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A Splendid Adventure

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A Review Essay of J. B. RHINE, LETTERS 1923-1939: ESP AND THE FOUNDATIONS OF PARAPSYCHOLOGY, edited by Barbara Ensrud and Sally Rhine Feather. McFarland, 2021. Pp. 555. $75. ISBN 978-1-4766-8466-9

Sally Feather, the daughter of J. B. Rhine, and Barbara Ensrud have transcribed over 1500 letters from the little mountain of correspondence that J.B. Rhine carried out in the seminal years of the 1920's and '30's, and carefully distilled that down to the representative set presented in this volume. They can be read as scientific history, and in that aspect they are fascinating; but they can also be read like a novel, a story that races along, with many fascinating characters, triumphs, failures, intrigue, honor and dishonor, close calls, blunders and victories. The story is so immediate, one feels present in it. Is it ultimately a happy story? We see some of its fruits around us in daily life. People speak glibly of their extra sensory perception, or ESP (Rhine coined the acronym). Our popular culture of literature, film and television is suffused with characters who have dramatic extrasensory and psychokinetic powers which Rhine established as legitimate areas of study. Yet psychology professors across the land routinely tell their trusting students that there are no such things.

The story of the beginnings of academic, experimental parapsychology under Rhine at Duke in these years has been told in other ways, as by the historians Mauskopf & McVaugh (1980), and the psychologist Gardner Murphy (1961). And summary stories were offered by Rhine and his colleagues in the books and journal articles they published during this period and later.

These letters tell a story that is more personal and inter-personal, episodic, messy and dramatic. Rhine was a prolific correspondent, and he must have spent almost as much time in letter-writing as in laboratory work. We see different sides of him as he writes to different people. He is informal, almost rambunctious, with old friends and colleagues and family. We see his charm and persuasiveness and also his deepest purposes when he writes to his financial and intellectual supporters. With his colleagues he rattles forth ideas and possibilities enthusiastically, creatively. His prose is straightforward, never fancy or murky. With his adversaries we see a man inclined to fight back if provoked, but also one who fairly quickly learns to fight like an academic, with strained words, terse cordiality, ironic allusions to the other person's hypocrisy and duplicity; and sometimes he seems to choose to fight with the golden rule, by being generous and open with someone who has savaged him. He is clear about whom he loves – his dear Louie (Louisa), his family, his closest colleagues and friends – and whom he most admires, like Wil-

liam McDougall, Eleanor Sidgewick, Walter Franklin Prince (whom he addresses after a while as "Uncle"). Over the years these letters span we see Rhine change. As a young man in his 20's he can be brash and dismissive (writing to an old biologist friend at the University of Virginia he calls Arthur Conan Doyle "Old Sherlock," and says of Alfred North Whitehead that he is "a dear old man," whose ". . . philosophy, much of it as is understandable to anyone but himself, truth must stand for us. He is a sort of mathematical mystic." In the last letters Rhine seems more than 16 years older, weathered, more philosophical, proud of the work they have done, not humbled but wiser.

When an historian or scientist tells a story, it can seem neat and almost inevitable. Here in real time, in ongoing developing relationships, it is full of risks and perpetual uncertainty, thread-bare financial insecurity, precarious struggle, enthusiasm and exhaustion.

The book is divided into 8 chapters, each one prefaced by a helpful introduction written by the editors. The first is devoted to the 1920's, the next to the years 1930-34, and subsequent chapters are each devoted to the correspondence of a single year, 1935 to 1939.

Rhine was born on the cusp of the Twentieth Century and when he grew to consciousness as an intelligent, ambitious and socially concerned young man, he found himself moved by all the conflicting forces that swept our culture in that tumultuous time. He entered college thinking to study for the ministry, but discovered in his science classes that his faith had been comprised, as he told a Japanese botanist in 1926, of "mere tradition." He turned to empiricism, the study of facts, as firmer ground for his lifelong quest for solid understanding about the nature of life and the meaning of being human.

But like many others of the time, he found that nature as revealed by science offered no moral bearings. When WWI broke out, he joined the Marines to serve. For anyone who has known Marines, that branch of the military might seem most fitting for him. It would be the best channel for what we might call his *zeal* – his passion, ambition, idealism and drive, all of which charge these letters throughout.

After the war (during which he became a champion marksman) Rhine returned to his studies, married Louisa Weckesser, and both earned PhDs in plant biology. At the time, he thought it the best way he could contribute, but the bench-work of a cell biologist did not hold his interest for long. He turned for a while to the study of philosophy and psychology, but while philosophy addressed more meaningful issues, it lacked empirical substance; and psychology, as most were defining it, was too much like the "nasty little subject" that William James complained about to his brother Henry, ". . . everything one is interested in is on the outside" (James, 1997). Still, it was psychology Rhine would return to, and try to stretch to his liking.

The horrors of the war had left the culture with a collective PTSD that was disorienting and demoralizing in a world vastly more technologically efficient than before, but in ethical shreds. And it left many, many people prematurely dead, and many of their loving survivors wondering if the real world dictated by science left any room for the comforting but quaint idea that those lost ones might in some way still exist and someday be seen again. Perhaps this is why it left many of those survivors with an interest in the odd, new religion of spiritualism.

Mediums who claimed to speak for the dead and who offered their bodies as vehicles for the protoplasmic manifestations of spirits became a rage. In the circus of desperate belief and trickery, some became fervent believers and others were passionate skeptics. A few others wondered if there might be any sparks of reality that could imply that the old moral and spiritual world of religion might not have been entirely misguided after all. Perhaps people could find their souls, their place in a cosmos not merely material, and their moral bearings again.

In 1922 the Rhines attended a lecture by Sir Arthur Conan Doyle in which they learned about the Society for Psychical Research in England, a group that tried to carry out objective evaluations of the claims of mediums. It was a galvanizing experience for Rhine. He found his life's work. Having left botany with its secure livelihoods, JB and Louisa were studying philosophy and psychology at Harvard by 1926, and passionately absorbing everything they could find on psychical science. JB also began correspondence with some of the British psychical scientists. Alongside those letters full of questions and aspiration is a warmly human one to his parents that year, in which we see how far he has gotten from his country roots when he urges them not to send jam or chickens since they can be gotten in Cambridge.

In his first period of actual work in psychical research, Rhine investigated séance phenomena for the American Society for Psychical Research. When he reported on obvious fraud that he and Louisa observed in a sitting of a popular medium, Mina (Margery) Crandon, he learned that in this territory, friends could quickly become enemies. There was, and still is, in the arena of psychical studies, a subculture of belief in which scientists are valued for endorsements, but not critical studies. The will to believe holds sway there. This is the first of his many disillusioning encounters with people who declare a commitment to objective, fair inquiry, but whose behavior reveals a deeper commitment to their cherished beliefs, evidence be damned. Throughout these letters we see the idealistic Rhine repeatedly vexed and hurt and angry at such hypocrisy when it turns on him, and he finds it in both proponents and skeptics.

In the earliest letters, we see Rhine changing course from botany, exploring other avenues, and securing a position at Duke University under William McDougall, the new chair of psychology, who had come to Duke from Harvard with the intention of establishing a university center for psychical studies. Rhine seems to have emerged bruised and wary from his studies of mediumship with its apparently direct connection to the problem of the survival of consciousness after death. While the early letters show he still cared about this question, he decided to set it aside for a time (for his whole life, it turned out), along with the experimentally unmanageable theatrics of the séance room, and try to study some startling abilities that mediums sometimes seemed to display: telepathy and clairvoyance and the movement of things by thought alone. He sensed that these things held enormous implications for science, and if real, might be studied and brought under some measure of control. He carried over two things from biology and seemed to never lose them: a concern with the core problem of biology, the nature of life itself, and a belief that laboratory science is the most reliable way to find answers to important questions. Is there a vital force, he wondered, and may it not be entirely reducible to dead matter? And could laboratory methods be adapted to study the exotic mental abilities, apparently expressed by mediums, that seem to imply the action of such a non-material life force?

McDougall was still an eminent figure in the late '20's, although his star was fading fast. Behaviorism was consolidating its conquest of American psychology and reducing its subject matter to learned

bits that could be understood mechanically and impersonally. McDougall insisted that organisms had instinctive purposes and that experience might enter into the processes of evolution, and that there might be something immaterial about human life. He was becoming quaint and laughable, but today he might seem less wrong. Now psychologists are free to study the purposes, conceptual systems, goals, and strategies of their participants, and the era of big theories that might forbid such things is long past; and biologists have discovered epigenetics. Though fading, McDougall had star-shine enough in 1927 to bring Rhine to Duke and establish him firmly as an associate professor in psychology in 1930.

For working parapsychologists, the heart of the book may be the second chapter, 1930-1933, in which a great deal of the brand new science was fleshed out. Rhine defined his subject matter, established methods, polished them, found some intensely devoted colleagues, tested a sizable number of Duke students, found some consistently high scorers, and applied the methods in earnest with these especially capable people. His basic method was as simply behavioral as something that might have been devised by John Watson. He asked people to guess the identity of cards which they could not see, counted the number of times they were correct, and evaluated their results against chance expectation. He and his colleagues most often used 5 geometric symbols (star, circle, cross, 3 wavy lines, and rectangle - later square), each appearing 5 times, making up a deck of 25 cards. A run through the deck yielded 25 guesses, and chance expectation was 5.

It is worth pausing a moment longer here than people usually do and ask what exactly Rhine was studying with this method. We could casually say that any score that someone receives while guessing this deck of cards is an "ESP score," implying that her ESP ability measures so many correct, much as her height measures so many inches. But this may be nonsense, the score may represent nothing more than random matches. Inches are tangible in a way that ESP hits are not. Rhine knew this, as did his colleagues and critics. So, when does an ESP score represent ESP? Is it when scores, on average, are statistically significant? This seems sensible, but we must remember that unusual runs of matches may accumulate occasionally in merely random data. In poker, one may occasionally card-by-card draw a straight flush.

The lab-scientist Rhine needed to know what he was working with. If he had been studying the effect of catalase on the germination of rice seeds, as he described his wife doing in an early letter to an academic biologist, he would need to be sure that he had a beaker of catalase and not some other enzyme instead. So, when could he know that it was ESP he was working with, and not a statistical fluke? Rhine settled on an answer that was honest and meaningful, if difficult to consistently apply. We can know that scoring represents ESP, he said, when on average it is statistically significant and *remains so under repeated testing.* The first, basic form this took was in finding subjects whose guessing was statistically significant, and then was again, and then again. During this period in the early '30's Rhine found a batch of these people among Duke students he tested – perhaps as many as one in ten, with one super star. With such persons one could not only repeat the demonstration of the ability, increasing confidence in its reality, one could vary conditions to learn more about what affected it. Fatigue, changed testing conditions, and pharmaceutical depressants seemed to bring scoring to chance or below, while rest and caffeine and an attitude of optimistic striving and fun seemed to raise the scores higher. And one could see if certain things do not affect scoring as one might expect that they should. Does non-sensory knowledge require that someone else know the target at the time? It did not appear to, so clairvoyance

seemed as effective as telepathy. Did the ability drop off when distance was increased between the subject and the targets? In studies with distances ranging from a next room to 100 yards to 250 miles, it did not seem to. This was startling, and let Rhine conclude that ordinary physical limitations did not seem to affect this ability.

Rhine understood that simply throwing ESP tests at people did not give results that gave any information about these subtle abilities. His first testing was with groups of school children, and he only succeeded in validating the binomial distribution. But group testing with serious volunteers did yield a few high scorers who, on retesting, continued to score highly with significant consistency. And when he asked a divinity school student, whose mother was reputedly psychic, to try his test, he found his superstar.

But this consistency was always relative, and frustratingly elusive, slipping to chance and below occasionally in even the strong subjects. And some of the conditions making for continued high success seemed to depend upon the experimenter, often himself, who needed to be a continuous source of inspiration, confidence, drive, determination. These were hard things to pin down, and sometimes difficult to sustain, but they repeatedly seemed to be important.

Rhine liked the metaphor of the recipe for possum stew when talking about how to conduct psi research, although he did not mention it in these letters. Step one in the recipe is "Catch a possum." This relative consistency of above chance scoring in certain individuals was the possum. Who the experimenter was and how he or she behaved also became crucial variables. Some experimenters were excellent possum catchers, others just did not seem to have what this required.

Rhine and his colleagues carried out extensive testing with these subjects under varying conditions, and when all results were tallied and evaluated against chance, they were astronomically significant. He decided to report.

The monograph *Extra-Sensory Perception* was published in 1934 and sent to psychology departments around the United States. Reactions to the work began to pour in, particularly from science journalists, and we see Rhine developing what became long and fruitful relationships with writers from major newspapers, magazines and journals. We also see him developing relationships with his first major donors, and beginning to form a network of collaborators, such as H. H. Saltmarsh in England, Hans Driesch in Germany and especially Gardner Murphy at Columbia University. And he developed his long relationship with the charismatic and imposing medium Eileen Garrett, devising a test series for her using his laboratory methods. She hated ESP cards but scored quite well with them, and it turned out that her normal "Eileen" state of mind was no less telepathic than her "control" Uvani. It was a heady and exhausting year, with the new science finding its footing in the world beyond North Carolina.

In 1935 Rhine secured the funds and the university sponsorship to establish an independent Parapsychology Laboratory at Duke, and continued to develop an active network of scientists around the world engaged in repeating and developing the Duke work. New donors appeared and new relationships bloomed with other institutions, such as Bard College, Tarkio College and the University of Freiberg. Critics also began to harshly attack the research on statistical grounds, particularly men from Clark University and McGill. New experiments were going on expanding the limits of psi still further, into a remarkable grasping of unknowable future events. He alluded to these challenging findings in several

letters, and later also to his subjects' success in affecting the falls of dice (calling these capacities "precognition" and "psychokinesis"), but delayed reporting this work. As he wrote to his major donor, Mrs. Bolton (a wealthy woman married to Congressman Chester Bolton of Ohio): "Precognition is, I think everyone agrees, the most revolutionary concept that could possibly come up in the scientific world," but went on to emphasize the need for much more careful work to build up a very good case for such an audacious claim.

Following the publication of the monograph, letters from the next few years show Rhine coping with the enormous attention it aroused. He became a very active speaker and writer, new donors appeared, a fascinated public wanted to know more and began to deluge the laboratory with personal accounts of psychic experiences.

Psychologists have been divided into two groups: Nothing But, and Something More. The first group emphasizes strict methods, cautious conclusions, and a very delimited subject matter, the second group yearns to study broader questions, like creativity, psychotherapy, peak experiences and flow, and wants to stretch the methods to accommodate the questions. Those in the first group reacted as if burnt by the monograph, attacking it and trying to find the mistakes that must lay behind such silly claims. Those in the second group were fascinated if often skeptical, and set about trying out the methods in their own laboratories to see if they could repeat them. The letters show Rhine dealing with both groups.

The criticisms first focused on the statistical methods employed. A second wave emphasized "sensory leakage" making much fun out of cards that were defective, and then going on to sometimes strongly imply outright cheating on the part of the Duke team and/or their subjects. The exchanges about all of this are intense if often highly constrained.

My favorite letter in the book is one that Rhine did not send. He wrote it to James McKeen Cattell, a very influential psychologist who was a determined opponent of the Duke work. Cattell had refused to publish a report, citing several objections, then when Rhine satisfied all the objections, he refused again anyway, mocking Rhine with a bet that he would confirm chance results if he chose to waste his own time trying to replicate. Rhine vented his frustrations in this letter: "First, all psychologists (and most laymen) are well aware that the office of a notoriously hostile and tactless critic is no place to test any delicate mental process. The environment would be deterrent and distracting to most subjects making difficult judgments, as well as in remembering, reasoning, and the like." In other words, with an attitude like yours Cattell, subjects could not think straight if they tried to do anything! The letter Rhine actually did send, after perhaps a night's sleep and words of advice from Louie, was brief and gracious, saying that he would print Cattell's critiques in his own journal as a model of the sorts of criticisms many psychologists must be making.

Other laboratories were attempting to replicate the Duke work. Some succeeded, a few succeeded dramatically, with results even better than Rhine's. Others, however, did not. They failed to find the good subjects Rhine did, and reported chance results.

The letters show Rhine putting more effort into trying to define necessary ingredients of successful experimentation with these delicate abilities. He often used the metaphor of salesmanship, something he

had personal experience with earlier in his life. As he wrote to the Englishman Robert Thouless: "Rather, what I think is most important in the experimenter is the ability to inspire confidence and interest in his subjects and to help maintain these patiently through long series of experiments; a kind of salesmanship, perhaps, which requires keeping sympathetically in touch with the subject, alert to his changes of mood, and ready to change technique, conditions, or to break off entirely if that all-important inner environment of the subject changes." The enthusiastic drive and confidence Rhine thought was needed pervaded, by all accounts, the atmosphere of the Duke lab, with its very strong morale and sense of mission. It was not always easy to transfer to other settings, although he tried hard to articulate it.

Several British psychical researchers were eager to replicate, but found it hard to do so. Rhine tried to help. S. G. Soal, in particular, was finding replication difficult and in one letter Rhine tried to coach him: "...in this field of work what one subject has called the ardent, confident desire to win is highly important in the subject and perhaps due to the effect of such upon the subject it is almost equally important in the observer. I think it is almost safe to say that one can prevent scoring in any of my subjects by himself taking a wrong attitude, even though he may be all the while fully amiable and friendly." In another letter Rhine tries to inspire him: "I feel in my present situation like one who has gotten hold of a treasure that is too big for him and who is asking someone else to help him out. In telling you what I can of how to take hold of it, it is with the earnest hope that you will continue to help get this great treasure—which is not mine but humanity's—into shape where it can be made use of by a society that, I feel, acutely needs it."

Soal called much attention to his failure to replicate, leading Rhine to write to another SPR member, H. H. Price: "It is unfortunate that Soal cannot seem to find much extra-chance activity in the ESP tests. It is a delicate matter, of course, to suggest that his personality might have anything to do with it; but one must, I think, be open to all possibilities, in view of the large number of perfectly respectable scientific people who seem to be able to succeed quite well under excellent conditions." Eileen Garrett, who was tested both places, remarked on the vast difference in atmosphere in the two settings, one arid and suspicious and hyper-critical and the other warm and enthusiastic. Rhine complained to Saltmarsh that Soal just could not ramp up any enthusiasm. And he wrote to Garrett: "We do naturally develop pressure here, and I can very well understand that there would be no such pressure in Soal's laboratory. When he set out to make these investigations, his correspondence with me showed that he was in an extremely critical and antagonistic mood." It is ironic and psychologically interesting that Soal, who was so suspicious and preoccupied with deception by subjects, later "succeeded" in ESP research by his own cheating (Marwick, 1978).

Other laboratories did well at repeating the Duke work, and began to extend it in meaningful ways. Gardner Murphy, at Columbia, in particular, became almost a second father of the field in America. Rhine's letters to him are vigorously collaborative.

Rhine operationalized and demonstrated the "experimenter effect," by having two of his researchers, Gaither Pratt and Peggy Price, conduct trials with the same subjects. As he predicted, the kind but methodical and reserved Pratt elicited chance results, while the effervescent Price got high scoring.

The intense and highly successful atmosphere that Rhine inspired at Duke had a cost. In a letter to

a very promising experimenter, Esther Bond, Rhine told her that he identified with the intensity in her personality, and urged her to find ways to continue to succeed in drawing strong work from her subjects, but also pace herself for her own sake. He was personally revealing in this: "A few years ago, when this work was all arranged for its most successful period, the strain of expectancy with its mixture of misgivings against possible failures, was too great. I developed a fever that was unaccountable; weakness that led me to take to my bed; sinus trouble, colds, etc., were incidental accompaniments, apparently. I came to the impression that the great opportunity was too much for me to face with confidence, and after realizing this, cutting down my work so that I felt that I could do well what I did, I got along well enough. But every now and then I feel the tension growing too strong and I simply have to stop in my tracks. I went off last summer to the mountains and loafed a lot, just for the rest I had to have from my interests."

Rhine's contribution to the popular culture, following the press attention to *Extra-Sensory Perception,* was cemented by the publication of a popular book presenting the research in accessible language (Rhine, 1937) that was selected by the Book of the Month Club, and by the weekly nationwide radio series on ESP carried out by Zenith Radio, that included mass public testing. The correspondence about the latter venture, in particular, shows Rhine grappling with the forces in popular culture that work to distort and sensationalize scientific issues, and we see how this ultimately led him to withdraw from the venture.

At the conclusion of these letters, we can ask again whether this is a happy story. Rhine clearly thought it was. By the end of 1939 he had established an endowed, exclusively dedicated laboratory at Duke, secured funding for it from donors and a supportive university administration in the depths of the Great Depression and in the context of relentless criticism from some quarters. He had successfully defended the mathematical basis of the work, supported in that by a pronouncement of the Institute of Mathematical Statistics. He had produced a great deal of significant work with very good control of any possibility of sensory leakage, and found much of it replicated elsewhere. He established a *Journal of Parapsychology* which has been in continuous publication ever since, and he had developed an international network of collaborators which later coalesced into the Parapsychological Association, an affiliate of the AAAS. A roundtable overview of the field at a meeting of the American Psychological Association had not brought the attacks that Rhine had feared, but enthusiastic support instead. And in the last letter, written late in December, Rhine discusses with his publisher details of a book about to be published, *Extrasensory Perception After 60 Years* (Rhine, J. B., et al., 1940), in which he and his co-authors summarize the work, the criticisms, and the rejoinders to those criticisms. He felt sure the case was good, and the future was hopeful. As he said to the UC Berkeley psychologist G. M. Stratton, "The one substantial thing that seems to me to have come out of the Columbus round table on ESP is the fact that we need not worry greatly about the eventual acceptance of the ESP results if we can continue to meet reasonable criticism by improved experimental procedure; and, of course, if we cannot do that, we would not expect acceptance and would not give it ourselves."

Looked at from the perspective of 2022, is it a happy story? On the positive side, the *Journal of Parapsychology* (and other excellent journals), and the international organization and network of researchers still exist and regularly report new, substantive work, and as said earlier, Rhine's core ideas have been thoroughly absorbed by our popular culture. On the other hand, Rhine's prophecy to Stratton

seems to show psi-missing. The field and its results are not generally accepted by institutional Science, and devoted bands of vigilante scientists have developed that repudiate it (often very arbitrarily) at every turn.

It is instructive to see the extreme lengths that this repudiation has recently gone. One can scarcely pick up a psychological journal without seeing articles addressing the "replication crisis" in psychology. Psychologists have discovered that many previously unquestioned psychological findings have not replicated well. This led to a virtual industry of suggestions for alternative methods of conducting, analyzing and reporting research. Not everyone remembers, though, that all of this furor was initiated by the publication of an ESP study: (Bem, 2011). Bem is an eminent academic psychologist, and the journal the paper was in is very widely read, and the studies, very well done and reported, all show the implicit expression of events that had not yet occurred at the time of responses – what Rhine called precognition. A violent effort to expel these indigestible results ensued. Many repudiations of the paper were published, some complicated and substantive, others just mean and mocking. Many psychologists attempted replications. When Bem and his colleagues (Bem, Tressoldi, Rabeyron, & Duggan, 2015) went on to report on all replication attempts, analyzed in ways suggested by the criticisms of the original paper, showing robust confirmation, it was much more difficult to find journal acceptance. The authors settled ultimately on an an open-access format, probably appropriate because it permits access to data for any future researchers to assess. Now, Bem is operating here squarely in the Rhine tradition – he was trained in parapsychology by Charles Honorton, who had been trained by Rhine. And he is reporting a very big batch of data supporting the psi hypothesis.

There must be a replication crisis because in his original paper, using normal rules of method and analysis, Bem reported replicated results showing evidence for the "impossible" idea of precognition. Therefore, something must be mysteriously wrong with the normal rules. So reasoned many psychologists. This turmoil has been useful for psychology. It has discovered problems like optional stopping, P-hacking, selective reporting, failure of adequate record keeping, absence of double-blind design, file-drawer effects, etc. Most of this had already been addressed by parapsychologists by 1939. Parapsychology may not be entering the mainstream, but, as with refinements in statistical method in the '30's, the need to reject parapsychological findings has improved mainstream research.

What became of the concern about survival after death, that may have initiated all of this work, and certainly motivated many of its financial supporters? Rhine never felt he found an answer, although he did believe that he established the independent existence of an immaterial mind and elucidated some of its powers, necessary elements in any belief in survival. Rhine summarized his views in a letter to a college dean, P. E. Lindley: "If, on the other hand, it can be scientifically established that the mind has these powers, some of them, at least, attributed to it by the ancient founders of our religious theories of the universe, there is bound to be a factual basis offered for some degree of return toward the view of man which is typically religious. How far this may go, we cannot say; but it is a splendid adventure to be engaged in, we think, to try to find out."

Who will want to read this book? Historians and philosophers of science will find instructive material on the vicissitudes of an aspiring new field. Scholars of culture will be intrigued to see how new ideas find their way to iconic figures like C. G. Jung, Aldous Huxley, Charlie Chaplin and numerous luminaries in

science, the arts, business and politics, and how commercial interests in pandering to sensationalist appetites sweep away facts. Parapsychologists will come home to themselves with a vivid and illuminating account of their own intellectual ancestry. And the book might be read profitably by any young person who has not yet been taught by the world that it cannot be changed.

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