

signals is certainly subjective, being crucially dependent upon the observer's circumstances. Thus, a relativistic observer's description of the cosmos is in this sense subjective. The theory introduces such a subjective element, by specifically stating in some calculations the frame of reference (the theory's term for 'observer') being employed (e.g. when calculating the advance of the perihelion of Mercury, a frame based on the sun is used).

4. I agree with Mr. Kroon that no physical theory to date includes the human psyche. That is, indeed, my criticism of extant theories. As I have argued above, no account of the cosmos which ignores our experiences can be regarded as complete. I look forward to the day when the scientific account does include the human psyche. When that day dawns, it is only a matter of semantics whether we say that 'consciousness has been given a physical explanation' or, alternatively, 'that science has ceased to limit itself to the physical'.

5. Archaeologists, astronomers and geneticists are studying the structure of spacetime in timelike directions through the four-dimensional manifold. Whether time passes or not is irrelevant to their work and the question need never be raised in their papers. Essentially what they discover is that one sort of event, e.g. the big bang, precedes another sort of event, e.g. the formation of galaxies. These discoveries can all be described within the context of relativity theory. Their experienced lapse of time and whether they believe time actually passes between the big bang and galaxy formation, adds nothing to this description. A belief in the actual temporal evolution of the world can have no bearing on the importance or otherwise of the patterns they discern within spacetime.

6. 'Whether life is to be regarded as a physical quantity?' depends on the meanings attached to the words 'life' and 'physical'. If 'life' does not embrace conscious animal experience, but refers only to bodily behaviour, then life is known to be a physical phenomenon today. If it does and 'physical' embraces possible future scientific theories, then I personally think it is probable that life is a physical phenomenon. Brahman also, for me, is in this sense physical. Essentially, what this means is that I am not a dualist. I think all that is, is a unity and since some part of what is, I have got used to referring to as the physical world, I am happy to extend the term 'physical' to any other part, whether we already have knowledge of its existence (e.g. the sensation of pain) or, at present unknown, we identify it tomorrow.

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To the Editor,

There are those—and they present an alarmingly large section—who look upon parapsychology as a game, the object of which is to invalidate its data in preference to studying them; such people reduce them to a number of isolated instances of suspect happenings, regardless of the evidence in their favour. There are 'standard' ways of achieving this object.

(1) Ignore the facts and hope they will go away;

- (2) Substitute irrelevancies;
- (3) Downgrade cast-iron evidence and put into pigeon-holes with sanitized labels such as 'historical', 'archival', or 'anecdotal' *solely on grounds of 'age'*.

Whoever now so much as mentions the Schneider brothers, or has even heard of Elizabeth d'Espérance, Mirabelli, or Einar Nielsen? Even Kulagina, who is happily still with us, is almost a forgotten memory. It is therefore a pleasure to find in a recent issue of the Freiburg *Zeitschrift*¹ an account of her vindication at court where she had been suing for libel. *Tekhnika Molodshi*, ever friendly to our subject, is the immediate authority for the following.

- (1) Kulagina's PK is well-established, and not explicable (as suggested by *Literaturnaya Gaseta*) by fraudulent manipulation.
- (2) Certain of her PK phenomena are unrelated to electrostatic changes in the objects moved, or in their surroundings.
- (3) With regard to other PK effects, a corpuscular current on her hands has been measured. These corpuscles either by themselves conduct an electrical charge, or are causative of ionization of the air in their environment.
- (4) A sustained effort produces great heat, as well as ultrasonic noises and luminescence in the dark.
- (5) Laser-beams are deflected by PK.
- (6) Physical effects on the medium herself include considerable stress resulting in excessive perspiration, nausea, and increased blood-pressure to 230 mm HG.

The original (German) article here summarized concludes on an optimistic note by suggesting that the Russian 'Trial of Psychokinesis' may be a decisive step towards the recognition of psychical research in the Soviet Union by offering encouragement for further study in this field; the more so as equally positive conclusions were arrived at previously by western investigators.²

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2. H. H. J. Keil, M. Ullman, B. Herbert, J. G. Pratt, 'Directly observable voluntary PK effects' in *ProcSPR*, 56, Part 210 (1976); M. Cassirer, 'Experiments with Nina Kulagina' in *JSPR*, 47, No. 759 (1974).

To the Editor,

Having just read Andrew MacKenzie's review of a new book on *The Adventure*, my feelings are on his side, and I hope it just possible he might be interested in the following—recorded for what it is worth.

My mother was a person with very strong reactions to places. Some she would not go near. Usually, retrospective research into the background of a place where she had been paralysed by terror, afforded some reason to imagine it might have been anciently a site of Druidic human sacrifice. That did not explain her dislike and fear of Versailles. Her father had, since his second marriage, gone to live in it. I cannot deny that she may already have read *The Adventure*, but the impression created by its authors was not sinister, and I have heard her refer to the book with pleasant interest. Her dread was of the place itself. In 1928, when I