

disturbing conflict to sciences of objective realities. Psychical research came into its own importance to try to elucidate that conflict and in turn engendered its own conflict, which history also remembers, but discredits.

15. The early forms of psychic research should be viewed in relation to the problems and scientific situations then existing--although some of these forms have been carried needlessly and unaltered through the decades.

16. Prior to World War I such spiritualism declined from its grand epoch into a comparative obscurity; but psychic research, having been constituted officially by some of the then leading scientific thinkers, took hold and stuck. It has since undergone many directional shifts for reasons some of which are not easily ascertainable, but others that are. Internal weaknesses or strengths seem to depend greatly on the personalities involved.

- (a) The personnel involved, who have given leadership, have alternated at different times between two types: dynamic creative individuals who had established their leadership qualities in other significant sciences; and leaders who can be seen not to fit into this dynamic category at all, and are not of the same personal force as the former.
- (b) Both sets of leaders can be seen to have been at a disadvantage due to the ambiguous nature of the materials they sought to research, versus given scientific demands and expectations.
- (c) Psychic research, in whatever category it involved itself, is prone to overt and covert enmity from several sources, not the least of which are scientific and pseudo-scientific circles, who frequently attack vigorously and often irrationally.
- (d) Peculiar to psychic research is the necessity of interfacing with public personalities, most often nonscientific by education, in its search for gifted individuals who might display psychic qualities. Many of these have been proved by psychic researchers and antagonists alike to be frauds or cheats. The subsequent

imbroglios have overweighed many other psychical research discoveries. And, indeed, it is not unusual to find contemporary psychic researchers continuing to try to resolve events that took place 50 to 100 years ago.

17. Viewed in retrospect, and in varying combinations of all the above, psychic research has undergone both emergent and recessive states. This is in contrast to other fields that have built, successively and swiftly, upon gains and acknowledged applicability of those gains. Most importantly, however, psychic research, in any of its expounded forms, has continued to have the overwhelming disadvantage of being a scientific dealing with subjective human qualities. As such it should be likened more to studies in aesthetics, creativity, inspiration, or over-achievement, the histories of which bear much in common with that of psychic research.

18. Prior to World War I, psychical research found itself sponsored by a variety of individuals whose esteem in other fields in unquestioned. In addition to their other valuable work, they gave exhaustively of their time and intelligence to looking into psychical matters. There is no way they were "ninnies," although the antagonistic critics of psychical research avoid the issue of their presence and interest in psychical research.

19. For example, among the illustrious personalities affiliated to the early forms of psychical research were the following:

- (a) Sir Oliver Lodge, professor of physics at University College (1881-1900) who made valuable contributions to the development of wireless telegraphy, and conducted research in electrons, the ether and lightening.
- (b) John William Strutt, 3rd Baron Rayleigh, physicist, pprofessor of chemistry at Cambridge, and Chancellor of Cambridge from 1908, Nobel Prize in physics in 1904. He is known for his extensive and important research in sound (resonance, vibration, absolute pitch) and light (radiation, polarization, and color vision), and for his determinations of electrical units, especially the ohm.

- (c) Sir William Crooks, chemist, and whose scientific genius covered a wide field, Nobel Prize in chemistry (with E. Buchner) in 1907. Sir William discovered thallium and cathode rays, invented the spintharoscope and the radiometer, and whose chief invention in the field of electricity is the Crooks tube.
- (d) Sir Joseph Thomson, physicist, and Nobel Prize winner in 1906. Sir Joseph is known especially for his discovery of the electron and his investigation of its charge and mass, and for his study of conduction of electricity through gases, as well as his work in radioactivity. His written works include Beyond the Electron, The Structure of Light, and The Atomic Theory, etc.
- (e) Charles Robert Richet, physiologist, who received in 1913 the Nobel Prize in medicine, and is distinguished for his work in serum therapy.
- (f) Cesare Lombroso, the Italian criminologist, who was professor of forensic medicine and psychiatry at Turin, and although his theories of the origin of criminal traits are now largely superseded or modified, they were revolutionary in their time.
- (g) Giovanni Schiaparelli, awarded in 1872 the gold medal of the Royal Astronomical Society, is remembered chiefly for having shown that meteor swarms travel through space in cometary orbits.
- (h) William James, philosopher, Harvard lecturer on anatomy, physiology, psychology and philosophy. In 1890 he published his epoch-making Principles of Psychology, and his broad culture and cosmopolitan outlook made him the most influential American thinker of his day.

20. The general aims of early organized psychic researchers should be born in mind. They proposed to examine simultaneously and in detail as many kinds of alleged paranormal phenomena as they could lay hold of, and this irrespective of whether or not these phenomena had any spiritualistic or religious flavour. These investigations, upon the organization of the Society for Psychical Research in London, were divided into six categories with appropriate committees.

- (a) An examination of the nature and extent of any influence which may be exerted by one mind upon another, apart from any generally recognized mode of perception.
- (b) The study of hypnotism, etc., with its alleged insensibility to pain; clairvoyance and other allied phenomena.
- (c) A critical revision of Reichenbach's researches on psychic energy.
- (d) A careful investigation of reports regarding apparitions at the moment of death.
- (e) An inquiry into the various physical phenomena commonly called spiritualistic, with an attempt to discover causes and general laws.
- (f) The collection and collation of existing materials bearing on the history of these subjects.

21. While some of these goals are unfamiliar to researchers today, they nevertheless reflected issues that were prominent during the formative years of psychic research. The early direct founders, such as the physicist Sir William Barrett, Frederic Myers, classical lecturer at Cambridge, the English psychologist, Edmund Gurney, and the English philosopher Henry Sidgwick, taken together with the previously listed scientists, can all be said to have been "heavy duty" individuals in their time. It is rather easy to provide information to the fact that the majority of important thinkers and scientists of the times felt obliged to at least acknowledge that psychic phenomena were probably relevant and some form of research into them was obligatory. There were dissenting opinions, to be sure, but these, when they came did not necessarily originate from the science professions as a whole, but from the personal attitudes or beliefs of given scientists. For example, when the Dialectical Society invited (C.1871) the English biologist, Thomas Henry Huxley, to join in a committee to investigate spiritualistic phenomena, he replied with a statement that has become famous: "... supposing the phenomena to be genuine--they do not interest me. If anybody would endow me with the faculty of listening to the chatter

of old women and curates in the nearest cathedral town, I should decline the privilege, having better things to do."

22. Such personal attitudes among high-calibre scientists reflecting usually a shallow contact with psychic phenomena and an idiosyncratic philosophical bias, were not uncommon, but never really in the majority. Concerning the "heavy duty" investigators, it is counter-productive to consider they might be fooled by cheats and charlatans, or, if they were, that they stay fooled for very long. The objective and conscientious historian can come to an appropriate conclusion, fairly representing psychic researchers as well as criticisms of it. For example, in his 1968 book The Founders of Psychical Research, Dr. Alan Gauld of Emmanuel College at Cambridge and later King George VI Memorial Fellow at Harvard, summarizes in part as follows: "To one statement I will unhesitatingly commit myself. The endeavours ... of the group cannot against the background of their time be dismissed, as some would dismiss them, as pathetic, degrading and almost irresponsible, as the result of a hopeless or merely absurd credulity and wish to believe. The founders of psychical research were people of the highest ideals. ... To this end they worked with great industry and perseverance, ... Their sense of corporate endeavour was very strong, their indifference to personal fame most impressive. ... They learned from their mistakes. They collected books on methods of deception, conducted pioneer studies in its psychology, themselves exposed imposters. ... There cannot be the slightest doubt that by patient investigation and experiment, by the sifting and accumulation of first-hand testimony from responsible people, they amassed in favour of paranormal phenomena evidence which would in the case of almost any other kind of natural event have been unhesitatingly and almost universally accepted."

AN EXTERNAL
V DESTRUCTIVE ANTAGONISM AS [^] DETERRENT
TO PSYCHIC RESEARCH

1. Psychical research has existed, in one form or another, for well over two hundred years. If an objective analyst reviews the actual content of these various researches, it is impossible to set aside the facts and the implications. These facts and implications are many and varied, but establish that select humans can and often do exhibit certain subtle sensibilities referred to today under the general headings of parapsychology and extrasensory perception.

2. Just in what light these facts and implications are received by antagonists seems to depend upon the ethics and morals of the individuals involved. It can be seen that psychical research runs afoul several reactions that are not, in themselves, pertinent to the facts and implications established by psychical research, but appear to belong to other facets of human nature. These other facets do not themselves belong within science, which should be constrained to at least acknowledging certain eminent facts, but historically have exerted tremendous pressure on the psychical research line. It can be seen, in retrospect, that some of these pressures have exerted beneficial or creative influence within the ranks of psychical researchers. But for the most part these attacks have been characterized by destructive antagonism, the sole goal of which seems to have in mind the obliteration of psychical research.

3. Normally these destructive attacks are responded to by psychical researchers only obliquely, that is through the utopian idea that only the production of unassailable data will turn the tide in favour of the legitimacy of psychical research. This utopian attitude is not without its merits. The drama of destructive antagonism finding itself obliterated by the production of overwhelming evidence has taken place in other fields.

In biology, for example, the germ theory, for many decades considered rival and illegitimate, came to be accepted dramatically as a result of the invention of the microscope. This type of event was again re-enacted by the dramatics accompanying the theory of vaccination. It would seem, therefore, that the utopian attitude of increasing the proofs inherent in physical research is the solution to the obliteration of the destructive antagonism that has surrounded it.

4. Whether the utopian attitude will come to prevail concerning psychical research, as it has come to prevail in other sciences such as physics, biology and chemistry, remains to be seen. Certainly psychical researchers are entitled to hope for the discovery of some factor in psychical research that will constitute the unassailable and remove it once and for all from imposed illegitimacy.

5. It can be seen, however, that many ranking scientists have already found it possible to conclude, at various junctures in the history, that sufficient facts already exist to establish the legitimacy of psychical research, and that it should be removed from the category of rival theory. Their combined prestige and weight has not served, however, to ensure psychical research into the accepted ranks of human inquiry, and it continues to remain, despite all efforts, in the realm of rivalry subject to destructive antagonisms. Thomson, the famous physicist and Nobel prizewinner observed in 1955, "if what is claimed were not such a fundamental upsetting of systems of thought," then the excellent mass of experimental and anecdotal psychical materials would have won acceptance some time ago.

6. It is important to acknowledge that psychical research has, historically, run afoul of two human phenomenologies, the explanations for which science has a much harder time in accounting than it does accumulating evidence for psychical materials. These two phenomenologies consist of beliefs and assumptions versus evidence or empirical facts.

These pertain to all areas of life and activity, and are not solely applicable to the problems attendant upon psychical research. But these two phenomenologies probably account for the rejection of psychical research more than anything else does, that is to say, that the problem of rejection does not lie within the working facts or hypotheses of psychical materials per se, but external to them.

7. The problem of assumptions found elucidation, as far as identifying them as an important factor in science, in Thomas Kuhn's The Structure of Scientific Revolutions, illustrating how dependent scientists have been on the maintenance of a shared set of assumptions, a paradigm, the results being "to force nature into the pre-formed and relatively inflexible box that the paradigm supplies." Kuhn explained that normal scientific research is directed only to "the articulation of those phenomena and theories that the paradigm already supplies" and phenomena which do not fit the paradigm "are often not seen at all."

8. An "assumption" might be, at least in some cases, that working and active "something" which descends out of a "belief," which is the personal philosophy, usually somewhat intangible, that is, by what means science has yet to discover, held, by given individuals. Whatever "belief" is, it is hard to deal with and even though science sought to rid itself of it by establishing itself solely on material and rational lines of assumptions, it turns out that rational materialism (and the science that descends out of it) is as belief-prone as the religious superstitions it sought to supplant.

9. "Belief," "witnesses," "facts," and "assumptions" can, admittedly with some effort, be seen as factors in a drama. Taken altogether, they also form a "system." The dramatic action takes place inevitably because any or all four can be, at any given time, right or wrong as well as different. For example, two witnesses observe an empirical fact. But

because their beliefs are different, two sets of assumptions descend out of the situation, and the war is on. The one with the most clout will most likely win, providing the fact observed is not of such high-strangeness so as to be rejected by the majority. If the one with the least clout can appeal to the assumptions of the majority, then an empirical factor can wander in limbo for quite some time.

10. "Whose got the clout" is, therefore, something of a "player" in the "belief-assumption" dramatics, although it is considered quite gross and impolitic to dwell on this point. Science, and the academia that descends out of it, is, however, quite prone to be at least sensitive (if not worshipful in some cases) to the presence of clout. Clout is a powerful player, to be sure, and if clout also has the support of the assumptions of the majority, all the better. But clout can also go on the skids if, for example, assumptions (beliefs) are against accepting some empirical factors. Thus clout, although an important player, can be seen to suffer vicissitudes.

11. An example of this scenario, holding all the elements, is given in the introduction to Brian Inglis' excellent and scholarly book, Natural and Supernatural (1977), which constitutes a rather remarkable retrieval of psychical materials from the limbo in which they have been wandering.

"Historical credibility being primary derived from the reputation of the source, I have been guilty of persistent name-dropping. For every case here described there are dozens of others as good or better; and as Walter Prince (a founder and psychical researcher, c. 1920-1932) remarked, introducing his collection Noted Witnesses for Psychical Occurrences, a description of, say, a vision has no less validity if it is vouched for by William Moggs of Sheboygan, Wisconsin, than by Abraham Lincoln or Garibaldi. But at least, Prince claimed, the reader has a better chance to judge the evidence for himself if he knows something about the individual. Few people, for example, would pay much attention to a story about a man and his

wife who, in 1765, heard heavy footsteps one night in a locked room, and recognized them by the sound as those of a friend who, they later discovered, had died precisely at that hour; but when it is disclosed that the teller of the tale was the founder of modern botany, Linnaeus, it takes on a rather different complexion."

"Admittedly this is not a justification which commends itself to scientists. Science, the young H. G. Wells asserted, 'produces its facts; history at best produces reputable witnesses to facts'; and the tendency has been to reject anecdotal material as an irrelevance. Yet in practice science does accept the evidence of reputable witnesses, provided that evidence falls within the paradigm. Until the early years of the nineteenth century, for example, scientists refused to accept that meteorities existed; consequently anybody who claimed to have seen or found one was dismissed as a liar. But as soon as meteorites gained acceptance, earlier witnesses could be rehabilitated It remained necessary to scrutinize the credentials of such witnesses, in case they might have some reason for inventing a meteorite, for instance a priest wishing to frighten his flock, or a showman to attract customers; but so long as a witness's reputation merited it, his evidence could become retrospectively acceptable."

12. The phenomenologies of beliefs and assumptions, i.e., paradigms, can be seen to constitute psychological deterrents to psychical research, and taken as such do not in any way imply that psychical materials are either improbable or impossible, but merely that the materials have opponents for reasons other than scientific. The mass and weight of evidence concerning psychical materials is, indeed, so pristine (and not merely "suggestive" as many parapsychologists are wont to say) that the above-mentioned quote from Sir George Thomson actually imputes certain scandalous qualities to the sources of antagonisms.

13. Criticism of psychical research, reflecting basic antagonisms, can always, in a last analysis, be seen political in its nature; as such it tends to be non-scientific, and its basic format has not changed much in over 200 years. For example, very recently, a non-scientific belief was expressed by a chief editor of a leading editor of an influential

American periodical when, referring to recent developments in psychical research he said, "If any of this is true, then everything I have believed in is wrong."

14. This type of sentiment can be traced back to the great German physicist, Herman Helmholtz (1821-94), who, in conversation with one of the greatest physicists of the last century, Sir William Crookes (1832-1919), indicated that any breakthroughs in psychical research would "wreck everything." Further, he said, "I have no interest in psychical matters, for if any of it be true, then all I have believed in must be wrong."

15. This anti-psychical sentiment goes back even farther. What is known in history as The Franklin Commission was set up in 1784 by Louis to investigate Franz Mesmer, who developed mesmerism (a type of hypnotism) around whom vast public interest had been generated, but by whom psychical materials were being produced. This Commission is probably the first scientific investigation of its kind, and in terms of the calibre and reputation of the investigators perhaps the most high-powered ever. Under the head of Benjamin Franklin, then United States ambassador to France, supported by the astronomer Jean-Sylvain Bailly, the botanist Laurent de Jussieu, and the great chemist and physicist Antoine Lavoisier, among others as well known in their day, this Commission proceeded to severely examine the phenomena. The Commission was therefore composed of scientists of no mean observational qualities, and whose astuteness has otherwise earned them solid places in history.

16. Contrary to expected results, however, this Commission recommended that so much evidence of psychical materials existed that these should undoubtedly be considered as an area for legitimate research. When the Commission's report was presented to the French Academy, however, the reaction was hostile. When the motion was proposed that the report should be printed, ordinarily passed as a formality, a member pointed out that if the report's facts were correct "they would upset half our knowledge of

physiology" and it would therefore be dangerous to allow the press to get hold of them. It was therefore agreed that the report should be noted, but not published.

17. Almost every commission, organization and society that has come into existence relative to psychical materials emerged as a result of these materials making a hubbub in society or science that could not be ignored. Consequently, it can be observed that the grossest criticisms and attacks upon psychical materials (as well as upon the commissions, etc.) rose quickly into prominence close upon the emergence. It is possible, therefore to track this phenomenon as a cycle that can be overlaid on all psychical research from the Franklin Commission of 1784 up to and including the work at SRI International during the 1970s.

18. The sequence is approximately as follows:

- (a) A system [such as Mesmerism (1780) or spiritualism (1859) or a highly gifted individual such as Daniel Dunglas Home (1833-1886), Uri Geller (1972)] emerge, and their activities, relating to claimed or actual psychical activities are of such a magnitude as to enter mainstream social awareness.
- (b) Responsible and interested thinkers feel obliged to investigate. They do so (forming commissions and societies if necessary) and tender reports that either reveal charlatanism or vouch for the validity of the phenomena.
- (c) Such reports as do vouch for the validity of the phenomena bring into existence levels of antagonistic outcry.
- (d) The subjective sources of the psychical materials, as enumerated in (a) above sometimes undergo additional verification, but often refuse to co-operate, cannot manifest the phenomena in the increasingly antagonistic environment, or, ultimately just disappear.
- (e) The destructive antagonism is thus in a position to perpetuate itself beyond the issues that brought it into existence and the reports that vouched for the

validity or ignored by the attackers, who advertises probable fraud, gullibility of the investigators, and irrationalism as answers.

- (f) The psychical researcher, no matter how high his scientific standing may be in other fields, is left ineffectual but nevertheless is required to continue to try to substantiate his conclusions.
- (g) The attacker then draws the issues back to philosophical postures, wherein the results of the psychical researchers dealt with via non-scientific means.

VI DESTRUCTIVE ANTAGONISM AS AN INTERNAL DETERRENT IN PSYCHICAL RESEARCH

1. While destructive antagonism can and does shape public responses to psychical research, leading to many negative decisions concerning it, destructive antagonism also influences the internal workings of psychical research to a rather great degree. The energetic antagonist, working within the general sequence outlined in the previous section, seeks to advertise that the psychical researcher can be and is tricked or foiled by their subjects or by themselves. This accusation takes place in the face of evidence to the contrary. The tack usually employed is that the antagonist refers to those instances wherein trickery has been discovered, but avoids confrontation with any phenomena provided by the researcher in which trickery is not discoverable. The type of attack represents a pseudo-accusation, but is by insinuation applied by the attacker to the body of psychical research as a whole. Since these attackers often have access to important press, the overall external image of psychical research finds itself shaped, unfairly, by such reports.

2. In the case of Dr. J. B. Rhine, for example, whose work has survived the scrutiny of dozens of scientists, the Parapsychology Association, and the AAAS, the fact that he was relegated to a "fraud box" in Time magazine instigated a public embarrassment to which there was no recourse, since Time accepts no rebuttals. He was thus confined to psychical research journals for publication of his rebuttals, which journals are not accessible to the same reading public.

3. This type of attack forms and conforms general psychical research to a great degree, in that psychical researchers have become, through the years, extraordinarily sensitive in the direction of avoiding possibilities of suffering this type of attack. This has led, in turn, to the researchers

becoming more concerned (and sometimes fixated) on the form of their research, rather than upon its content. Many psychical phenomena, properly the content of psychical research, but of known predictable sore spots to the external destructive antagonist, have come to be avoided within the ranks of psychical researchers. Referring to Rhine again, for example, where his original scope for research encompassed broad vistas of psychical possibilities, a few exposures in "fraud boxes" brought about a severe constraint in the publication of his findings. Since the statistical method was respected in science and psychology in general, he opted to produce statistical evidence that was most unlikely to give antagonists an opportunity to vent their wrath. In this, he was very successful to a degree. But statistics make for poor interest in popular media, and even this accepted form of presenting findings, although acknowledged finally by the AAAS, never achieved exposure in the public media, in which the damage had already been done.

4. Thus, destructive antagonism can be seen to reduce external interest and support for psychical research, while the internal structure of psychical research has itself been modified by it. It has been my experience that the majority of psychical researchers will not embark upon any type of research that is likely to come to jeopardize their academic or official standing. This reluctance, although understandable, has had the unfortunate result of reducing contemporary parapsychology to a field that takes interest in comparatively safe approaches, but often only refers to minor psychical phenomena.

VII THE CURRENT STATUS OF PSYCHICAL RESEARCH

1. Upon assessment of them, the current concepts of psychical research (as parapsychology) undoubtedly contribute somewhat to deterrents in the progress of the field. For the last several decades, psychical researchers have tried to depend chiefly on statistical methodologies to enhance certainty and acceptability concerning the presence of psychical materials, that is, to attempt to view them in purely abstract mathematical terms. Due to the well-attested fact that artifacts can and do enter into statistical methodologies (making them in fact error prone), the statistical approach has many shortcomings. In addition to being error prone, the statistical approach has tended to avoid the psychological significance (relationship to the environment) of need-determined spontaneous evidence.

2. This was pointed out by the noted psychiatrist and parapsychologist, Dr. Jan Ehrenwald as early as 1954. Statistical approaches do not normally make allowance for temporal and causal anomalies, or for the major spontaneous, archetypal, or crisis-oriented range of the psychical materials in question. "Thus, the strict quantifier, who is not prepared to take cognizance of psychic events which are features of a meaningful, teleological series, leaves out of his frame of reference what is 'merely' psychologically significant." What Ehrenwald describes (1978) as "flaw-determined versus need-determined phenomena are lumped together (in favor of the flaw-determined), thus hindering the formulation of an all-encompassing, global theory of psi."

3. In view of the dominance of the statistical approach to contemporary parapsychology, it may be seen that two areas that would normally be important in any other field of inquiry have been absent from psychical inquiry for quite some time, simply because these two areas do not avail themselves of the statistical approach.

- (a) Surveying for quantity and quality of psychical talent generally existing or available, and;
- (b) The engineering and development of practical applications.

4. The present forms of psychical research, then, are lopsided in favour of amounts of statistical information, which are more likely to be suggestive of experimental models and design than they are to be illustrative of human psychical traits and possibilities.

5. Nevertheless, taking into account the entire history of psychical research, three types of psychical research efforts have been undertaken, all of which substantiate the existence of some form or forms of psi.

- (a) Research into and quantification of mental/psychic feats of individuals found to possess extraordinary perceptions and communication with the material/non-material realms. This type of research is more characteristic of the Pre-Grand Society and Grand Society Epochs, and is the substance of almost all the research conducted in Europe in the peacetime between the two World Wars. This type of research, however, can be considered nearly defunct in post-war parapsychology.
- (b) Statistical extrapolations, characteristic of American parapsychology to date, yielding low thresholds of individual psychical prowess, but quite competently establishing the existence of general extrasensory perception and psychokenesis.
- (c) Attempt to isolate and develop practical utilizations of psychical abilities in given individuals. Rejected as dangerous research materials by the general consensus of press-sensitized parapsychologists, adventures in practical utilization have only recently been undertaken by "fringe" psychical researchers, and have not as yet re-entered mainline psychical research.

VIII MAINLINE PSYCHICAL RESEARCH

1. The general history of psychical research can, admittedly, be construed in many ways, depending mostly upon the education and the vision of different individuals. Like all other sciences, however, that have had the participation of hundreds or thousands of researchers, and as a science that has despite destructive antagonism and internal failures, continued to build upon itself, it is possible to perceive its mainline course, along the trail of which many interim goals have already been achieved.

2. This mainline course goes roughly from the discovery and observation of human psychical capabilities towards constructive and profitable application of them. All other areas of inquiry and human interaction can be seen to abide by the necessities inherent in this basic construct, and indeed can be seen to succeed or suffer ignominious failure totally dependent on the final outcome of usefulness. Things that do not achieve usefulness are eventually abandoned, and things that have outlived their usefulness are superseded or modified by rival theory, leading to new phases of usefulness. The course of mainline physics is, perhaps, a classic example of this construct, but it is also true of such subtle human elements as artistic expression and aesthetic consumption.

3. Viewed in this manner, many otherwise confusing issues concerning psychical research can be placed in somewhat of a perspective.

(a) First of all, psychical research can be seen to be somewhere midstream towards achieving various usefulnesses.

(b) Its overall run of history can be broken down from the massive confusions that surround it into profitable analyses, its achievements noted, and its deterrents identified.

EPOCH	MAINLINE IMPORTANCE	DEGREE OF SUCCESS
PRE-GRAND SOCIETY EPOCH	Normally can be seen to investigate spontaneous and need-determined psychical aptitudes in society at large. Usually undertaken by personalities of high credentials and standing seeking to discover the extent, validity and usefulness of numerous psychical aptitudes.	Established the existence of and sometimes the validity of eyeless vision, through-transference, thought reception, distant traveling, prevision, postvision and medical diagnosis by functions other than sensorial means.
GRAND SOCIETY EPOCH	Demonstrated that psychical materials would avail themselves of an organized approach. The nomenclature peculiar to psychical research as rival theory develops.	Methodological organization begun; methods to uncover fraud established; first attempts to place psychical materials in contest to other developing sciences.
THE WAR EPOCH	Can be termed also as the Post-Grand Society Epoch, characterized by a breakdown in united efforts established by the Grand Societies, which are (and have remained) recessive at during this period. A resurgence of need-determined, individual and independent bodies of work.	This epoch is particularly important in large researches into telepathic interchanges, distant (remote) viewing, and theory, but weak in maintaining an organized approach to the materials.
THE RHINE AND GARRETT EPOCHS	Rhine begins the major confrontation with science in general; Garrett begins international unification concerning theory and importance to humanity in general. Neither of these have fulfilled their potential.	Statistical methodologies established. Theories linking psychical materials to consciousness, physics, anthropology, etc., presented.
THE PARAPSYCHOLOGY ASSOCIATION EPOCH	Psychical researchers form their first in-depth professional organization, presenting unified grounds for acceptance of their researches as legitimate inquiry.	Demonstrated that ESP and related functions are widespread; but weak in tackling major need-determined attributes, preferring local (and safer) methods of statistical "proof."
THE SRI INTERNATIONAL EPOCH	Unusual because of its sponsorship, the SRI International Epoch is important for its rehabilitation of psychical attributes similar to eyeless vision or distant-traveling (remote viewing). Stimulates replication of remote viewing worldwide.	Remote viewing aptitude re-established and verified. Experimental protocols invented, and theoretical models developed.
THE SOVIET EPOCH	Considering the governmental structure of the Soviet enterprise, it must be assumed that psychical research in the Soviet Union is under governmental policy and guidance. It is difficult to conclude much about the nature of the research, but that it has established itself with funding and facilities far in excess of what might be expected must, by now, be accepted as meaningful.	?
THE CHINESE EPOCH	Evidence that the People's Republic of China has undertaken a major investigation of psychical materials cannot be without importance. Like the Soviet enterprise, the decision to allow significant scientists and research centers to begin to participate in psychical research cannot have been made without top government policy approval.	?

(c) This, in turn, yields analysis possibilities as to directions that should be pursued or not, where funds might be profitably invested and where interested parties can reasonably expect further achievements along this basic course.

4. The history of psychical research was, in Section IV of this document, broken into epochs each of which are identifiable as major demarcations along the overall mainline course. In the chart below, the major attributes are listed, but I think it should be borne in mind that further refinements of these epochs are necessary and desirable, although beyond the scope of this present document.

5. Within mainline psychical research, it is possible to identify two general trends that have, in different epochs, run simultaneously, but in others separated (or imposed separatist approaches to) the general problem of psi. These two trends are elucidated by Dr. Jan Ehrenwald in his recent (1978) book The ESP Experience, a Psychiatric Validation.

(a) Trend one is concerned with actual observation of psychical qualities demonstrated by individuals, qualities that are sometimes spontaneous (in the majority) but sometimes are observable in self-styled psychics who create life-styles around their sense of their own psychical nature. Ehrenwald refers to these traits as need-determined, that is coming into visibility as a result of necessity or some sort, as a result of the psychic's own world-view, or as a result of being impelled into visibility as a result of an external necessity, or as a result of some experimental or laboratory provocation or encouragement. It is in these need-determined events that psychical researchers have always been able to witness stellar displays of psychical attributes, but attributes that are, in the long run, exceedingly difficult to grasp and maintain in the face of the constraints imposed by destructive antagonism.

(b) Trend two incorporates several methodologies that observe psychical phenomena only indirectly, that is through hypotheses on their general nature, via