

70. Progoff, Ira. The role of parapsychology in modern thinking. *International Journal of Parapsychology*, 1959 (Sum), 1 (1), 5-18. 16 refs.—Discusses why "a holistic depth psychology contains the means not only with which parapsychology can grow as a science but with which it can play an exceedingly creative role on modern thinking." Depth psychology teaches "that the knowledge which the deep psyche derives from its contact with the cosmos is transmitted in symbolic form." In dealing with the statements of mediums and sensitives we must discipline ourselves not to take the messages literally. "On the other hand, this does not mean at all that the material coming through the deep psyche in the form of spiritualistic readings is 'nothing but psychological' in the sense of being derived from personal material, conflicts, complexes, etc. Quite the opposite—very often such material is derived from that impersonal depth where the psyche reaches out beyond itself and contacts ways it does not know truths it does not understand. Here parapsychology and holistic depth psychology are moving upon common ground. Their researches complement each other. The one investigates the processes and symbolism with which man experiences and represents his relation to the cosmos. The other can use this information to fulfill the prophetic meaning of the name and uncover ways of perceiving truth that are truly beyond the ordinary sensory channels."—DA

71. Huxley, Francis. The miraculous Virgin of Guadalupe. *International Journal of Parapsychology*, 1959 (Sum), 1 (1), 19-31. 18 refs.—Provides a history of the Virgin of Guadalupe, the Mexican equivalent of Lourdes. Discusses the miracles associated with the shrine and their symbolic meaning.—R.A.W.

72. Omez, René, Reginald. The Catholic Church and parapsychology. (In French.) *International Journal of Parapsychology*, 1959 (Sum), 1 (1), 32-46—To the Catholic Church, a miracle is a phenomenon directly produced by God, and one which cannot be created by any being, even one superior to man. Consequently, before acknowledging the reality of a miracle, the Church must establish that it could not have been produced by natural cause. In view of this, the Church looks toward the researches of parapsychology, which are directed toward a natural explanation of extraordinary happenings, the natural cause of which are not yet well known.

While the parapsychologist remains within his scientific domain, without excluding the possibility of a miracle, which is outside his competence, the Catholic Church, far from condemning him, approves of his work and utilizes his conclusions. Even Pope Benedict XIV has utilized the findings of science when he established criteria for the recognition of true miracles, required for the canonization of the beatified. Today, the Congregation of Rituals follows the same principles.

At Lourdes, the Bureau of Medical Findings, composed solely of physicians, is entrusted with the study, under the most rigorous scientific control, of the reality of cures and of the impossibility to explain them scientifically; these natural inquiries are necessary before ecclesiastical authority may recognize a miracle. Since 1858, only 55 have been thus recognized.

The Catholic Church encourages its clergy to undertake the study of parapsychology or to publish books and articles on the subject, as it seeks to establish increasingly higher criteria that will screen out false miracles. In recent years, the Church rejected a certain number of false miracles, regardless of the publicity which these had received in the press and public. It appreciates the work of scientists who make it possible to define more clearly the frontiers that separate what is truly from what is falsely marvelous.—DA

73. Nicol, J. Fisher. The statistical controversy in quantitative research. *International Journal of Parapsychology*, 1959 (Sum), 1 (1), 47-63. 12 refs.—Discusses the criticisms of probability theory as applied to parapsychological experiments as set forth by G. Spencer Brown. Examines some traditional ESP experiments to see if target peculiarities may have accounted for some of the results. The implications for repeatability in parapsychology experiments are discussed.—R.A.W.

74. Hall, Trevor H. and Hall, Kathryn E. An Appraisal

*International Journal of Parapsychology*, 1959 (Sum), 1 (1), 64-78. 2 refs.—"The aim of the present essay is to examine more closely than has hitherto been possible certain curious aspects of the table-tipping and planchette seances which were conducted" at night in Borley Rectory. The seance statements are given and the authors try to verify them. Their findings demonstrate "how seance messages regarding matters known to sitters can be influenced by suggestion...It is of great interest that the answers they obtained confirmed their beliefs in every particular, despite the fact that the stories had no foundation in truth."—DT

75. Amadou, Robert. The situation of parapsychological activity in France. (In French) *International Journal of Parapsychology*, 1959 (Sum), 1 (1), 79-88.—A concise account, with bibliographic citations, of recent parapsychological activity in France. References are made to societies, periodicals, and books. The book section comprises translations, proceedings of international congresses, and original works in French. Particular paragraphs are devoted to literature on important questions, such as unorthodox healing, Catholicism and parapsychology, etc.—DA

76. Kline, Milton V. Soviet and Western trends in hypnosis research. *International Journal of Parapsychology*, 1959 (Sum), 1 (1), 89-105. 5 refs.—Surveys trends in Russian hypnosis research as reflected in a series of six papers published in the transactions of the I.P. Pavlov Institute of Physiology in 1956. Also discusses current Western research, with emphasis on studies of the nature of hypnosis itself as a psychological phenomenon. He deals with hypnotic alterations of consciousness and age regression.—R.A.W.

77. Nash, Carroll B. The unorthodox science of parapsychology. *International Journal of Parapsychology*, 1959 (Aut), 1 (2), 5-23. 37 refs.—General overview of the scientific approach to studying parapsychology through classifying spontaneous psi experiences and tests of ESP, including precognition. Emphasizes experimental evidence for ESP and responds to specific criticisms. Reviews the characteristics of psi as revealed by experiments. Discusses the implications of psi for religion, philosophy, and medicine, and the possible practical applications of psi. Likens the significance of parapsychology's establishment of the nonphysical nature of mind to Darwin's theory of evolution and Freud's discovery of the unconscious.—R.A.W.

78. Lansing, Gerrit. Psychic elements of poetic creativity. *International Journal of Parapsychology*, 1959 (Aut), 1 (2), 24-38. 14 refs.—Parapsychologists can profit from the study of the process of poetic creation, more than any other form of literary creation. This is because the poet while composing is often drawn out of him -- or herself in a state of poetic trance. There is a connection, moreover, between writing poetry and casting magic spells. The poet has no choice but to cultivate the unconscious and poets have been pioneers in exploring "the peculiar relationship between the conscious ego and the unconscious levels of the psyche." The level of emotion that is touched in poetic creation is also associated with spontaneous psi and prophecy. Some instances are cited of the possible transmission by ESP of images, symbols, and in one case, an entire poem, between poets working separately. Less importantly, the study of poetry may also benefit parapsychology by providing documentation of the historical occurrence of types of psi phenomena.—R.A.W.

79. Rose, Ronald. Samoa: Society without magic. *International Journal of Parapsychology*, 1959 (Aut), 1 (2), 39-50. 9 refs.—Magic is practically nonexistent on Samoa, as are spontaneous psi experiences, despite widespread belief in magical principles. Administered standard ESP and PK tests to Samoan subjects with only chance results in spite of their great interest and enthusiasm in the experiments. The single outstanding psychic or pseudo-psychic phenomenon common in Samoa is *mai'aitu* or "spirit sickness," which apparently involves possession. Compares the culture and environment of Samoa with that of the Australian aborigines and New Zealand Maoris, who provide evidence of both spontaneous and experimental psi. Concludes that among native peoples, magic arises only where it is a cultural or environmental necessity, that is, where there is a considerable uncertainty in daily activities, in the struggle to survive, and in relation to other people. Magic is

resorted to in an attempt to influence the environment of the course of events only where there is considerable doubt as to the outcome. Changes underway in Samoan society are described which may eventually be psi-conducive. - R.A.W.

80. Ehrenwald, Jan. "Non-Euclidian" models of personality. *International Journal of Parapsychology*, 1959 (Aut), 1 (2), 51-68. 17 refs. - Several attempts have been made to provide a theoretical framework capable of accomodating psi phenomena but few have taken into consideration the main source of the epistemological difficulties involved in the controversial observations on human personality. Ehrenwald focuses on various hypothetical models of personality structure and on the corresponding world-views or modes of experience which, it is assumed, are isomorphic with or attuned to these variegated world-views or experimental modes. He constructs various psychological models of personality without claiming anything like empirical reality or even probability of their existence, thus calling them "non-Euclidian" models of personality. View A considers personality as a closed system. B conceives of personality as nonexistent as in the Zen doctrine of "no-mind." C sees personality as a supra-individual, collective organism. With C, psi would be viewed as an intro-psychic communication. Theorizes about temporal anomalies such as precognition and retrocognition as well as spatial anomalies such as telepathy. Psi need not be simply a vestigial remnant of the past but could be a viable function pointing toward the future. - R.A.W.

81. Osmond, Humphry. A call for imaginative theory. *International Journal of Parapsychology*, 1959 (Aut), 1 (2), 69-83. 12 refs. - Thoughts on parapsychology stimulated by reading the *Ciba Foundation Symposium on Extrasensory Perception* (Little, Brown, 1956). In science the method of investigation cannot be divorced from what is being investigated, and this method depends largely on one's theoretical assumptions. Most science starts with fieldwork, then classification, then hypotheses tested by experiments. The notion that the scientific method is applicable only to the world of sensation or to the measurable is based only on the achievements of science to date, not on any fundamental consideration of the possibilities inherent in the scientific method. We tend to forget that the direction a science takes is dependent on the questions it asks. If we would have new knowledge, we must have new questions. Are we asking the right questions in parapsychology? Parapsychology is hindered by excessive empiricism, one of the greatest deterrents to its general acceptance. Due to their failure to wrestle with theory, every generation of parapsychologists seems doomed to repeat, in increasing detail, earlier work. Overpreoccupation with fraud or deception allows many parapsychologists to fall into one of the pitfalls of science - common sense. This must be avoided, for by its very nature science consists of uncommon sense. Parapsychologists are touchy enough about their own work, but are not always too thoughtful of the gifted people they investigate. Psi may be more akin to artistic inspiration than to radio transmission. If so, the investigator should discover the conditions most conducive to creative effort and adapt his methods to them. If sensitives prove difficult for parapsychologists to work with, parapsychologists should become sensitives themselves. Perhaps the time has come for them to forsake exclusive empiricism and, like the physicists, unleash their imaginations. - R.A.W.

82. Van de Castle, Robert L. A review of ESP tests carried out in the classroom. *International Journal of Parapsychology*, 1959 (Aut), 1 (2), 84-102. 18 refs. - Reviews studies of ESP in the classroom, dividing them into three broad experimental programs: the studies of Van Busshbach, the studies of Anderson and White, and miscellaneous studies which attempted to repeat or modify the research reported in the first two. Summarizes what has been learned from the experiments as a whole, indicates their shortcomings, and discusses promising leads for future research. - R.A.W.

83. Birge, Raymond T. Telepathy experiments in Wales. *International Journal of Parapsychology*, 1960 (Win), 2 (1), 5-23. - Analysis of the ESP experiments with the Jones boys reported by S.G. Soal and H.T. Bowden in *The Mind Readers* (Doubleday, 1960). Summarizes many of the sessions in which 701 runs were completed with an average of 8.895 runs

run and a CR of 47. "Evidently the Welsh boys have introduced us to a whole new psychic world, if their results are free of fraud, and much of this review must be concerned with this possibility." Describes sessions in which the boys were caught cheating as well as some of the opportunities for fraud that had been set forth since the experiments were conducted, such as the use of a supersonic whistle. Calls for renewed testing in which these possibilities are ruled out. - R.A.W.

84. Chast, C.T.K. Parapsychological studies and literature in India. *International Journal of Parapsychology*, 1960 (Win), 2 (1), 24-36. 14 refs. - Reviews academic investigations of parapsychology in India. "Parapsychology in India today, with its increasing rigid standards, may yet bring about long-needed reforms in all Indian science even as it continues to pioneer and enrich India with new discoveries in the newest of the behavioral sciences." Phenomena mentioned are poltergeists, stigmata, dowling, reincarnation, premature burial, and ESP and PK experiments. - R.A.W.

85. Clark, Walter Houston. Religious aspects of spiritualism. *International Journal of Parapsychology*, 1960 (Win), 2 (1), 37-46. 16 refs. - Spiritualism is seen to be a religion though, like all religions, with an admixture of magical elements. More than most religions, it expresses the death urge, the need for security, assurance, comfort, and passivity. Partly because of this, the spiritualistic believer is conscious of his isolated in-group position and shows high defensiveness. On the other hand, the typical social scientific investigator tends to maintain an opposite view, namely that such phenomena as telepathy, clairvoyance, meditation, and contact with the spirit world could not possibly exist. These facts make it difficult for the researcher to maintain a neutral, objective attitude toward any form of associated psychic phenomena, and the facts are most difficult to establish. All religions serve many functions. One approach is that of the student of religion whose first task is to establish the facts. Because of the complication of the faith commitment of the investigator along with that of the investigated, all data associated with religion in any form tend to be hard to establish. With the data associated with the Spiritualistic religion, the difficulty of the investigator's task becomes doubly compounded. These considerations must be kept in mind as we pursue and evaluate parapsychological research. - DA

86. Amadou, Robert. Superstition in the Sancerrois. (In French) *International Journal of Parapsychology*, 1960 (Win), 2 (1), 47-87. I. Parapsychology and Superstition. By "superstition" we mean here the survival, in our "civilized" modern Western world, of beliefs and practices belonging to an archaic cultural structure. Although the number of cases of superstition reported in urban areas is quite high - higher than many think - they are much more frequent in the country, where they exist in purer form and are more closely linked with community life. In contrast to phenomena of parapsychology - ESP, PK, etc. - which are subject to observation and control, practices of superstition are difficult to observe "in their natural state." Hence, this study, and the one on Southern Italy undertaken by Professors Servadio and de Martino. We chose the Sancerrois district because it was an agricultural region and because important spadework had already been done in studying superstitious practices there. In what follows, individual points are illustrated by numerous detailed case-histories. II. "Healers." a. *Les Rebouteux* (Bonesetters). Many bonesetters achieve remarkable results in using rational experimental methods. But these successes are of no special significance to parapsychology. b. *Les persigneux* (Faith-healers who use prayer and the sign of the cross). These are by far the most numerous and the most interesting group of "healers" in the area in question. Three of the best-known *Persigneux*, described in some detail, are shown to have traits in common. In general, they treat all kinds of human and animal sicknesses, without any clear distinction between those that are "natural" and those induced by sorcery or witchcraft. c. Urban-type faith-healers. These have of late penetrated the countryside and look askance at the "primitive" techniques of the traditional rural healers. Many of them use magnetism and radio-electric detection. They claim to be able to cure most diseases except cancer and tuberculosis. Most of these consider themselves rational practitioners