

## Subjective Forms of Spontaneous Psi Experiences <sup>1</sup>

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**ABSTRACT:** In this study, approximately one thousand cases of spontaneous psychic experiences were analyzed to find out what range of forms the experiences more commonly took. Four main types were found: (1) Intuitive, in which the subject's experience was a simple, unreasoned impression or hunch. (2) Hallucinatory, in which the experience was projected as if it were a sensation. (3) Unrealistic dreaming, in which the experience was characterized by fantasy. (4) Realistic dreaming, in which the imagery was almost photographically realistic. Groups (1) and (2) occurred only in the waking state.

The fact that these four types are common in mental life and are not peculiar to psychic experiences is of importance in understanding the process. The classification introduces new questions, such, for example, as what part personality differences may play in determining the form which a spontaneous experience will take.

It appears that the main act of acquiring the knowledge occurs on the unconscious level and the form the impression will take in consciousness represents the mental device or "mechanism" by which knowledge of the stimulus event is carried over the threshold. Some act of selective judgment is inferred to occur below the level of consciousness. ---Ed.

Amid the various endeavors to understand and control psi ability, little attention has as yet been paid to the range and types of subjective forms of its expression in consciousness. However, now that it is recognized that the basic psi process occurs on an unconscious level, the importance of correctly interpreting its conscious manifestations is greater than ever before. Neglect of this aspect of psi has doubtless been due to the fact that in experimental situations, the form of the conscious expression is largely limited or channelled by the conditions of the experiment. For example, in card calling tests, the subject is likely to experience a series of visual images, correct or incorrect; in matching tests, to have a motor impulse to place the card in a given position, right or wrong. In spontaneous experiences, however, it would seem that much more of the method of operation of the process would be revealed, for in such experiences conditions are uncontrolled and responses are unrestricted.

That they are unrestricted is evidenced by the many differences of form that result. The forms vary obviously from vague hunches and general intuitions to clear-cut and detailed impressions. It would seem, however, that the variations are not unlimited, for in studying large numbers of spontaneous case reports, similarities of form are observable, and eventually recognizable types emerge. This observation suggests that the forms may have a rationale, may be the result of general underlying principles. But

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if such principles exist, they have not yet been demonstrated, for to date, no study on the subject has been made. Not even a survey of the various forms that psi takes in its manifestations as displayed in spontaneous experiences has been reported. The attention of parapsychologists, long directed away from cases, has too recently returned to them for a classification of their psychological aspects to have been made.

This is not to say, however, that variations in types of experiences have not previously been noted. Perhaps every collector of cases in the past has been to some extent aware of them. Certainly many incidental references to them are made, as for example in Gurney, Myers, and Podmore's *Phantasms of the Living* (1). In this outstanding collection many textual references to the form of expression used in individual cases may be found. In chapter headings as well there occur such references as "Transference of Ideas and Mental Pictures," and "Transference of Emotions and Motor Effects." But the major and proper interest of these authors at their stage was in the question of the occurrence of telepathy, not in a psychological study of the way in which it occurred. The objective of establishing the hypothesis of occurrence of telepathy, of course, was not finally attained until much later and then not by case studies but by the experimental approach. But as telepathy and allied psi processes came under experimental study the attention of investigators shifted away from spontaneous cases, and so for many years no systematic study of them was made.

Reawakened interest in the study of cases for their value in guiding research led to a new collection of them at the Parapsychology Laboratory and a first report on it has already been made (5). This collection was classified first into tentative subdivisions representing the leading research questions of the time. One of these was "How does psi occur?" Within this subdivision the cases were classified under two main headings: First, the "manner" of experience; and second, the degree to which completeness of meaning was apprehended. As classification under these headings progressed, the impression grew that these cases had indeed something of importance to suggest about the operation of psi. It seemed increasingly probable that experiences that were for example dramatic, or symbolic, or photographic in character were potentially telling something about how psi occurs. And similarly, those that were fragmented in meaning in contrast to those in which the knowledge secured was relatively complete must be evidence of something in the process that needs to be interpreted.

Accordingly the task was undertaken of surveying as many cases as possible in which such features as those were notable to see what forms of subjective experience could be isolated, to classify such forms, and study their general characteristics. The elements involved in each case would be: first, the individual who had the experience (the subject or percipient); next, the external event unknowable to him by sensory means (the stimulus event or situation); and finally, the knowledge of it that came to him (the psi impression). As mentioned before, preliminary observation had suggested that variations in form of the psi impression fell into certain natural groups. But how many such groups, what their relationships might be or whether any general principle might connect or integrate them or what enlightenment on the nature of the psi process they could afford, remained to be disclosed. To get some answer to those questions was the objective of the study.

The task was to observe the psychological form which the psi impression took in the consciousness of the individual concerned, to try to recognize any generalizable features that might be present in individual cases, and to see what groupings would result. In order to do this it was necessary to disregard the almost endless (but for this study unimportant) variation in the details of individual cases and to pay no attention to the type of psi process that happened to be involved. For whether it was a case of clairvoyance, telepathy, or precognition would not matter in this survey, but only that there seemed to be a psi element in the experience.

As the cases were examined and separated into groups, it was soon evident, however, that the two criteria for separation mentioned above (manner of entry of the psi impression into consciousness, and the amount of knowledge conveyed) were not independent but were apparently related aspects of the process. The end result of the two was the subjective "form" of the psi impression in consciousness which had been noted in the initial observations.

In order to establish a basis of judgment as to the relative amount of information secured in any individual instance, it was found necessary to distinguish two things: first, the generalized or essential meaning of the stimulus event to the subject; and second, its various details. For example, in a type case, suppose that the event involved were the death of a relative. The essential meaning would be simply that brother John is dead. The details, of varying degrees of importance, might be that he was killed in a car crash and that his car failed to take a curve at the foot of a certain hill. Since individual instances obviously varied, ranging from those in which the psi impression included only the barest cognition of the stimulus event over to those disclosing even minute detail, this distinction proved to be of some importance in judging certain kinds of experiences to be discussed later.

Because of the nature of the spontaneous case the entire study was necessarily one of evaluative judgment. It has not been feasible as yet to have a recheck of the writer's judgments by a second person in any of the phases of the survey. The time and effort involved are at present prohibitive. It is entirely likely that there would not be one hundred percent agreement if such were made, and that a retally of the author's own judgments would not check exactly. The material is too inexact for that. If the study proves useful, the recheck will in time, no doubt, be made by others and extended to other material. It is felt, however, that observations herein reported should be applicable in their essential outlines to any broadly similar collection of reports of psi experiences.

## RESULTS

A total of 1,073 suitable cases were available for the survey. They were taken from the Duke collection mentioned above. The number included all cases in that group that had been reported fully enough to make judgment of type possible. (Reports of apparitions, hauntings, physical or PK effects, and those seeming to bear only on the survival question were not adaptable to the survey.)

Four types emerged that seemed so different as to deserve to be considered distinct groups. The psi impressions in these were such as to suggest the following descriptive terms: (1) Intuitive; (2) Hallucinatory; (3) Unrealistic Dreaming; (4) Realistic Dreaming. None of the four terms, however, defines

perfectly the group to which it is applied. One is reluctant to coin new terms, but old ones, of course, are limited by definition and usage and are not entirely adaptable to new needs. But with proper explanations perhaps these can be made to serve the present purpose.

Although the majority of cases fell definitely and easily into one or another of these groups, there were some exceptions. There were some borderline cases and some that showed characteristics of two groups. Seventy-seven of the 1,073 cases were of these indeterminate types. They suggested that as in most attempts to systematize nature the distinctions fitted upon it are arbitrary. Definitions and classes must have boundaries, but nature is continuous. In this case it was surprising, not that there were exceptions, but that the exceptions were comparatively few. In this report the seventy-seven exceptions will be omitted from discussion, and for the sake of simplicity only the four main groups will be delineated.

Although separation into the four groups was not made on the basis of the sleep vs.waking distinction, considerable division of that kind did result indirectly. The Intuitive and Hallucinatory groups were composed of waking experiences only. Each of the two "Dreaming" groups, however, though made up of dreams mainly, included a few waking experiences. Perhaps there is no clear-cut dividing line separating mental processes exactly at the border line between sleep and wakefulness. At any rate, the characteristics of those waking experiences that were included in the Dreaming groups were similar to those of the dream groups and quite unlike those of the waking groups.

The number of cases in each of the four groups, with their dream vs. waking distribution as well, is shown in Table 1. Following that, each group is illustrated and discussed.

Table 1

CASES GROUPED ACCORDING TO FORM OF EXPRESSION AND DIVIDED ACCORDING TO DREAM AND WAKING STATE

Form of Expression	Waking	Dream	Total
I. Intuitive	308	0	308
II. Hallucinatory	66	0	66
III. Unrealistic Dreaming	4	180	184
IV. Realistic Dreaming	85	353	438
Indeterminate	58	19	77
Totals	521	552	1073

## I. Intuitive Group

In this category were put all cases in which a subject reported only that he suddenly "just knew" something that was later judged to pertain to an event or situation unknown to him by any sensory means. The form of the experience was that of a simple guess or hunch, or in the terminology of Gurney, Myers, and Podmore, an "idea." These cases were called "Intuitive" because they had no antecedent, sensory or rational, the subject accepting them without any conscious reason. That the term is not perfect will be seen later.

The psi impression in cases of this group was found to be characterized by limitation of content. The "idea" received had to do at the most only with the essential meaning of the ESP stimulus. No details were included. In a type case like the one suggested above the subject would suddenly "just know" that brother John was dead. He would have no reason for his conviction, and he would not know the cause of death, but usually he would be entirely convinced of it. Emotion, if present, would seem to be secondary and except in certain circumstances discussed below, the result of the impression rather than part of it.

In the following and all succeeding instances, examples are taken from actual reports on file, and though abbreviated in some cases, they are given as far as possible in the words of the individuals who reported them. For convenience, a phrase embodying the thought considered to be the essential meaning of the case is given.

Example 1. Essential meaning: My son is not at his camp.

A relative of ours was staying with us several weeks ago. Her son is in the service, a fine strapping lad who had been home for Christmas. One morning she said to my wife, "I know that something is wrong. Jesse is not at his camp." Questioning brought no reason, but she was certain. For three days thereafter she was upset. On the third day she received a toll call. It was from her son. He was AWOL, and did not know why he had done such a thing. She urged him to go back and take his medicine. He promised to do so.

Example 2. Essential meaning: Father's condition is critical or Father needs a doctor.

My father was sick for two years before his death. At the time, I was 14 years old. Now my age is 41. Having finished my supper one night, something told me that my father needed a doctor. First I told my mother and sister. We all went up to his room and asked how he was feeling. He replied that he was feeling great and that he was in good spirits. Something still told me that he needed a doctor and I insisted that they send for my older

brother who lived across town from us. Everyone told me that I was upset and imagining things. It was a long time before sleep overtook me that night. Sure enough, my father was found dead in bed the next morning. Now I was the youngest in my family of seven sisters and one brother. Why this warning should come to me at the age of 14, I do not know. It has been on my mind ever since.

Example 3. Essential meaning: Irene is not well.

Last fall I said to my daughter and son-in-law, "I know Irene is not well." Irene is my oldest sister. We have much in common. She is very dear to me. She has always enjoyed perfect health and has led an easy, happy life in Florida. Two or three times later I spoke saying, "Irene is not well." Yet in all her gay, interesting letters which arrived every 10 days or so, she never mentioned ill health.

On December 13th I said to my daughter and son-in-law, "Something terrible is the matter with Irene." Both of them looked at me as though I were talking in riddles. I looked at them steadily saying, "You must believe me, for I know it is the truth. You just remember what I have said." Four days later a brief letter arrived from Irene. Yes, she had incurable cancer. It had started to bother her in the fall, just at the time I felt that something was wrong. At first she did not consult a doctor, never dreaming her condition was serious, and as she is naturally a very cheerful individual, she kept thinking that everything would soon be all right. At the time when I told my family, "I know something terrible has happened to Irene," the cancer made itself known in a most painful way. She is now in a hospital dying slowly.

Example 4. Essential meaning: She has a bird.

I pulled up in front of my niece's house. She had her radio on loud, no other sound. As I sat there a moment looking at her house, I said to myself, "She has a bird." I went in and there in her front room she had two love birds in a cage. Her husband had brought them to her the night before. I didn't see how I could have known this. I don't understand it.

Example 5. Essential meaning: Son's departure overseas.

One of my most vivid psychic experiences was when our 19 year old son was alerted for overseas combat duty on a B-29 bomber late in the fall of 1944. He was due to sail from some southern port, Norfolk, Va., it proved to be. Our home is in Pittsburgh but I was staying with a daughter in Detroit at the time. I knew instinctively the day when his ship left our shores. I awakened my daughter very early on December 20th, so distressed and emotionally upset I could scarcely speak, but at last I told her, "Joe left the United States today at about 5:00 A. M." She was irritated at my humch and was real pleased at the arrival of a card from a chaplain to the effect that Joe had attended a communion service the night before leaving, signed by Joe. The postmark was November 23rd. This indicated that he was still here several days longer than I felt. However, I was so sure it was November 20th that I wrote home to Pittsburgh and told them to just put a ring around that date on the calendar as I knew that that was when Joe left the country. As soon as possible I wrote Joe about the date on the chaplain's card and he replied, "The chaplain must have held our cards a couple of days before he mailed them for we pushed off about 5:00 A. M. November 20th."

In the foregoing examples, although in each case the impression received involved no details but was limited to the simple meaning of the ESP stimulus, still the knowledge of that was relatively complete. In not all of the Intuitive type cases, however, was that true. In some, even the meaning seemed to be only partially or imperfectly sensed. And with that imperfection there was often a strong emotional accompaniment. In this type of case, instead of the impression that brother John is dead, there might for instance (as in Examples 6-8 below), a sudden, significant sadness about John, or a feeling that something had happened to him.

Example 6. Essential meaning: Mother was knocked down.

One day when I was working, I suddenly stopped and said to the girl next to me, "Oh, my mother! Something has happened." The girl said, "Don't be silly. They would have let you know." But I got no work done. On returning home for dinner I found mother's head all bandaged. She had been knocked down on the main road at the time I started to worry.

Example 7. Essential meaning: Sister will be killed. (Precognitive)

Friday October 31, 1947 in the night, I became suddenly worried over my sister. She lived in the same town. Sleep was impossible. I walked the floor until 3:00 A. M. The next day, November 1, 1947, almost sick with worry, I tried to telephone my sister. Twice I picked up the receiver and each time hung it back without calling her. An hour went by and then the telephone rang. My sister had been instantly killed in her car. A gravel truck struck her three blocks from her home. I almost went mad thinking that I could have prevented the accident if I had only talked to her instead of hanging up the receiver.

Example 8. Essential meaning: My niece will be killed. (Precognitive)

I had a sense of tragedy hovering between our new home and my brother-in-law's roof just as though a depressive sadness hung between. Of course, I thought it over very hard but I made a mistake. I thought it was for my own daughter and I watched her very carefully. One night I began to feel the familiar hunch of something being wrong, tingling finger tips, chills, hair raising, and butterflies in my stomach. I began to cry in panic. My husband gave me three aspirins and tucked me into bed. I cried myself off to sleep. The telephone rang and we were told my brother-in-law's daughter, the same age as my own, had been struck by a car and killed.

In these instances the impression includes only a certainty of trouble, danger, or tragedy but no knowledge of the form it will take, and there may or may not be awareness of the identity of the individual to be involved. In not all experiences of the Intuitive type, however, was even this limited knowledge of the meaning of the event conveyed. In cases referred to in an earlier paper as Blocked (5) the subject's experience consisted only in sudden, significant emotion or compulsion toward action. The effect was experienced without any rational cause or explanation, but later was found to correspond to some event which would have caused it if it had been known. In *Phantasms of the Living* experiences of this type were referred to as "Emotions and Motor Effects." It seems worth while to consider such experiences as probably cases of psi even though no identifying facts by which a relationship between the experience and the possible ESP stimulus could be more certainly determined get into consciousness. The frequency of the reports of this kind, their vividness, a certain similarity in the emotional quality described, and the strong tension that marks them seem too great to be ignored, particularly in a study made avowedly for the purpose of getting suggestions as to the way the psi process works.

It is here that the question may arise as to the applicability of the term *intuitive* to cases in which the experience consists only in an emotion or compulsion toward action, rather than in an idea. Howev-

er, the manner of entry into consciousness of these experiences is intuitive in that it has no antecedent, either of rational or sensory character. If, as it seems may be the case, the lack of a factual element in the impression means only that it stands at the minimal end of a gradation of possible amounts of information leading up to complete knowledge at the maximum, then these Blocked cases can rightly be classed with the Intuitive ones.

In general, the emotional and compulsive Blocked cases ran as follows: Let the stimulus situation be taken to be the death of brother John with attendant details. The subject would feel a sudden and seemingly unaccountable sadness. His strain and tension would be intense, and if a compulsive factor entered in, as was frequently the case, he also would feel a strong urge to action. In this case it might be to go home (where John lived) but he would know no reason for doing so. In some cases the compulsive aspect might be dominant and the individual would do some *appropriate* thing, perhaps without even stopping to ask himself why he did it. Whether the emotional or compulsive aspect was dominant seemed often to be dependent mainly upon the nature of the case. For example, if John were so far away that going to him was not to be thought on, the reaction would more likely be only emotional. But whether emotional or compulsive the strong tension involved and the sudden nonrational character of the experience made it seem memorable and significant to the subject. In fact, his conviction that the experience had some (hidden) meaning was a definite factor in the majority of cases of this kind.

Example 9. Essential meaning: Father's death.

Some years ago one Friday morning about 10:00, I had an overwhelming feeling that something unusual had happened among or to someone dear to me. I am not often given to uncontrollable weeping, even for a known cause, but that time a floodgate broke and wouldn't be checked, it seems.

After about an hour the tears were still rolling when a neighbor knocked on my door. I tried to be rational enough to answer her questions as to my burst of grief. The tears flowed on, and I knew not why, only that a great grief was in store for me. I was ashamed to let her see me in this plight so very unexplainable at the time. But in a few hours the answer came in the form of a wire from some 300 miles away. My father had been fatally stricken at the hour of the message. Did he try to call me, do you think?

Example 10. Emotional. Essential meaning: Sister is dead.

My grandmother, an energetic, practical and managing woman, had an experience similar to those you speak of in your article. One morning when she came downstairs, instead of buzzing around doing household tasks and seeing that everyone else did too, she

told us that something terrible was going to happen. She had no explanation or details, but just this dreadful premonition. All day she sat around rocking in a chair on the porch, moaning or sobbing quietly. At bedtime we laughed it off and the next day she was her usual down-to-earth self, but during the day a cablegram was delivered telling of the death the day previously of my grandmother's sister in Scotland.

Example 11. Compulsive. Essential meaning: Daughter is hurt. I was attending church service on Sunday morning when I felt that I must go home. It was before the sermon and it was unthinkable that I should leave, but I did and when I turned into our street, our small son ran to meet me saying, "Eleanor fell off the horse and was very badly hurt." I ran the rest of the way. My husband had put the little girl on the horse and a neighbor's child had whipped it, which made it jump. Fortunately no bones were broken but she was badly bruised.

Example 12. Compulsive. Essential meaning: Servant's attempted suicide. A German writes that he and his wife and small children lived in Sicily at the time. One holiday he decided to take the steamer to a small island for an outing. It was a beautiful warm summer day and they got there around 3:00 in the afternoon. They had intended to spend the whole day and had brought food and were in a happy mood. Suddenly after about an hour, he announced that they must go home. His wife and children put up great protests, but he stood firm. He couldn't think of a really good excuse, but he had the feeling that they must return. When they got home they found the young servant girl on the floor almost dead from gas fumes. She had stuck rags around the doors and windows and was trying to commit suicide. They rushed to the hospital with her where she eventually recovered. She had been in their service only a short time and had given no indication of being unhappy. It turned out that she had fallen into the hands of a marriage swindler who had made off with all her savings.

Example 13. Compulsive. Essential meaning: Wife critically ill. My husband is like the average American businessman, rather disgusted with what might be called occult ideas. It was to him that a strange vision, no not that, but a presentiment occurred. He was a construction engineer and away from home much of the time for long periods. He was working on a job in Kansas city about 300 miles from our home, when one day when he was eating lunch at the hotel he felt suddenly that he must go home. He hastily packed his bag and reached the station just as the train was pulling out. About bedtime that evening, I had suddenly started a very bad hemorrhage. We lived far out in the suburbs and I was alone with two young children. My husband came in about 11:00 P. M., and his coming undoubtedly saved my life. He went to a neighbor's and called a doctor who made a rush trip and got there after I had become unconscious. My husband was stunned with the thought, the wonder, as to whatever gave him that sudden call.

In all of the above Blocked cases, the individual sensed no fact to account for his compulsive feeling or action; yet he was convinced of its significance and responded, much as he might have had he known the facts.

Still another variation of Intuitive cases was found. In it the essential meaning itself did not get into consciousness, but instead an associated item of information that would seem to have been suggested by it. For example, the impression received would not be that brother John is dead, but rather something more removed, as perhaps for instance that John's children need help. In these cases, the emotional element would be secondary rather than primary as in Blocked examples. In emotional accompaniment they were similar, instead, to those cases in which the entire meaning was sensed.

Example 14. Essential meaning: My brother will die. (Precognitive)  
A little less than a year ago, I was beginning to plan my two annual pupil recitals. Sometime during the early spring I experienced a vague uneasiness about the health of one of my brothers. Both brothers had had very serious operations the year before and had recovered. However, my uneasiness was all concerning the one who lived about 500 miles from me. There had been no word from him or his wife except that he was teaching. Nevertheless, there was a distinct uneasiness. I did not want to ask directly how he was because family mail was opened by either of them and any

little note I might send his wife might reach him first and cause him to worry. As time passed the uneasiness became a clearer fact, and also it became connected with the two recitals which were to take place April 25th and May 2nd. Something told me I would not attend the first recital. I even planned in my mind, for I said nothing to anyone else, to ask a friend to take over. Each time the singer who was to assist came to practice the impression was intensified until, on the night before the recital as I sat down to play her accompaniment, a thought came almost like a voice, "There is not much use in this practice. You are not going to play for her. Mrs. S. will play." However, I went on because I did not want to make her nervous. Just as she was leaving, the message came that my brother had passed away at 7:00 just a moment before I started to play. I did not attend the recital and Mrs. S. presided and accompanied.

Example 15. Essential meaning: This train will be wrecked. (Precognitive)

When I was newly married I got homesick one day. I just had to go home. Billy fussed a little but gave in to me and ordered the one and only taxi to take me to the morning train. I remember how joyful I was and how I danced about the house waiting for the taxi. Billy and the driver teased me, but I was too happy to care. Just as he bought the tickets, cold fear gripped me. I started to cry, "Give him back the tickets." I said, "Please Billy, we can't go on this train." Billy went into one of his rages but the ticketman reached out and took the tickets. "Do as she says. Always do as she says." We got into the taxi and all the way to the hotel they asked me why. I did not know. I just cried. At dinner that night there was a commotion. The taximan was coming toward me, pushing people to one side and upsetting chairs. He cried, "How did you know not to go on that train? It wrecked at the next town. The car you always ride in turned over and everyone was killed."

Cases like the above seem to indicate awareness of some situation related to or suggested by the stimulus event, but that event itself remains unknown.

### *Discussion of Intuitive Group*

As just shown, considerable variation was noted in the extent of knowledge secured in Intuitive cases. At the most it was limited to the meaning of the stimulus, with no details included and at the least a strong emotion or urge toward action with hardly a trace of knowledge. Between these two limits, there were various degrees of incompleteness in the impression of knowledge of the meaning of the stimulus.

The fact that the emotional aspect of the experience seemed to be present in reverse proportion to the amount of knowledge conveyed is interesting and may have some significance. Quite possibly the earlier designation of emotional cases as "Blocked" may not have been a misnomer. The suggestion at least is that as the passage of the information into consciousness is restricted or "Blocked," perhaps by difficulty at the threshold of consciousness, emotional tension builds up. And with it, as was shown in the earlier report (5), is frequently expressed a high degree of conviction that the experience is meaningful.

But whatever may be the explanation of emotional and compulsive experiences, the fact remains that in all Intuitive cases, knowledge is restricted. The total situation, John's fatal accident at the curve at the foot of the hill, does not become known. At the most only the meaning, that is, that John is dead, is sensed. Now that meaning is a derivation from, an "abstract" of, the entire situation. Even in Blocked cases the emotional trace or compulsive action, being appropriate to the actual event, would seem somehow to have been derived from it.

Just what type of process must have taken place between the stimulus event and the effect registered in the subject's consciousness can, of course, be only the object of conjecture in a study of this kind. However, one possibility is that the stimulus is accessible at some unconscious level and that unconsciously he judges its significance for him. If, as seems possible, that judgment in different cases should meet with varying kinds and degrees of difficulty in crossing the threshold into consciousness, it could explain the variations noted. But further discussion of what may go on beneath the level of consciousness will be resumed later after consideration of the other types of cases.

## **II. Hallucinatory Group**

Not all cases that were characterized by the sudden nonrational entry of a psi impression into consciousness were found to result in an "idea" or even an emotion or compulsion. In some the effect instead was a direct projection of the impression upon some part of the nervous system of the subject. Most frequently one of the special senses was involved; but also, as in feelings of pain, illness, or injury, it was less specific than these. The use of the term "hallucinatory" to cover experiences of these kinds is based upon (and enlarged from) the Myers (2) definition of veridical hallucination as a sensory experience that has no objective counterpart accessible to the senses, but which does correspond to events that happen elsewhere. By bringing that definition up to date so as to include events that happen at other times as well as places, it would cover the sensory experiences herein grouped. If the term "sensory" is understood to include all sensations from the body as well as those from the sense organs, the definition would cover all the experiences that were classified as hallucinatory.

Among the experiences that were expressed through the sense organs, those employing vision predominated, with hearing and smell occurring less frequently. In a type case of the first, the subject might think he saw his brother John and only later realize that his sight had deceived him and John was not there. In an auditory type experience he might hear John call and later find that the call coincided with the time of John's accident. In olfactory cases, he would smell something associated with John, a flower or a pipe, for example.

Although, as mentioned above, not all Hallucinatory experiences involve one of the five special senses, those that do so will be discussed immediately below and those involving sensations other than these will follow.

Example 16. Visual hallucination. Essential meaning: Death of son.

My mother-in-law told me that her son was in the habit of going into town each Saturday to get groceries. One Saturday, he was so late returning that they were worried, and she said that she and her brother and another person were watching the road for him when one of them said, "There he comes now." All three of them ran to the door, and he was running very fast with his market basket over his arm, but instead of stopping at the house, he ran on and jumped over the fence into swampy ground and disappeared. A few minutes later someone called and said that he had been killed in an automobile accident.

Example 17. Auditory Hallucination. Essential meaning: Baby is in danger.

I had the most vivid psychic experience. Our baby at the time was sleeping on two chairs on a soft pillow at the side of our bed. One night I heard my dead grandmother calling me. I did not then glance at the baby, but rushed down the hall to the room where my mother was sleeping. "Did you call me?" I asked. "Someone did. It sounded like Grandma." My mother replied sleepily, "No, no, I didn't call." I went back to my room. There I discovered to my horror that the baby, pillow and all, had slipped off the chair and lay under a heap of bed clothes on the floor. In another few minutes he would have smothered.

Example 18. Olfactory Hallucination. Essential meaning: Wife thinking of me.

When I was in the Army at about 10:00 one Sunday morning, I was alone in the barracks writing a letter. Suddenly I became aware of a very strong smell of roses. At first I paid no attention,

then it struck me queer as there was no one else present but myself. Then I seemed to get the feeling that I was in church with my wife. I looked at the clock and noted that it was 10:00. That same week my wife wrote and told me that she had placed roses in front of her favorite saint, entreating her to protect me, at the mass which was at 10:00.

Experiences in which it seemed that there was a direct projection of the impression upon parts of the nervous system less specific than the sense organs were reported with greater frequency than had been expected. They covered a wide range of nervous, muscular, and general bodily sensations. The individual concerned had no immediate hint as to the psi nature of the effect, but considered it an unexplainable physical infirmity until later when by inference or information he learned of the stimulus situation and realized that his experience was appropriate to that.

In the type case, an example might consist in a sudden feeling of physical shock, "I was knocked down," corresponding, it would be later learned, to the time of John's accident. In other cases he might experience extreme pain of the general nature of that that John must have suffered, although only later learning about the accident and only then recognizing the possible connection between the two events. The following are examples of cases of this type:

Example 19. Essential meaning: Daughter giving birth to baby. Here is a very recent experience of my daughter, the wife of an Army officer. Last autumn they returned from a two-year duty tour in Germany. They left behind their older daughter who had married a young officer whose term overseas had not ended. Our granddaughter announced the arrival on January 9th at 11:30, in Germany, of the most beautiful baby boy in the world. To avoid useless anxiety, she had not told us on this side of her prospects but on January 9th, her mother in Baltimore experienced the pains of childbirth, backache and bearing down, so severe and similar that the thought occurred to her that her daughter might be experiencing the actuality and made a record of the time. When the report came as above, the time was found to be the same.

Example 20. Essential meaning: Friend in accident has broken back. I awoke with a terrible backache, the first I had ever had, and my first words to my family were, "I had a terrible nightmare. I called Shirley." There was no connection for she had not been

in my dream. yet all day I kept thinking of her. Just as I was about to call her, the phone rang and a mutual friend called and told me to brace myself. Shirley had driven down to Texas and as she was driving back, the car overturned. She was thrown clear of the car and her back was broken.

Example 21. Essential meaning: Mother has operation on jaw. Last year I had an impacted wisdom tooth. Infection developed and an operation had to be performed. At the exact time I was going through it, my son in Niagara Falls had a terrific pain in his face and without any warning. It continued for the three days I hemorrhaged.

Example 22. Essential meaning: Husband will injure arm. (Precognitive) Once when I was first married, my husband was working away from home. Before going to sleep one night, I had a numb feeling in one arm and leg. No pain, but just a numb sensation. For no reason I suddenly thought of something happening to my husband. I wasn't at all excited, which is unexplainable, as I am and always have been nervous and excitable.

The next day at noon, my husband was brought home with a badly mashed and broken arm. I still wasn't excited, as I felt I had been told of this hours before, though actually the accident occurred several hours after my feeling.

In all these cases, the physical effect experienced was appropriate to the stimulus. In some cases it was accompanied by suggestive thought of the individual to whom it applied, but when this was so, the thought was vague and unaccompanied by conviction.

#### *Discussion of Hallucinatory Group*

Experiences in which psi effects are expressed by impressions from one of the special sense organs have, of course, been reported since the earliest times. Perhaps because of the predominance among them of visual types, including the more spectacular apparitional effects, the definition "veridical Hallucination" has commonly been thought of as applying only to experiences involving one or more of the five special senses. However, there seems no reason to exclude from the same category those involving sensations of other than this limited sensory origin. As Tyrrell observed, "any idea can be expressed in this way" (6); that is, as a hallucination created within the personality by "a controlling idea," rather than through normal, physical channels. Even though this author was not considering the multiplicity of sen-

sations that could arise within the nervous system of the percipient, but rather those arising on the exterior, still his analysis would seem to be applicable, for the internal evidence suggests no difference in the processes regardless of the origin of the sense data. In neither type of case is there any primary rational component, and in all there is the same characteristic of spontaneity, the same convincing sense to the percipient of the reality and genuine nature of the experience, and the same lack of other cause for it.

In all instances in this group, factual knowledge of the ESP stimulus is as entirely lacking in the primary experience as it is even in the Blocked cases. Only as the individual is able to interpret his sensations either by inference or later information, is he able to recognize its meaning and its hallucinatory character. There is even less knowledge conveyed by this method than by that used in Intuitive cases. In either type, evidently there is a limitation inherent in the medium employed, whether it be by idea, or by sensation. Further, in Hallucinatory cases as in Intuitive, it would seem that the stimulus must have been accessible unconsciously, and must have been recognized and assessed below the conscious level in order to have made possible the registering, in the nervous system of the subject, of an appropriate effect.

### III. Unrealistic Dreaming Group

Cases in which the psi impression included detail and imagery, but of a fanciful unreal sort, were grouped together. Although in the group were found a few waking experiences, it was made up almost entirely of dreams. The waking experiences had the same general characteristics as those of the dreams. In both, the distinguishing feature was an element of unreal or fanciful detail.

Among the various individual cases, the degree of departure from reality in this detail varied greatly. In some it was slight, and in those the meaning was obvious. In the type case, for example, the subject might dream that he saw his brother laid out for burial, not in a coffin, but on a misty cloud. The meaning in such a case, whether believed or not, was obvious. Another person might dream that he was hunting for his brother and unable to find him. In such a case the meaning would be implied, but less obvious. In still other experiences, the fantasy might be so far removed from reality as to be interpretable only as symbolism. A dream that muddy water, for example, was separating him and John might be taken as a symbol of death.

Examples below are chosen to illustrate various types of fantasy beginning with some in which the departure from reality is slight and leading up to some in which it is so great as to be symbolic.

Example 23. Fantasy simple. Meaning (my daughter is pregnant) obvious, but embodied in a dramatization of the situation, including conversation.

My married daughter visited me. She said nothing about her condition. I have a bad heart and they never tell me anything. I dreamed she was pregnant and I teased her in my dream about it and she didn't deny it. I told my single daughter something of my dream. She laughed at me. About two weeks later, the married

one wrote that she was in a hospital being given penicillin and glucose and that her little five-year-old girl wouldn't have a little sister. She had miscarried.

Example 24. Meaning (sinking of the liner "Antonio," or newspaper account of that sinking) dramatized into a personal experience.

One time about 1920, I awoke from a dream. A white ship had been sinking in a vast blue calm sea, clear sunshine. It was slowly settling with a starboard list. In the dream, I went aboard the ship and was thankful that not a soul was aboard. Then I suddenly was concerned for the ship's cat but searched the vessel from stem to stern but could find no cat. I returned to the deck and thought how glistening white it was and wondered if it were scrubbed with sand, and woke up.

That afternoon I saw an *Evening Standard* placard, "Liner Antonio Sinks." I bought a copy of the paper. The ship had sunk in the Mediterranean in clear weather and in a perfectly calm sea with a starboard list. The list was attributed to shifting machinery. No lives were lost, the account concluded, and even the ship's cat was saved. That is the only time I ever have seen a cat mentioned in an account of that sort. This happened in the early morning before I was awake.

Example 25. Meaning (death of mother) dramatized into a child's somewhat fantastic concept of a funeral scene.

When I was at the age of nine my mother was taken from our home to the hospital where she was operated on for a ruptured appendix. My sister and I were sent to the neighbor's to stay the night. At 1:00, I had a vivid dream in which I saw my mother laid out on our baby grand piano which she played often, with beautiful flowers banked all about her. I realized that she was dead and I awoke screaming with fright. The neighbor came in to see what was wrong. I told her that mother was dead.

In order to console me they called the hospital, fully expecting to hear that mother had come through the operation successfully, but instead they were told that she had died at the time of my dream.

Example 26. Meaning (son will die) dramatized into a suggestive scene, with auditory effect included. (Precognitive)

In 1930 I lived in Cologne. I had been with my wife to a merry evening party, so there was no reason whatever for sad thoughts, but in the night I had the following dream. I saw before a large building an enormous staircase on which some men carried down a small casket covered with a black cloth. Simultaneously I heard a voice say to me quite distinctly, "This is a sign for you that a member of your family will soon die." This happened in the night of Tuesday. On the following Saturday, my second boy, a son of 16 years, had to be operated on because of appendicitis. On Sunday night he fell, owing to some unfortunate circumstances, through the window onto the street. Some passersby carried him dying back into the hospital.

Example 27. Meaning: Death of old acquaintance.

One of the rather rare waking cases of fantasy type, in which the imagined personal experience seems to be one that might have been suggested by the death.

I was working away at the dishes one morning as usual, and my thoughts were a thousand miles away. The day was bright and sunny and I suppose my eyes were looking at the field across from the back yard. For no apparent reason I found that I was hurrying along the main walk in a cemetery where we had a family lot. However, I did not turn down the path leading to our lot. I kept right on the main road and I was in quite a hurry. There was no sorrow attached to the scene and not the least surprise or curiosity. I was simply there, hurrying along in a casual sort of way, when I got to a certain lot which I had seen only once before, over 20 years ago. The lot belongs to an old neighbor friend and when his son had been buried I stood there in reverence some 20 years before. In the more recent years I had scarcely thought of the M's burial lot.

Work chased the incident away. I had the whole day before me and forgot the entire scene. That night when I picked up the evening paper I did an unaccountable thing, which was to turn directly to the death column. Almost at once I looked directly at the name M-----. The neighbor known to my childhood had

passed away in New York. She was 90. I had not heard from her for many years. I had once written to her at the time of my mother's death concerning immortality. She had replied that her faith in immortality was deep and that she would like to have some reassurance of it. I did not hear from her again.

Example 28. Meaning Friend will die. Fantasy rather extreme, approaching symbolization.

I had a dream about an old acquaintance, a Mr. D----- the Commissioner of Lahore. D----- was a little old gentleman much my senior in age and whom I did not know at all well. Like myself he did not go about very much and he played no games and was never seen at the club, but I liked him though I saw him so little.

I heard that he was indisposed but had no reason to think that he was ill. Yet one night I dreamed that I saw him toiling up a terrifically steep hill with a perfectly enormous rock bound upon his back. That was all, but I was so struck by this that in the course of the morning I called at his house to make inquiries about his health. I think it was one of his daughters who received me and I must confess she was a little surprised at my visit since I saw them so little. She told me that her father was very ill and that he had had hiccups for three days and nights and the doctors could not stop them. This seemed very serious and I went away without telling her of my dream, but felt sure that poor D----- would die, and he did within a very short time.

Example 29. Meaning: Number and kind of animals to be shot in the next day's hunt. Fantasy becomes recognizably symbolic (Precognitive)

When I was very young we lived in a heavily wooded part of Northern Maine. We lived there until I was 17 and at that time there was a lot of big game there, such as deer, moose and bear. We got part of our food by hunting and fishing.

When I was 16 one night I dreamed that I killed people with my rifle. Next day I went hunting and killed as many caribou as I had killed persons the night before in my dreams. After that every time I dreamed of shooting people, I would go hunting and I was sure of getting big game. One night I dreamed that I shot

two little girls. They were dressed alike and they looked alike. Apparently they were twins. The next day I went hunting and shot two little doe deer. They looked exactly alike and no doubt they were twins. Those dreams never failed.

Example 30. Meaning: A death in the family. Fantasy symbolic. Habitual.

My mother lived several hundred miles away from her own people of which there was a large family. Every time she dreamed she saw a tree fall, there would come a death message. If it were an old person, it would be an old tree, if a young child, a young tree. This happened many times over a long period.

The preceding examples testify to the range of fantasy by which the psi impression may be carried. They show also that the reality may be either obvious in the fantasy or so removed as to constitute symbolism.

#### *Discussion of Unrealistic Dreaming Group*

As just shown, many degrees of deviation from reality of the psi impression were found, extending from the slight to the extreme. But the process involved seemed to be the same in all cases. In all, it suggested a tendency of the imagination or fancy to run on uncurbed by reality, as in fantasy or daydream. The extent to which the reality was thus embroidered seemed to be incidental, a difference in degree but not in kind. A definition of fantasy or day dreaming that fits the case rather well is given by White as an effortless, undirected mental activity, divorced from reality, originating in the memory and influenced by the desires and interests (7). The impressions in these cases give evidence of undirected mental activity not bounded by reality. However, they apparently have as their source, not the memory but the stimulus event. The latter, as well as the desires and interests of the subject, seems also sometimes to influence the course of the process.

The foregoing examples attest to the fact that the final form of the impression remembered upon waking probably varies as widely from individual to individual as would the dreams and daydreams of the people involved. Thus variations in degree on complexity of the dream fantasy could presumably arise from personality differences, perhaps from differences in the nature of the stimulus event, and also from variations in the conditions under which the dream occurred.

In some instances, especially if the fantasy took a disturbing or nightmarish turn, the individual might be awakened before its completion. In other cases, if it were uninterrupted, perhaps because it pursued quieter or more remote channels, the result might be far removed from the stimulus event. In such a case it would be interpreted as symbolic. Through all the variations, however, as stated above, the differences seem to be only differences of degree.

Again in these cases as in the preceding groups, the assumption seems pertinent that the stimulus event is accessible to the unconscious. It seems further that it somehow activates or is acted upon by a process similar to that of daydreaming or fantasy which develops into the variety of forms that indi-

vidual conditions cause or permit. Here as in the waking groups, the origin of the process seems to be below the threshold of consciousness. In this case, however, that process is fantasy sufficiently vivid to be recalled upon awaking.

#### IV. Realistic Dreaming Group

There was a large number of cases, mostly but not all dreams, in which detail in the psi impression took the form of clear and realistic and true mental imagery instead of imagery of a fanciful, unreal character as in the preceding group. Cases of this realistic kind were like motion picture (or still) reproductions of all or some part of the stimulus situation. Although imagery of various kinds, auditory, verbal, etc., was included, the visual kind predominated. In fact, it was experiences of this kind which in *Phantasms of the Living* were referred to as "mental pictures." And yet these were not hallucinatory experiences, for the subjects even in waking instances did not confuse them with actual vision but knew that what had occurred was seen "in the mind's eye" only.

In some of these cases, as in none of those considered in any of the above groups, the psi impression included all the details of the stimulus event. For example, the scene of brother John's wreck at the foot of the hill, the curve, and the precise nature of the accident might be sensed almost as if actually witnessed. In this study cases in which the stimulus event was so pictured have been considered as showing complete knowledge. Not all of them, however, were complete; various kinds of incompleteness occurred. In many cases the impression was as if gotten from a specific viewpoint and it then was subject to whatever limitations that viewpoint implied. For example, in some instances the subject might be unable to "see" the victim, and consequently would be unable to recognize him even though the geographical details were clear, correct, and unmistakable. Sometimes a scene only tangential to that of the stimulus event or one that would have been suggested by it was sensed.

Incidentally, one notable feature of the group as a whole was the predominance in it of precognitive experiences. Although precognitive cases occurred in most of the other groups the proportion of them to non-precognitive ones was not outstanding, but here precognitive dreams outnumbered other types in a ratio roughly of two to one.

The following examples represent complete and various kinds of incomplete cases of realistic dreaming, many of which are precognitive. Also illustrated are waking experiences which, although a minority, occur with greater frequency than do the exceptions of any other group.

Example 31. Meaning complete: Father's wreck.

When I was about 14 our high school basketball team had an excellent record and large following. This evening a friend of my father's had requested that my father take a group to a basketball game in a nearby town. I was ill that evening so I could not attend. When my father left he came up to my bedroom to say goodbye to me. At that time he didn't have his coat on or with

him. Later that evening it began to storm but that didn't impress me at all as I knew my father was a good driver. Still later that evening, around 11:00 P. M., I was lying in bed awake with my eyes closed. The radio was playing and my mother was sitting beside my bed knitting. As I said my eyes were shut and before my eyes appeared this scene: Our station wagon was smashed against the bridge. I could see my father lying there with his left leg broken and a cut over his left eye and his tan jacket covered with blood. Also I saw my sister lying there with her left leg broken. I was very upset by this scene so I asked my mother what coat my father had worn to the game, and she said his tan jacket. This upset me even more. About 20 minutes later we received a telephone call telling us about the accident which my father had had, exactly as I had seen. it.

Example 32. Meaning complete: Death of janitor. (Precognitive)  
My sister-in-law lives in Baltimore and teaches a Sunday School class in one of the Episcopal churches there. One Saturday night she dreamed that she was at Sunday School and that as she went out of the church, two men came from the basement of the church carrying a man on a stretcher with his hands folded across his breast, and upon looking closer she saw that it was the church janitor. The next morning when she was leaving Sunday School, she was quite shocked to see two men carrying a stretcher with the janitor on it, his hands folded on his breast just as she had seen them in her dream. The janitor was dead. A heart attack in the basement during Sunday School. Why should she have dreamed, not being a relative and not even knowing the janitor well?

Example 33. Meaning complete: Son with broken arm. Slight detail incorrect. (Precognitive)  
During the second year that my husband was in the service, our little boy broke his wrist. The night before it happened I dreamed that he was tossing in his bed, hot and feverish with his arm in a cast, and I felt faint from the smell of ether. The only thing that was different the next night was the ether smell, for they had given him gas when they set it.

Example 34. Picture exact but meaning (nature of mother's accident) not obvious. My mother was a widow for several years and I am the older of her two daughters. The last year of her life she was in very poor health and she was with me most of the time. In July of 1934 she went to visit my sister. A few weeks later one night I dreamed that I stepped into another room and there sat mother with no covering over the upper part of her body and her face and body were swollen and black as though from black ointment. I said, "Oh, that old erysipelas!" She looked as she had 27 years before when she had had it and I had had to take all the care of her. I don't know how soon after the dream I received my sister's letter telling how mother had fallen with a pot of hot coffee and had scalded her face and upper part of her body badly and they were putting black ointment on her. The accident had happened before my dream.

Example 35. Picture exact, but situation involved. Reason for son's suffering (thirst) not sensed. My mother was going quietly about her concerns one afternoon. My eldest brother with whom she always had a very close understanding was in California. I don't remember whether we knew at the time that he was out on a prospecting trip or not. Suddenly my mother screamed out, "Walter is in danger. I see him lying on the sand with that dreadful patient look he has when he is in pain. I see doves flying around him." She paced the house in hysterical agony for some time, but gradually quieted down. In response to anxious inquiries my brother wrote that he had become separated from the group and was dying for lack of water. He lay down and rested on the sand. As he rested he noticed doves flying, following them he found water which was bad, but which saved his life. He walked into town safely. I was about 10 or 12 years old at the time, but I remember vividly the suddenness and violence of her distress.

Example 36. Meaning incomplete. Identity of accident victim not sensed. Early in 1944 I had gone back to bed after arising, as I didn't feel well. I dreamed that a plane crashed. I saw three young men

lying there. One had on a different uniform from the other two like an officer's uniform. He was slim faced and dark headed. I said to the woman with me, "I must get a doctor quick. Billy is hurt. His back is injured and he may be hurt internally." I had seen this dark headed boy move his hand and I knew he was not dead. The ringing of my phone awoke me. It was a cousin of mine. He said his sister's son Billy was missing in action and she was nearly crazy. I hadn't seen him since he was small, so I asked him if Billy was slim faced, dark headed and an officer on a plane. He said yes. I told him to call her and tell her that he was alive but injured. In less than a week she got a letter from an English hospital. He had been lucky enough that the underground had gotten him. He and the others who were injured were carried by night in hammocks made of parachutes to safety. Two of the crew were killed.

Example 37. Incomplete. Not sensed whether or not daughter hurt. Viewpoint limited.

The Sunday School was giving the children a picnic a few miles below the town. My little girl Genevieve, who was 9 years old, had gone on the hay ride with the neighbor children. The superintendent was driving the truck and I had no uneasiness about their safety. Late that afternoon, about the time for the picnickers to be getting home, a neighbor dropped in and we sat talking on the screened porch. While she was talking my mind drifted off and I was seeing the truckload of children coming up the road a mile or more away. I saw them clearly, a noisy crowd on a hay ride and the older ones sitting with their legs hanging over the side. Suddenly from the other direction a car came down the road. Just as it reached the truck, it swerved in and scraped the edge clean of children. It was a horror of confusion with arms and legs in all directions. The picture snapped off suddenly then. I told myself it was only a horrible imagination, but it made me uneasy and I paid little attention to what my neighbor was saying. As she talked I kept on wishing the children would come. It was not more than 30 minutes later that I glanced out the screen and saw a strange man bringing home the little girl that

lived next door. Instantly I knew there had been an accident. I ran to the child and asked where Genevieve was—not what had happened, for that I knew. The child was dazed and she looked at me like she didn't see me. Finally she said, "She is sitting down there." The man said she didn't know what she was saying, that there was nobody there now. The injured had been taken to the hospital and the others would be along as cars gave them a lift. I ran toward town and met Genevieve and the other neighbor children walking up from the car. They were unhurt but five children had broken limbs and lay for months in the hospital. When I learned the details about the accident, I knew I had seen it at the very time it happened and in exactly the way it happened, and I was too far away even to have heard the siren when the ambulance came to pick up the injured children. The judge ordered the drunk driver to work and pay all the hospital expenses, which he did.

Example 38. Picture exact but tangential to meaning. Death of cousin. (Precognitive)

The first night we lived in the new house, my mother had a dream. She said she saw a funeral down the street a way. The house where she saw it was quite small and occupied by Italians. The hall in it was so narrow that it was necessary to bring the casket out through the windows. But there was not much sense to that dream and what could it mean, if anything? But early in March, sure enough, a funeral procession came by our house. We heard afterward that the coffin was passed out through the window of the little house. On the other side of the street, waiting for the hearse and carriages to pass, was a uniformed Western Union boy. He hurried over to our house as soon as he could get by and gave mother a telegram. Her favorite cousin had been killed in an accident.

Example 39. Incomplete. Victim not recognized. Viewpoint inadequate. (Precognitive)

In 1912 after my marriage, my youngest sister (I am the oldest of 10) had scarlet fever and it left her with a heart condition which killed her in 1918. First in 1913 and then on three occasions during that time in my own home—once when cleaning the floor—I

had the following vision: A coffin across the fireplace in my father's back sitting room. The family all standing around including two aunts, one six feet, one five feet, standing with their backs to the organ. I mention this as we often moved the furniture around to make it into one large room by opening the folding foors. My eldest brother was in uniform. I couldn't place it at all in 1913. Then the war came. He had several different uniforms, including the last one in 1918 which was entirely different from the others. There were four members absent in each vision. One brother in France; my next sister to me was too late for the funeral services; two youngest members I couldn't see, so I never knew which one was in the coffin until the day when my father bent over and kissed his 12-year-old daughter goodbye. Then I realized that it was my vision and looked around and saw all the people and objects in my vision.

In all the above examples the impression consisted of a clear and detailed picture which may or may not have been a complete reproduction of the stimulus, and may have been concerned with the stimulus scene itself or with another related to or suggested by it.

#### *Discussion of Realistic Dreaming Group*

In many instances in this group knowledge of the total stimulus situation complete with all details got into consciousness. In no other type of case was this true. In all others there was some limitation upon the extent of knowledge. On that account it might seem that here at last there is no evidence of mental action below the threshold of consciousness and that in these instances, reality is somehow experienced directly and that the assumption here of a subconscious cognitive process is unnecessary. If such were the case, then these experiences would seem to have been produced by unconscious processes different from those of all the preceding groups. In a study of this kind, it cannot of course be proved whether or not such is actually the case. However, it is necessary to consider the cases in which the knowledge is incomplete as well as those in which it is complete. The general form of the experience in each seems the same. There is the same characteristic of faithful and generally true detail. There may be the same completeness of picture "seen" whether from it the meaning of the ESP stimulus is self-evident or obscure. The viewpoint may be such as not to permit identification of the most important item of the stimulus situation, as in Example 39, or it may be a scene apparently only suggested by that situation, as in Example 38; but still the type of experience per se, is no different from that in complete cases.

In many ways the realistic imagery of cases in this group suggests that of memory. The technique employed seems very similar to that which produces the imagery commonly experienced in the recall of past events. If realistic imagery be a handy tool of memory, the recognition of past experience, perhaps one should not be surprised if it is found to serve as a preferred technique for the expression of future

(as well as distant) events, as it seems to do here. According to the data of Table 1, in this collection of cases it is a method preferred above all others, for nearly half of the total number of cases are found in this Realistic Dreaming group. And the group includes the majority of the dreams as well as the largest number of atypical (in this case, waking) experiences. It is necessary of course to keep in mind that the hazards of reporting may unduly distort the actual frequencies of occurrence of any case type. This especial type may be more likely to be reported or more likely to be well reported or even only more likely to be clearly remembered than other types. But if the apparent preference for this type be real, it would be understandable in view of the fact that visual imagery is obviously a most effective technique for reconstructing a scene or distant event. It is also common in dreaming, whether of real events or fictitious ones.

Again, as in each of the three preceding groups, it would seem first that knowledge of the stimulus must be accessible in the subject's unconscious; and somehow, from all the world's events, this one that has significance for him is selected and "reflected" directly or indirectly into his consciousness. Even in cases in which details, instead of essential meaning, are reflected, as when the chosen viewpoint discloses only the accident but not the identity of the victim, it seems necessary to assume that the identity must have been apprehended at some unconscious mental level. How else could its selection from all other wrecks then occurring be explained? And so, it would seem that experiences of realistic dreaming have their origin in the unconscious, just as all the others seemed to have, and that these as well as all the rest give evidence that mental action of unconscious nature has preceded the conscious experience.

## DISCUSSION

The first point of interest arising from the foregoing study is the fact that approximately one thousand instances of human experience suggesting psi should fall as well as they do into general groups. There were marginal and borderline exceptions but they were comparatively few in number considering the large number of cases studied. The factor of subjectivity of judgment is recognized as a possible source of error, but still the fact stands out that the cases were classifiable, that spontaneous experiences from a subjective viewpoint can be "typed." No doubt the four types herein suggested could be more sharply outlined, but for the present, it seems worth while to consider these groupings and see what their implications may be. Their value will lie in that which they may suggest that can be followed up.

Most of the waking experiences have been divided into two groups, the Intuitive and the Hallucinatory. The Intuitive includes all those in which the meaning of a stimulus event or some associated sign of it emerged into consciousness as an immediate experience, simply as direct, nonsensory, and nonrationally received knowledge.

The Hallucinatory group includes all experiences in which the subject appeared to be experiencing an event sensorially even though there could be no actual sensory experience of the stimulus.

In dreams, whether "waking" or sleeping, psi experiences could be divided conveniently on the basis of whether they were unrealistic or realistic. If unrealistic, they showed the embellishment of imagination and fantasy in varying degrees from very little up to the entirely symbolic. If realistic, they

were like objectively true pictures, very much the same as the stimulus event would have appeared if sensorially perceived at the moment, though the subject, even if daydreaming, did not have the conviction of actual sensory experience that he did in the hallucinatory cases.

One of the first observations to make on the above four forms of expression of psi experience is that they are not unusual but already familiar ones. Each of the four commonly occurs in mental activity having nothing to do with psi. Intuitive psi experiences are so much like those of ordinary intuitive experiences of everyday life that the two are difficult to distinguish. The hallucinatory psi occurrence is less common, just as hallucinations are less common in nonpsi experiences. But considered as subjective experiences and from the viewpoint of the individual experiencing them, the two kinds of hallucinations are not distinguishable until later when those of the psi type are shown to be relevant to the stimulus event. Hallucinations that have nothing to do with psi are commonly associated with some exceptional condition, intense emotion, a drug effect, psychosis, strong hypnotic suggestion, or a vivid religious experience. There is a general impression that in psi experiences, hallucinations are the product of similarly exceptional states but this itself deserves to be the subject of a further study. It is true that certain differences between psi and non-psi hallucinations have been recognized (3). Those differences, however, concern what might be called the objective rather than the subjective aspect of the experience and are not made from the viewpoint of the individual who experiences the hallucination. Subjectively the two kinds of experience almost by definition must be similar.

Further, in both types of dreams, realistic and unrealistic, one would look in vain for an internal distinction, between those of psi and those of non-psi nature. Thus it seems that psi converts itself into a conscious experience by utilizing methods already well known in psychology and in common experience.

The implication arising from the fact that no peculiar method of expression of psi was found is quite different than if the reverse had been the case. For one thing, if the survey had tended to show that psi has a method of expression peculiar unto itself, it would have suggested that psi is a recent evolutionary development. Instead, the analysis points rather to a more fundamentally underlying place in nature for it. And so, along with other developments of recent years, the suggestion is given here that the acquisition of psi must have occurred a long way back in the evolution of species, back beyond the origin of the various forms of expression which it utilizes. The suggestion is that they evolved around it as an already existing function. This, however, is of course at this stage suggestion only.

The fact that spontaneous psi is expressed in different forms, even though familiar and commonplace ones, raises new questions, questions that could not come up before. If psi may be expressed in different forms, what causes the difference? Is it something inherent in the external situation or in the personality of the individual subject?

The most obvious contrast in conditions to examine (whether it be considered external or a factor of personality) is that of the extremes of consciousness, the dream versus the waking condition. As has been shown, most waking experiences fell into categories different from those of dreams, although there was some overlap. One might suppose that the two states of consciousness present different degrees of ease of transmission of an impression from the unconscious to the conscious. The sudden, sometimes

rather violent, character of many of the waking experiences could be an indication that considerable motivation is necessary for a break-through when an upsurge from the unconscious is strong enough to penetrate the preoccupations of consciousness. Those same preoccupations could well explain also the lack of detail in most waking experiences, in which case one might suppose that the most pertinent or poignant aspects, rather than nonessential details, might get through.

Dreams, on the other hand, could well be expected to show greater freedom of detail and imagery than waking experiences. Playing, as they do, close to the border of consciousness, they have of course long been recognized as convenient and likely vehicles for the conveying of unconscious impressions to consciousness. If this presumptive ease of transmission were the deciding factor, surely one should find most psi experiences embodied in dreams, rather than occurring as the result of waking processes. However, in this collection, nearly half the experiences involved occurred in the waking state. Although numbers in case studies cannot be reliable, still these hardly suggest that ease of transmission is the explanation, or at least that it is the only one responsible for the dream-versus-waking determination.

Of course, in some instances, timing and relevance could play a part. If the stimulus be an event that takes place when the subject is awake and if it is a situation of concern to him, it is understandable that the result (based on immediacy) might be a waking experience (or if occurring when the subject was asleep, a psi dream). But not all waking experiences are of great concern to the subject, even though the majority are, and many waking experiences and many dreams do not have to do with an event of the moment. Some of each kind are precognitive. Timing, therefore, does not explain them all. Neither does it or any other obvious external factor explain the choice in a given case as to whether, even if waking, the experience shall be of the Intuitive or the Hallucinatory type.

A similar question arises concerning the two dream groups. What determines whether a dream experience shall be a fantasy or a realistic one? In view of the common impression that dreams are imaginative, unreal, should one not expect most psi dreams to be of the fantasy type? But instead, in this collection, nearly three times as many dreams are realistic as unrealistic. The waking experiences that are included in these two categories also follow the same proportion as the dreams, there being many realistic to very few unrealistic cases. Evidently, therefore, mere coincidence of time and state of consciousness and ease of "break-through" do not adequately explain the determination of the method by which psi impressions are transferred to consciousness.

But if external conditions do not appear to be sufficiently explanatory, then it would seem all the more likely that individual personality differences are involved. It could be something peculiar to the individual that causes one case to be an emotion only, another an intuition of the bare meaning, and yet another a complete mental picture of a stimulus event. And whether psi can occur in the waking or only in a dream state might also perhaps be dependent on something in the personality. There might, in short, be personality factors that determine the kind of experience. But whether or not there are is still unknown, for the question has not been asked, could not be asked until the types themselves were outlined.

The above considerations suggest a new approach to the still baffling problem of the relationship of psi and personality. Of course, there has long been a general question as to whether any group of

individuals who have had any kind of psi experience could be differentiated by personality measures from those who have had none. The experimental outlook so far, however, does not promise an association of psi with personality traits or types, but as the most only with whether psi is allowed to operate in positive or negative fashion (4). It would be a different approach, therefore, to look for personality differences between individuals having intuitive and those having hallucinatory experiences; or between those having psi dreams and those whose experiences occur in the waking state; or between the realistic and the unrealistic dreamers.

If personality factors working on an unconscious level should be responsible for these forms in spontaneous situations, what part do they play in affecting the success of experimental techniques? Experiments are almost of necessity conducted in the waking state. It is possible that it would be an advantage to try to fit the technique to the subject. For example, if a subject hallucinates easily, he may succeed best by cultivating an hallucinatory way of making his responses in the ESP test.

There is another observation on the cases of these four groups that needs to be made. It concerns the feeling of conviction expressed by the subjects involved that their experiences were true, that something of significance had happened to them. In my earlier report (5), in a study of these same cases, it was found that more than fifty percent of the individuals concerned seemed to have been convinced of the veridicality of their experiences, even though such conviction was not rationally justified. It is not that the significance lies in a feeling of conviction in itself. All sorts of misguided and mistaken convictions prevail in people's minds. But a feeling of conviction along with a psi experience is the significant thing. In such cases the conviction is strong even though the subjective form of the experience is commonplace. The feeling of conviction therefore would seem to be something in itself. It can now be studied against the classification of subjective forms reported here. Whether or not it is independent of the form of the manifestation should be a study in itself. This combination of facts could well give a clue to the control of psi.

And now, finally, going back to reflections on the mode of operation of psi, commented upon earlier in the discussion of each of the four groups of cases, what theoretical implications are there? What unconscious process seems to be involved in the production of a psi impression from a stimulus event?

In each group the same basic suggestion emerged. This suggestion, not new to this study, was that there must be some unconscious reception, some causal relation between the subject's impression and the stimulus event. In other words, the stimulus must be "accessible," even though not at a conscious mental level. But more than mere accessibility seemed called for. In each of the four groups there was indication that the stimulus not only had been received or registered in the unconscious, but that to some degree it had been assessed as well. Even in cases of the complete realistic dream type, in which it seemed least necessary to assume that unconscious judgment had occurred, the selection of a pertinent stimulus could hardly be explained without the action of an unconscious mental process. In all other groups it seemed necessary to assume not only an unconscious act of selection but also some degree of judgment in order to account for the limitations and modifications of meaning and detail found in the various groups of cases. The total impression given, then, was of accessibility, plus unconscious selective judgment that assessed the significance of the stimulus event for the subject.

One could attempt to probe still deeper and ask, "How can the stimulus 'be accessible'?" And one can wonder by what sort of mental process the transfer of meaning from the stimulus to familiar processes like those herein involved (intuition, hallucination, realistic and unrealistic dreaming) can be effected, but at this stage speculation on obscure unconscious processes cannot be very profitable, hampered as it must be by the clumsiness of present concepts of mental life and by ignorance of the basic nature of personality.

The hope is that the study, like a miner's lamp, will at least have carried a bit of light a little farther into a dark area. Perhaps through it the place to dig for answers may be a bit more clearly suggested. At least by the classification as outlined, the question of improving it is raised. The present attempt is submitted, not as a finished product, but as itself a suggestion of what needs yet to be done to increase the insight by which the experimental approach is guided.

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### Formes Subjectives des Expériences Psi Spontanées

RESUME : Dans cette étude, environ un millier de cas spontanés d'expériences psychiques ont été analysés pour les formes les plus courantes de ces vécus. Quatre principaux types ont émergé : (1) Intuitives, dans lesquelles l'expérience du sujet était une simple impression non raisonnée ou une intuition. (2) Hallucinatoires, au cours desquelles l'expérience est projetée comme s'il s'agissait d'une sensation. (3) Rêves non réalistes, dans lesquels l'expérience était caractérisée par des fantasmes. (4) Rêverie réaliste, dans laquelle l'imagerie semblait aussi réelle qu'une photographie. Les Groupes (1) et (2) se produisaient seulement à l'état d'éveil.

Le fait que ces quatre types sont communs dans la vie mentale et ne sont pas propres aux expériences psychiques est important pour comprendre ces processus. La classification introduit de nouvelles questions, par exemple celle de savoir quelles différences de personnalité peuvent jouer un rôle dans la détermination de la forme que prendra l'expérience spontanée.

Il apparaît que le simple fait d'acquérir de la connaissance se produit au niveau inconscient, et la forme que l'impression va prendre dans la conscience représente le processus ou « mécanisme » mental par lequel la connaissance de l'événement stimulus franchit le seuil de la pensée. Certains actes de jugement sélectif sont inférés comme se produisant en-deçà du niveau de la conscience. —Ed.

## Subjektive Formen Spontaner Psi-Erfahrungen

ZUSAMMENFASSUNG: In dieser Studie wurden etwa tausend Fälle von spontanen parapsychischen Erfahrungen analysiert, um herauszufinden, welche Erlebnisformen die Erfahrungen im Allgemeinen annehmen. Es wurden vier Haupttypen gefunden: (1) Intuitiv, bei dem die Erfahrung des Probanden ein einfacher, unreflektierter Eindruck oder eine Ahnung war. (2) Halluzinatorisch, bei dem die Erfahrung so projiziert wurde, als handele es sich um eine Wahrnehmung. (3) Unrealistische Träume, bei denen die Erfahrung von Fantasie geprägt war. (4) Realistische Träume, bei denen die Bildeindrücke beinahe so realistisch wie auf Fotos waren. Die Gruppen (1) und (2) traten nur im Wachzustand auf.

Die Tatsache, dass diese vier Typen im seelischen Geschehen weit verbreitet und nicht für parapsychische Erfahrungen charakteristisch sind, ist für das Verständnis des Prozesses von Bedeutung. Die Klassifikation wirft neue Fragen auf, wie zum Beispiel, welche Rolle können Persönlichkeitsunterschiede bei der Bestimmung der Form spielen, in der eine spontane Erfahrung stattfindet..

Es scheint, dass der Wissenserwerb hauptsächlich auf unbewusster Ebene stattfindet und die Form, die der Eindruck im Bewusstsein annimmt, den mentalen Apparat oder den "Mechanismus" darstellt, durch den das Wissen über das Reizereignis über die Schwelle übertragen wird. Vom Akt des selektiven Urteils wird angenommen, dass er unterhalb der Bewusstseisebene stattfindet. - Hrsg.

## Formas Subjetivas de Experiencias Psi Espontáneas

RESUMEN: En este estudio, se analizaron aproximadamente mil casos de experiencias psíquicas espontáneas para descubrir cuáles eran los tipos de experiencias más comunes. Se encontraron cuatro tipos principales: (1) Intuitivo, en el que la experiencia del sujeto fue una impresión o presentimiento simple y no racional. (2) Alucinatorio, en el que la experiencia fue proyectada como si fuera una sensación. (3) Sueños irreales, en los que la experiencia se caracterizó por la fantasía. (4) Sueños realistas, en los que las imágenes eran casi fotográficamente realistas. Los grupos (1) y (2) ocurrieron sólo en el estado de vigilia.

El hecho de que estos cuatro tipos sean comunes en la vida mental y no sean propios de las experiencias psíquicas es importante para comprender el proceso. La clasificación introduce nuevas preguntas como, por ejemplo, qué papel pueden jugar las diferencias de personalidad en la determinación de la forma que tomará una experiencia espontánea.

Parece que el acto principal de adquirir el conocimiento se produce a nivel inconsciente y la forma que tomará la impresión en la consciencia representa el dispositivo mental o "mecanismo" en el que el conocimiento del evento de estímulo sobrepasa el umbral. Se infiere que algún acto de juicio selectivo ocurre por debajo del nivel de consciencia. -Ed.