if Israel has something to contribute to scientific parapsychology. I intend to tell you, in this part of my report, of some results that we have to our credit.

First of all I would like to recall to you the achievements of Professor H. S. Bergman, who is well known to the members of this forum and who was a devoted friend of Eileen Garrett's for many years. Now in his 87th year—and just translating Kant into Hebrew—he has been guide, guru, and wise old man to generations of younger scientists and philosophers. His direct and indirect contributions to parapsychology and the encouragement that he gives are real gifts to all those who come in contact with him.

I am also deeply indebted to Professor F. S. Rothschild who took

part in the 1966 Le Piol Conference. His extremely wide knowledge of many fields of medicine and science on the one hand and of philosophy on the other enabled him to create his general theory of bio-semiotics. Within the ambit of his work, parapsychology constitutes only one partial aspect of life, but what is important is that parapsychology is *included* within his theory as a link in his chain of evidence. In my opinion, any general theory of the development of life, of any *Weltbild*, which excludes paranormal phenomena, either as being unimportant or, even worse, as a swindle, has no right to be accepted as a really all-comprising world theory in the age we live in.

It is quite impossible to explain Rothschild's theory within the framework of this short report, and I want to include here only a few sentences selected from personal talks with him that may throw some light on his attitude to parapsychological problems.

It is my opinion that all the phenomena which relate to a knowledge, are communicated via our sign-systems within the person who communicates this knowledge.

I also believe that the common psychological power, which is inseparable from the earth, and which has formed these systems under a definite influence, can, as a potentiality of knowledge, establish an inter-relationship with everything that exists. When consciousness, being founded on this common psychological power, is in a state of stimulation, i.e., when its structure is excited, it can, by means of a system, establish communication with another, but similar, system. This is a fundamental principle; in other words, it can make statements which correspond to the meaning of the stimulation in the carrier of the second system. Thus we have before us a possibility of explaining paranormal, telepathic performances.

For clairvoyance, too, the seer draws from the connection in the common psychological power, which, as such, does not know anything, but which in the course of aeons, has created sign-systems in which psychical associations have found expression and the output of which is utilized by our consciousness. This knowledge is not based on a causal process in the material reality, but on the interpretation of a similarity-relation between signs. The whole history of our earth provides the basis for this relationship.

I am sure that before long Rothschild's theories, including those in the field of parapsychology, will make their impact on all those who are in search of a general theory or a deeply penetrating explanation of the paranormal processes in our lives.

I would also like to mention Professor H. Kreitler and his wife Dr. Shulamith Kreitler, both of Tel Aviv University, two of the very few on the academic staff who are the exceptions to the rule. Their specific

interest lies in finding experimental proof for the existence of psi phenomena and in the possible influence of these phenomena on psychology. Professor and Dr. Kreitler accepted the challenge of parapsychology and arrived at rather interesting conclusions as the result of a detailed experiment the execution of which was made possible through a grant from the Parapsychology Foundation. Allow me to give you a summary of their methods and findings in the Kreitlers' own words:

The following four experiments were performed by Professor Hans Kreitler and Dr. Shulamith Kreitler of the Department of Psychology, Tel Aviv University, with the help of a grant (made to the first investigator) by the Parapsychology Foundation, Inc., New York, in the years 1966-67.

The first three experiments were designed to investigate the possible effects of ESP communications on the results of standard psychological experiments. The first experiment dealt with the effect of ESP on the identification of letters projected at subliminal speed and illumination. The second experiment dealt with the effect of ESP on the direction of perceived autokinetic motion (i.e., of a stationary point of light in a dark room). The third experiment dealt with the effect of ESP on the occurrence of specific words and themes in the stories subjects tell to TAT (Thematic Apperception Test) cards.

In all these three experiments the subjects did not know that ESP communications were "sent" to them, the "senders" never met the subjects, and both subjects and "senders" were naive in the sense that they were not particularly interested in parapsychology, were unselected, and did not get any training for the experiments. The precautions undertaken against any sensory contact between "senders" and subjects were highly complex and included the spatial separation of "sender" and subject (they were in two different soundproof rooms with another room between them), the decentralization of information about the experiment among different people, strict randomization of all stimuli and sequences, the use of experimenters who were disbelievers in ESP, etc.

The results show that in every experiment there was a significant effect due to the ESP communication. The effect was small, and evident only on the group level, i.e., it was not due to any particular subject or "sender," or to the ESP transmission of any particular message. Rather, the effect was cumulative across subjects and messages. Further, the effect did not depend on the sex of the subjects and/or the "senders," and was particularly pronounced with regard to responses with an initially low probability of occurrence.

The fourth experiment was designed to answer more specific questions. It showed, first, that quantitatively the effect of ESP communications is similar to that of subliminal stimuli; second, that on the average a sender instructed merely "to think" about a message fares as well as a "sender" instructed "to transmit" a message; and third, that the effect of ESP communication is

most pronounced when the messages of a "transmitting sender" are coupled with subliminal stimuli conveying a contrary message.

Two facts are remarkable concerning the Kreitlers' work: the first, that their rather revolutionary findings have not been published to date, neither in a parapsychological journal nor, of course, in psychological journals. That the latter would hesitate to publish a paper that casts a doubt upon long established methods and results of general experimental psychology, is somehow understandable. But I personally hope that interest will be widespread in parapsychological circles in a study which of course does not actually explain "the why and the how" of the phenomena, but which constitutes new evidence of their existence and even of their interference with so-called normal processes. And it is even one of the "repeatable experiments" which everyone is looking for.

Kreitler has left the field for the time being because, as he said, he was disturbed by the lack of a general theory that would allow him to follow the usual procedure in science, namely finding new facts, trying to include them in an expanding theory, proving these changes in the theory by new experiments, etc.

A further contribution, in this instance to the history of parapsychology, comes from Israel as a result of research: the exploration by Judge Bazak of parapsychological phenomena and their relation to Jewish history. Judge Bazak visited the U.S. in May, 1970 and lectured on his subject. Garrett Publications is publishing an English translation of his book, *Judaism and Psychical Phenomena*. Another publication, at present only in Hebrew, is Professor Zeitlin's book *The Other Side*, which delves deeply into the philosophical aspects of paranormal phenomena.

My own contributions to the field were published mainly in my first book and in a new one,* just in print, and short articles in the *Journal of the SPR*, in *Neue Wissenschaft*, in our own *Newsletter*, and in a paper presented at the 1968 Convention of the Parapsychological Association in Freiburg. Since the first book has been published only in Hebrew, and the second one has come out in German, I may perhaps be allowed to give short summaries of those of my findings which may be of interest to this group.

Lacking good and reliable paragnosts in Israel—a most serious problem and handicap—most of the experiments were made during my various stays in Europe. Being more interested in qualitative experi-

* *Parapsychology: Eine Einfuehrung*. Stuttgart: Kohlhammer Verlag, 1972.

ments than in quantitative, statistical, ones, I took some "emotionally loaded" material with me to London.

I was advised to see a Spiritualist medium who succeeded extremely well indeed, disclosing facts regarding the murder of a person, as well as many details which she claimed to have received from the spirit of the murdered woman. I myself tried later on to "translate" her findings theoretically from her spiritual approach. My analysis of her great ability and my explanations, which accepted the facts, but replaced the Spiritualist theory with an excellent telepathic contact with her sitter and his motives, were published in the *Journal* of the SPR, June, 1970.

My most successful experiments were performed with the German paragnost A. Orlop, whom I met a number of times on my visits to Europe. These experiments were of different kinds. Psychometric experiments showed good initial results. However, when we went into too many details, things became blurred.

One type of experiment with Orlop resulted in his drawings of locations not known to him and which had been mentioned only at the beginning of the experimental session. Two experiments were quite convincing successes. The outstanding fact in the first one was that he "saw" some earth excavations in front of the house and the slight slope of the street behind it, details which would not have been shown even on a big scale map of the region. Orlop's own theory of out-of-the-body excursions, for which there were some points in favor in the first experiment, failed when, in a second experiment, he produced a good parapsychological drawing of my house in Ashkalon and its surroundings and included an extended flagstone-covered area in front of the house. This area does not exist in reality, but my wife and I had discussed for weeks the idea of building it. Here again the telepathy theory seems to explain what could also have been an out-of-the-body experience. Actually, a third experiment in that direction failed. In this case, I myself had no knowledge whatsoever about the location of the home of a person from whom I had got the psychometric material. After the results of the experiment had been analyzed, no similarity between Orlop's drawing and the real location could be established. This, too, could point in the direction of telepathic contact or lack of it. The cases were published in detail in the journal *Neue Wissenschaft* and presented at the 1968 Convention of the Parapsychological Association in Freiburg.

Perhaps the most interesting experiment with Orlop was a long-distance chair-test experiment between Mannheim (Germany) and Jerusalem. Orlop chose one person among sixteen participants a fort-

night before the experiment, and sent the recorded tape to our group before the evening on which the participants, in the chance order of their arrival, took out of a black bag one of a set of well-shuffled numbers. For seat No. 14, Orlop foresaw "A lady [correct], height 1m.70-1m.75 [actually 1m.72], age group 40-50 [actually 42]. Within the last half year, accident in own house injuring the knee by slipping on the steps [correct, except that—instead of the knee—it was the ankle]." Her profession: "Helping other people to spend their leisure time [she is an actress]." All these facts mentioned, and many more, were right concerning her and did not apply to the other participants. A graph plotted on the basis of the statistical evaluation of a questionnaire, based on Orlop's tape and answered by all participants, showed the position of seat No. 14 clearly separate from the clustered group of the fifteen other seats.

The detailed report with photographs attached for verification was accepted as a *separatum* at the ASPR Library.

Prior to my extensive trip abroad in 1966, the Israeli police agreed to provide me with some psychometric material from solved and unsolved cases in their files. I worked with a number of well-known paragnosts, but the outcome of this experiment was not very encouraging. One of the reasons may be that the material was already four years old in some cases, and had been handled by many persons. In spite of the generally negative results, which did not point to a direct usefulness of the parapsychological method, there were four points which struck the critical and matter-of-fact high-ranking police officers at the meeting at which the results were discussed:

1. A certain similarity between the main outlines of one case (the murder of a homosexual) and another murder case could be established. But the box containing the psychometric material showed the "wrong case-numbers," as if the material had been exchanged. (Actually, the small boxes of nine cases were put in one big box for the convenience of traveling, which may be one of the reasons for the mix-up and should be avoided in further experiments.)

2. In one case, the paragnost stated that other bones sent for examination with the skull did not belong to the body. The police investigator confirmed this fact and said that the examination at the forensic institute identified the other bones as the bones of a cow.

3. In another case, the paragnost, who had been told that a person's skull had been found, stated that he saw only the entry of a bullet but not the exit. Later investigations confirmed that the skull was incomplete and that the missing part possibly contained the bullet's exit hole.

4. The most striking fact, also verifiable on tape recorder, was the slow spelling out of a name, after which the paragnost asked me if that name meant anything to me. I said, "Yes, of course, he is my first cousin." "But I do not see a personal relationship!" Only then I suddenly remembered that the name of the police commander who was in charge of the whole experiment and who had handled all the boxes was the same as that of my cousin. Some facts given about the life of the police commander were astonishingly correct.

Although the results of this experiment were very few and none of the cases were seen correctly by the paragnots, or could be solved through their comments, the assembled officers left the conference with a less negative attitude toward the possibility of eventual assistance by reliable paragnots.

The question of reliability came up when I undertook an extensive inquiry, at the request of Professor Ian Stevenson, in a case of reincarnation alleged to have happened in Israel and reported in the magazine *Fate*. The *Fate* article said that King David had been reincarnated in an Israeli boy, the son of a dentist. My report, which was negative all through, gave the same results as another, completely independent examination of the matter. Both together were published later with an apology to the readers of *Fate*.

Negative results occur in our field and they are no less important in our search for truth than the successful cases. When I came to New York in 1966, I told Mrs. Garrett about a human tragedy: A missing son, *not* believed dead, concerning whom a famous paragnost had given me a number of hints and details (the adopted new name, the city and the factory where he worked as a medical orderly, and so on). As the paragnost was in Europe but the missing person had been located by him in the U.S.A., Mrs. Garrett kindly agreed to assist in the inquiry into the case by a private investigator in the city mentioned by the paragnost. This investigator succeeded in finding a man of the name given by the paragnost, working at the factory's small hospital as an orderly. Only when it was established beyond all doubt that the person in question was born in the U.S. to American parents—and not in Israel—did the failure become clear, leaving us with the vision of the paragnost—astonishing, but not directly connected with the psychometric material.

As only a small part of this material is available to the English reader, I took the liberty of extending this part of my paper.

IV.

What are the plans of our group for the immediate future?

1. A newly-conceived experiment of a chair test with Orlop which could permit an "uncontaminated" statistical evaluation.
2. A long-distance Zener card experiment with the parapsychology working group of Basle.
3. An introductory course to scientific parapsychology.
4. A detailed examination of reported cases of reincarnation amongst the Israeli Druses (in cooperation with Professor Stevenson).
5. An inquiry, in cooperation with the Department of Social Studies of the Hebrew University, into different sects in Israel, including Spiritualists as well as anthroposophical and theosophical groups.
6. A statistical survey of the attitudes to parapsychology amongst students at the Hebrew University and the University of Tel Aviv (subdivided into students of natural sciences and humanities). This study may provide an analysis which in turn may give hints toward a new approach to the inclusion of parapsychology as a field of study for the coming generation at our universities.

V.

This brings me directly to the next point, namely: How can we or should we change the attitude of the general public, specially that of scientists, from their indifference and their cynical denial or bias against parapsychology to a more positive, acknowledging and even cooperative attitude?

Let me remind you that I am actually speaking of Israel, but I feel certain that similar suggestions may be of assistance regarding other countries.

1. There is no doubt that internationally acknowledged personalities (so-called VIPs) always have a much greater authority and impact on local news media and on the attendance of listeners at meetings than local researchers. We saw that very clearly when Dr. Ehrenwald and later on Douglas Johnson visited Jerusalem. We therefore will welcome most warmly and heartily all the visitors who come to the "Holy City" and to Israel. Our limited means do not permit us to pay travel expenses but we can invite visitors to live in private homes during their stay. It would give us the greatest pleasure to be the guides of our guests and to show them some inside aspects of Israel (away from the beaten track).

Please accept this as an invitation to all participants and other friends and researchers in the field!

2. It seems to me of the utmost importance that our institutions of higher learning (the universities in general, the psychological departments in particular, the Technion and the Weizmann Institute) should be bombarded with scientific material on research in parapsychology. I wish to come back to my suggestion that the material should be reprinted and widely distributed, a method which brought about the acceptance of the Parapsychological Association as a member of the American Association for the Advancement of Science, this most important event in the history of parapsychology in the last few years. The expenses for such reprinting and distribution may be high, but I am sure that the result will justify the cost.

3. When—or should I say if?—our endeavor in opening “the doors of perception of the psychologists” should bear fruit, various research projects could be suggested to the students, with competitions for prizes (a motivation not to be neglected especially in our country).

4. The mass printing of concise pamphlets written specially for high school and/or university students, but comprehensible also to interested laymen, could be of great help. Such pamphlets containing general information on the introductory issues and concerned later on with more specific areas in the field, such as giving definitions, examples, and suggestions for further reading or contacts, could slowly grow into a collection of basic information for interested novices and could be collected in loose-leaf binders.

5. The assurance of continued financial assistance would certainly allow our small group to do some long-range planning and enable, e.g., the translation of the above-mentioned or other important material into Hebrew and its distribution here.

VI.

Although we may all agree on the importance of attracting young people to our field, nobody should close his eyes to the unpleasant fact that to go full time into parapsychology is an almost unattainable goal except for a very few, a goal which should actually be decided upon only in later years for reasons mentioned below.

It needs much courage to go into a field when even one of its famous explorers, Dr. West, has some serious doubts about the very existence of psi phenomena, which he expressed in the *Parapsychology Review* of March-April, 1971. I do not share his attitude. But I agree with

him that paranormal phenomena "are not unlike other delicate psychological phenomena, such as creative inspiration." This indicates that our interest and our inquiry should at least be evenly distributed between those qualitative experiences which we either can collect or sometimes evoke, and the purely quantitative methods. We may have to include here a fact which is somewhat analogous to one well known in modern physics, namely that by concentrating on and observing *one* aspect of the problem, i.e., the statistical aspect, we may inhibit another, that of inspiration or psi-production.

It is here that I want, in conclusion, to make some personal remarks about the field in general and my own attitude to its problems.

There is no doubt that a young, intelligent student may start to study parapsychology as a special branch of psychology, that he may succeed in experimental work and, under wise guidance, arrive at new, perhaps important results and statistical or psychological evaluations. But having been in the field now for approximately twenty years—starting relatively late—I have come to the conclusion that there is almost no field of science in which the interrelationship with other sciences is greater than in parapsychology. One cannot probe the depths of the problems without studying physics or biology as well; one should know something about depth psychology and ethnology; one must understand basic physiology; normal sensory perception; the origin of language; and the history of philosophy and religion. One should start studying these subjects at an early age if one wants to understand paranormal processes. And one should make at least one of the above-mentioned fields (and they do *not* comprise all of them) the subject of special study, or one's profession (to make a living), and have a good working knowledge of the others.

Such knowledge, together with openmindedness, positive criticism, and the ability to grasp impressions which may transcend the aspects of pure scientific approach, may be the most important precondition to research in parapsychology.

In a lecture at the Schweizer Parapsychologische Gesellschaft in Zurich, I spoke about "Natural Science and Parapsychology" as parallel fields of human exploration. I tried to explain there that it is not unlikely—and the comments of a number of men of science themselves point in the same direction—that we can expect explanations for paranormal processes and a general theory of parapsychology only if we are ready to shift from research *within* the natural sciences to a level where a "meta-science" allows us a new conception of both fields, that of the physical world and that of the mind and values, under a higher common determinating aspect.

This new perspective was expressed by Geoffrey F. Chew, a nuclear physicist from Berkeley, California who concluded a paper about "the Bootstrap, a Scientific Idea" (concerned with problems of atomic sub-particles) with the words: "Our current struggle with the Hadron Bootstrap may thus be only a foretaste of a completely new form of human intellectual endeavor, one that will lie outside physics, but will not even be describable as 'scientific.'"

It is to this "new form of human endeavor," that parapsychology may contribute most and it is here where I see the greatest importance of parapsychology in the future.