

nected with the TP, he attempted to reproduce this, using the Identikit transparencies (see THETA 12). There were also token object matching experiments in which Mr. Johnson tried to match blank cards that had been in the TP's possession with hair samples belonging to these persons. The results of these and the other tests will be presented in a later issue of THETA.

In the psychological part of the program, Mr. Johnson was given the MMPI, the Rorschach, and a psychiatric interview. The psychological tests will be evaluated by Drs. John Altrocchi and Carl Eisdorfer. The interview was conducted by Dr. O. Lee Trick. All three are affiliated with the Department of Psychiatry at Duke University. The MMPI was also given to the TPs to determine whether there is a relation between the TP's personality and the medium's success with him.

As part of the program, group experiments were conducted with the assistance of Mr. Johnson in the hope of finding persons with psychical abilities. These sessions were similar to the "development classes" he conducts in London. Out of some twenty persons who participated in these informal sessions, three showed evidence of psychical abilities. The experiments will be continued after Mr. Johnson's departure, with a view to controlled testing.

THE ENIGMA OF OUT-OF-BODY TRAVEL

By Susy Smith¹

Reviewed by C. T. Tart²

Susy Smith's new book on out-of-the-body travel is a clearly written and entertaining introduction to the subject. It describes typical spontaneous cases, experimental attempts to produce the phenomena, apparitions, experiences of prominent "astral travelers," and some of the theoretical attempts at explanation of the phenomena. Unlike many of the more "occult" books on this subject, Miss Smith shows a welcome sense of humor in discussing her subject, as well as an awareness of the limitations of human testi-

mony and the conclusions to be drawn from it. She realizes that most of the "explanations" of the phenomenon are semantic word-magic, webs of words that may make us feel more comfortable psychologically, but which do not increase our understanding or control of the phenomenon at all.

According to the dust jacket, the book is addressed to the intelligent lay reader, and the bibliography is adequate to guide the interested reader into the more technical and scholarly works on this subject. A professional is not entitled to indulge in detailed technical criticism of a work intended for the layman, but should be concerned with adequacy of representation of his field to the public. By and large I feel that Miss Smith has done an excellent job here, although I do wish she had distinguished between material which is widely accepted in the field and that which is not. For instance, the fact that out-of-the-body experiences have been reported throughout recorded history by many cultures is about as solid a fact as one can have—you can check it at any library. On the other hand, such statements as, "A more elaborate technique on which some experimental work was done was to place the hands in a beam of ultraviolet rays passed through special filters, so that the amount of ordinary light was almost nil. By this means many people have been enabled to see the rays" (of the aura) "more clearly and easily than usual" (page 50), are considerably more debatable as to truthfulness, and tend to give the lay reader the impression that we know much more about the phenomenon than we do.

My only other major quarrel with Miss Smith's book is that she is too pessimistic about our ability to learn more about out-of-the-body travel. She emphasizes that our knowledge is based on "testimony," and while we are all aware that human testimony is prone to error, we should not implicitly assume (as I fear that even too many parapsychologists do) that human testimony is completely worthless. One of the greatest contributions to modern thought, Carl Jung's Analytic Psychology, is based almost exclusively on human testimony, and that mainly from psychiatric patients whose testimony seems even more likely to be distorted by personal factors

than that of the generally "normal" people who report out-of-the-body experiences. Yet Jung observed thematic similarities in the testimony of patients' dreams and visionary experiences, and parallels to ancient and modern myths which led him to the concept of archetypal experiences. Out-of-the-body experiences also constitute archetypal experiences, occurring as they do throughout history, and mainly to persons who have never heard of the phenomena. Thus we can collect detailed accounts of these experiences and ask many questions which will enhance our understanding of the phenomenon. What are the basic similarities that cut across history and culture? Are there several types of out-of-the-body experiences? How are they influenced by the cultural background of the experimenter? By his personal psychological characteristics? What proportion of such experiences contain information about the real world that implies the operation of ESP? Do these types of experiences differ from those where ESP does not seem to be involved? Etc., etc.

I am also more optimistic than Miss Smith in another way: although we have largely depended on testimony in the past, and can reap a rich harvest by detailed analysis of such testimony, using modern psychological techniques, in the future, we need not be confined to *only* a post hoc analysis of testimony. I disagree when Miss Smith states, "It certainly won't ever be possible to put an astral body . . . into a test tube . . ." (page 164). Given enough money (parapsychology's perennial lack) and initiative to search through large populations for subjects who can have out-of-the-body experiences at will, we can ask them to perform in a modern laboratory. Then we can not only find out what sort of psycho-physiological state accompanies these experiences (I am writing up material on the results of a small study in this), we can have our subjects *try* to put their "astral bodies" into the more sophisticated versions of test tubes that modern science has provided, such as spectrometers, cloud chambers, radiation counters, electrostatic voltmeters, etc.! As Miss Smith recognizes, the implications for our view of the world that might result from enhanced understanding of out-of-the-body experiences could be enormous. Editor's Note: Dr. Tart is currently study-

ing out-of-the-body experiences by means of detailed questionnaires mailed to persons reporting these experiences. If you have had one or more out-of-the-body experiences and would like to assist in this project, Dr. Tart would appreciate hearing from you. (Dr. Charles T. Tart, Box 294, University Hospital, Charlottesville, Virginia, 22901).

THE PSYCHEDELIC READER¹ and THE PSYCHEDELIC EXPERIENCE²

By Timothy Leary et al.

Reviewed by Stanley Krippner³

In 1963, Harvard University dismissed Timothy Leary and a colleague from its instructional staff for purported mismanagement of a research program investigating the effects of psychedelic drugs. Since that time, Leary's difficulties with academic, legal, and medical Establishments have refused to abate; he and his psychedelic colony have been thrown out of Mexico and refused entry into the British West Indies. Leary has been arrested twice on marijuana charges and faces a lengthy prison term. In the meantime the ex-Harvard psychologist has produced two books which present highly provocative viewpoints on the use of LSD and other psychedelic ("mind-manifesting") drugs. This legacy, rather than Leary's headline-making personal activities, should be examined to assess the validity of his position.

The Psychedelic Reader consists of 16 articles selected from the first four issues of the quarterly journal, *Psychedelic Review*, which was inaugurated in 1963. Leary's two contributions discuss mystical elements in the novels of Herman Hesse and the interpretation of religious experience. The latter article contains several stimulating notions: psychedelics allow the user to see through "secular games" and the absurdities of culture; psychedelics could well be used "as routinely . . . as organ music and incense to assist in the attainment of religious experience."

Unfortunately, Leary's prose is often un-

¹ Edited by Gunther M. Weil, Ralph Metzner, and Timothy Leary. New Hyde Park, New York: University Books, 1965. 260 pp. \$5.95.

² By Timothy Leary, Ralph Metzner, and Richard Alpert. Same publisher, 1964. 159 pp. \$5.00.

³ Dr. Krippner is Director of the Dream Laboratory, Department of Psychiatry, Maimonides Hospital, Brooklyn, New York. His telepathy experiments with dreaming subjects, conducted in collaboration with Dr. Montague Ullman and Mr. Sol Feldstein, are receiving wide attention in psychiatric and parapsychological circles.

¹ New York: Helix Press, Garrett Publications, 1965. 189 pp., \$4.95.

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