Archives and Psychical Research

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ABSTRACT: The importance of archives to the historian is well known. The value of archives for education is receiving increased recognition, but little attention has been paid to their potential contribution to scientific research. This paper emphasizes the place of archives in parapsychology.

Examples are given of the use of primary materials in scholarly writings and laboratory studies. The requirements of both traditional document archives and modern data archives are considered, and strategies for the effective documentation of the activities of parapsychology are discussed. A Parapsychology Archives is proposed as a way of ensuring the systematic collection, preservation, and preparation for research of parapsychological materials. Sources of information about archives are described, and existing archival resources in parapsychology are listed in the latter part of the paper.

The Place of Archives in Parapsychology

White (1965, 1976) has emphasized the importance of the library for psychical research, both as a way of educating the public about parapsychology and as a resource for parapsychologists. However, White has said little about archives. Alvarado (1982) and Nicol (1973) both argue that a knowledge of the history of parapsychology is essential to good research, but they draw their examples only from the published literature. Neither discusses the unpublished materials of archives.

The Nature of Archives

The principal concern of libraries is published books, which may be available in any number of locations. In contrast, archives preserve unpublished material that is, by definition, unique. (For information on the archive-library relationship, see Clark, 1976.) Archives may include drafts of published work, but they may also include correspondence.

1 I would like to thank the many who provided information for and assistance on this paper, most of them credited with personal communications. Carlos S. Alvarado, Michaelene Mahler, and Rhea A. White deserve special mention and are gratefully acknowledged here. This paper was written originally for a course in manuscripts administration taught by Frank G. Burke in the College of Library and Information Services, the University of Maryland, College Park.

2 White (1976, pp. 284–285) has called for a data archives, but she has not mentioned document archives or manuscript repositories.

The Journal of the American Society for Psychical Research Vol. 81, July 1987
diaries, field notes, experimental data, and so forth. They may even include, as do the archives of the Society for Psychical Research (SPR), photographs, microfilm, recording tape, cloths, vases, and plaster casts of hands ([Clark-Lowes], n.d.).

A technical distinction is made between archives and manuscript collections. The former properly refers to materials generated by an institution or individuals associated with it in an official capacity; the latter refers to "personal papers" created or collected by an individual for his or her own use. This distinction is observed where appropriate. Otherwise, "archives" is used in the generic sense to denote a place where unpublished materials, of whatever sort, are concentrated.

The Importance of Archives

The importance of archives lies in the primary sources of which archives consist. Primary sources are often thought of as the first journal paper, the first monograph, the first book in which a study is reported or an idea introduced. But primary sources are in fact the raw data or disjointed scribblings on which these published writings or studies are based. Primary sources may be published, as in volumes of correspondence or diaries, but the principal concern of archives is materials that have never been set in print, and probably never will be.

Importance for the historian. Historians, biographers, and genealogists are all very aware of the value of primary sources. Indeed, they could not work without them. Several of the histories of psychical research written in recent years (Cerullo, 1982; Gauld, 1968; Mauskopf & McVaugh, 1980; Moore, 1977; Oppenheim, 1985) have relied on archival materials to a large extent. Archival materials can sometimes shed important light on events, as they did for Tietze's (1973) book on "Margery" and Gregory's (1985) book on Rudi Schneider. Archival materials may also radically change our view of history, as did Anderson's (1980a, 1980b) demonstration of the occult practices of Joseph Smith and Taylor's (1983) reconstruction of William James' 1896 Lowell Lectures on exceptional mental states.

Importance for education. The importance of archives to the historian is well known. Not so well recognized is their value in other areas. Education is one area that has received some attention in recent years, as the importance of disciplinary history has been recognized. The Archives of the History of American Psychology was founded in 1965 partly as a response to a felt need for primary sources for use in teaching the history of psychology (Popplestone & McPherson, 1971). Primary sources are used

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3 The vase is in the Coombe Tennant collection, and the cloth is "ectoplasm" from the Helen Duncan collection. Plaster casts of hands are found in the collections of D. D. Home and Franck Kluski ([Clark-Lowes], n.d.).

**Importance for the scientist.** Although the importance of archives for instruction in history is now being recognized, little attention has been paid to their importance to the scientist. The discussion of scientific materials in archives (e.g., Cook, 1971; Elliott, 1983; Woolf, 1962) has tended to stress their usefulness to the historian of science. The few exceptions are mostly brief or passing references. Elliott (1974) and Grover (1962) touch on the use of experimental data by working scientists as well as by historians of science. Reingold (1955) found records in the National Archives that had “a permanent value from a scientific as well as a historic point of view” (p. 23). Allport’s (1942) 200-page monograph deals with the use, forms, and value of primary materials for psychology. Brožek (1975) and Taylor (1985)* also argue for the use of archival materials in psychological research.

**The Use of Archives in Parapsychology**

Several writers (Alvarado, 1982; MacKenzie, 1983; Nicol, 1973; Rogo, 1972) have emphasized the importance to the parapsychologist of a knowledge of the history of the field. MacKenzie (1983) stresses that “it is not possible to come to a conclusion about a case without a careful reading of all the relevant literature relating to it” (p. 77). Nicol (1973) offers examples of the misrepresentation of history in secondary sources “to illustrate how progress has been retarded by our neglecting to use the available knowledge from the past” (pp. 173–174). He cites several examples of early research that would have facilitated later investigations had parapsychologists been aware of that earlier work.

Alvarado (1982) discusses several ways in which the past is relevant to present concerns. Old data have been reinterpreted in new contexts and in terms of new interests. Old data have also assisted in the evaluation of specific phenomena and areas of research, in the formation of hypotheses, and in the analysis of opinions and evaluations.

Primary sources, in and out of archives, have already been drawn upon in a variety of ways and have shown a variety of results. It is easy to fall prey to the assumption that everything of importance in archives has been published, or conversely, that what has not been published must by now be so old and lacking in documentation that it does not deserve to be. But this may not always be true.

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* Taylor (1985, p. 341), following Allport (1942): “Archival investigation is itself a scientific tool that is equally legitimate to statistical methods in generating the basic data relevant to psychology. As such, the continued development of such techniques may auger well for the increased use of personal documents in psychological science.”
Cases substantiated before publication. Archives may play an important role in verifying names or events in cases from outside the laboratory. The authors of An Adventure (Moberly & Jourdain, 1911) searched through the French National Archives for clues to the period of their apparently retrocognitive experience at Versailles. Archives have helped to authenticate drop-in communicators (Haraldsson & Stevenson, 1975) and to substantiate memories of previous lives (Guirdham, 1970) or to support the counterhypothesis of cryptomnesia (Venn, 1986).

New data added to published cases. Sometimes archival sources can supply new information that affects the evaluation of published cases. I have commented on the use of primary materials by Tietze (1973) and Gregory (1977, 1985). Anderson (1983) drew upon archival materials in his reappraisal of the Cummings apparition, and Cassirer (1985) employed archival materials in his reassessment of Mrs. Duncan’s mediumship. Salter (1950) and Lambert (1953) used archives to gather information relative to the Versailles case (see also discussion by MacKenzie, 1982, pp. 140–175).

New cases uncovered. In a few instances parapsychologists have sought out unpublished cases to supplement those in the literature. Collins (1948) included a case from the SPR archives in The Cheltenham Ghost (see also remarks by MacKenzie, 1983). MacKenzie (1982) draws heavily on material from the SPR archives as well as on unpublished material from other sources in Hauntings and Apparitions. Gauld, in Poltergeists (Gauld & Cornell, 1979), relies almost entirely on diaries, court records, letters, and other contemporary documents.

New data added to experimental studies. Walter Franklin Prince (1932) obtained the original records of Mary Sinclair’s ESP trials for his independent evaluation of the Sinclair experiments. Schouten and Kelly (1978) used data from both reported and unreported sessions in their reanalysis of the classic 1920 experiment of Brugmans, Heymans, and Weinberg. Drawing on previously unavailable information, they made sensory leakage seem highly unlikely in that experiment.

Raw data from published studies reanalyzed from new points of view. Schouten and Kelly (1978) not only examined old interpretations of the data from the Brugmans experiment, they brought some new points of view to bear on it. Thus, they looked at the clustering of hits and found significant effects. Soal (1940) confirmed displacement by reexamining data on which he had previously reported in print.

Published studies have been reanalyzed fairly often in parapsychology, and on occasion the reanalysis has led to discoveries of effects that not only were unobserved at the time the experiment was originally reported but were ground-breaking in themselves. Thus, Rhine and Humphrey (1944) discovered the quarter distribution effect in reanalyzing the pooled data from previous PK experiments.

Old data used to suggest or support theoretical predictions. Archival materials can suggest new theoretical frameworks, as they did for Gauld
 Archives and Psychological Research

(Gauld & Cornell, 1979). Beloff (1986) urges the testing of new hypotheses against old data, in what is potentially one of the most powerful uses of archives. An example of this use of archives is Walker (1975, 1984), who found in Forwald’s PK work a confirmation of his quantum mechanical theory of consciousness.

Archives used to test allegations of fraud. This use of archives could be included under an earlier heading, but its importance justifies separate treatment. The controversy over “Margery’s” Walter thumbprints was finally resolved when later thumbprints were compared with older ones left with the SPR (Tietze, 1973, pp. 162–163). The charge of fraud against Soul was substantiated upon analysis of records in the SPR’s archives (Markwick, 1978; Scott & Haskell, 1974). Gregory (1977, 1985) argued that Harry Price’s photograph purporting to show fraud by Rudi Schneider was a fraud perpetrated by Price himself, on the basis of the photograph and other primary source material in the Harry Price Library and elsewhere.

Gregory (1985) also defended Rudi Schneider against other charges of fraud on the basis of much primary source material. Harrison (1986) scrutinized original correspondence for his defense of Madame Blavatsky against the accusations of the Hodgson Report. Stevenson (1967) obtained copies of building plans to prove that Hubert Pearce could not have peered through the transoms to observe J. G. Pratt during their famous experiment, as had been alleged.

Requirements of Archives in Parapsychology

Archives are not merely for historians. Archives may include sources important for education, and they may provide material that is useful, even vital, for ongoing scientific research. But if archives are to meet their potential, they must achieve four things. They must collect material, they must preserve the material they collect, they must prepare the material for research, and they must advertise that they have the material so that researchers will know where to find it.

In the second part of this paper, I survey archival material presently available in parapsychology. In this section, I evaluate that material from the standpoint of the criteria cited in the paragraph above, bearing in mind its importance for scientific, as well as historical, research.

Advertisement. The last of my requirements of an archives—advertisement—is accomplished most effectively by reporting collections to national finding aids, such as the National Union Catalog of Manuscript

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5 In her call for data archives, White (1976, pp. 284–285) makes the point that “parapsychology more than meat fields needs to preserve the data on which its reports are based... This is needed in part because of the many criticisms of our claims. Presumably we have nothing to hide from our critics and the sooner they realize this, the better off we’ll all be..."
Collections (Library of Congress, 1962, 1964, 1965–1986), or placing announcements in appropriate scholarly journals (e.g., see Southern, 1984). However, little of this has been done in parapsychology. The American Society for Psychical Research (ASPR) and the Association for Research and Enlightenment are the only parapsychology-related repositories listed in national archival guides (see Hamer, 1961; National Historical Publications and Records Commission, 1978).

Archival collections of interest to parapsychological research are widely scattered, and materials bearing on principal figures in the history of the field often appear in two or more places. The bulk of James Hyslop’s papers are preserved by the ASPR, but there are a few items at Duke University and probably others in the Gertrude Ogden Tubby collection kept by the Spiritual Frontiers Fellowship. J. G. Pratt’s earlier papers are in Duke University’s Parapsychology Laboratory collection, whereas his later are at the Division of Parapsychology of the University of Virginia Medical Center.

Many collections do not appear in published guides and hence are relatively inaccessible to the researcher. Another obstacle is created by the fact that existing guides are national in scope, whereas the history of parapsychology has been such that an international approach is necessary. The interested researcher must either know where the collections are, or must devote much time, energy, and expense to finding out.

The ideal solution would be a manuscripts catalog for parapsychology, international in scope, which would describe materials held by both specialized and general repositories. This paper provides the foundation for such a catalog, and I am continuing to build upon it (Matlock, 1986b). The catalog, as it is developing, extends past parapsychology as such, to include related areas of psychology, and to cover the various religious, social, and scientific movements in what may be described as the field’s "prehistory."

Preparation for research. A second requirement of archives is the preparation of materials for research. Two steps are involved here. First, a collection must be arranged, then it must be described in a suitable finding aid, either a card catalog (see Hensen, 1983) or a printed listing called an inventory (Hill, 1982/1984) or register (Brand, 1955). Arrangement is vital for a manuscript collection because of the diversity of materials it may contain (an archival collection, which by nature arrives in better order, is said to be "processed" instead). A finding aid of some sort is also essential, for only by its means can access to the collection be offered effectively.

Some important collections in parapsychology have found their way into repositories and have been prepared for research, but much remains to be done. The T. Glendenning Hamilton papers at the University of Manitoba are arranged, and a register of the collection has been prepared (Dean, 1980). The F. W. H. Myers collection in the Library of Trinity College, Cambridge, is arranged, and a list is available (Royal Commis-
sion on Historical Manuscripts, 1973). The 250,000-item Parapsychology Laboratory collection at Duke University, however, is only roughly arranged and not yet cataloged.

Of specialty archives, those of the SPR and ASPR are arranged to some degree, and both have catalogs (Clark-Lowes, n.d.; Matlock, 1986a). Arrangement efforts are underway at both the Institut Métapsychique International (H. Larcher, personal communication, October 21, 1986) and the Institut für Grenzgebiete (E. Bauer, personal communication, August 28, 1986). The Harry Price papers at the University of London and the Gertrude Ogden Tubby papers at the Spiritual Frontiers Fellowship, however, remain in original order.

Preservation. Even more important than the arrangement and description of archival materials is their preservation. Preservation is the most technical and expensive of archival requirements and the one psychical research societies and individuals are the least equipped to provide. The acid content of most paper produced since the Civil War is extremely high and will result in the destruction of materials in a matter of decades if left untreated. Paper can be de-acidified, but this alone is not enough because the mere exposure to the air will also result in deterioration. Proper preservation requires a dust-free, humidity-controlled, and air-conditioned environment. Every 10-degree drop in temperature cuts the acid reaction in half, and doubles the expected life of paper.

Perhaps the easiest, least expensive, but nevertheless most important measure an organization can provide for its archives is an air-conditioned storage room. The room itself should be neither a basement nor an attic, both of which are prone to leakage and could easily lead to loss of materials from water damage. This danger should be obvious; yet basements and attics are the most common places in which archival materials are found outside of repositories. Should we hesitate in grasping this point, we need only remind ourselves that the Parapsychology Foundation suffered a complete loss of its Eileen Garrett correspondence and other archival materials from flooding (E. Coly, personal communication, October 22, 1985). For further information on preservation, see the detailed conservation manual (Ritzenthaler, 1983) published by the Society of American Archivists.

Collection. Clearly, an archives must collect material if it is to serve its function as a research facility. From the standpoint of scientific research, it is necessary to collect both official documents and manuscripts—the stuff of the traditional archives or manuscript repository—and also data, which today is finding its way into special data archives or data centers (see below).

It is not unusual for manuscript collections to spend time in private hands before entering repositories. W. F. Prince entrusted his papers to Lydia Allison, who passed them on to Laura Dale (Tietze, 1973). These papers are now in the ASPR archives. Similarly, Ernesto Bozzano left his papers to Gastone De Boni, who has now formed a research library around
them (De Boni, 1985). The bulk of F. W. H. Myers’ papers were kept by a granddaughter before being given to Trinity College.

Other important collections are still in private hands. Marian Nester has custody of the papers of her father, Mark W. Richardson (M. Nester, personal communication, February 10, 1986), and Gerd Hövelmann has charge of the papers of the late Piet Hein Hoebens (G. Hövelmann, personal communication, April 10, 1986). The papers of Gerald William and Arthur James Balfour are kept at the Balfour estate in Wittingham, Scotland. The papers of Hornell Hart are kept by members of the Hart family.

In order to collect adequately, an archives must depend on more than the haphazard donation of materials. At the minimum there should be an active solicitations policy for personal papers and a systematic collection of institutional records. In the sciences, there should also be a data archives. None of the psychical research societies have solicitations policies, nor do they have the resources to undertake the broad collection necessary. Nor are established repositories such as Duke able to perform this function on a broad scale.6

Data archives. In this paper, I have emphasized traditional document archives and manuscript repositories. As I have shown, parapsychologists have found many uses for materials from such institutions. However, data archives—largely computerized facilities for the storage, manipulation, and retrieval of numerical data—have a greater potential for use in experimental science. The Parapsychology Laboratory collection at Duke and the Laura Dale collection at the ASPR each contain a considerable amount of raw data, but material of this sort in archival and manuscript collections is unusual.

Data archives appeared first in the social sciences (see Heim, 1981), but have spread to the physical and behavioral sciences. Many scientific journals (in psychology, e.g., Perceptual and Motor Skills) routinely file the data from papers submitted to them in a data archives run for the American Society for Information Science, whereas some disciplines (including physics) have their own data archives (Elliott, 1983). Several parapsychologists (Johnson, 1976; Krippner, in discussion in White, 1976; Tart, 1977; White, 1976) embraced the idea of a parapsychology data archives a decade ago. Tart submitted a proposal for a “data bank” to the Parapsychological Association. Unfortunately, that proposal was not adopted.

Recently, however, practical steps toward the creation of a parapsychology data archives have been taken. At its August, 1985 convention, the Parapsychological Association appointed a committee to develop a data dictionary along the lines proposed by Josephine Coffey (Coffey,

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6 Duke is interested in adding to its holdings in parapsychology, but must do so selectively (R. Byrd, personal communication, September 28, 1985). Kent State University also will accept additional materials in parapsychology, but the same considerations apply (A. Gildzen, personal communication, August 27, 1985).
1985), and initial work on the project has been carried out (J. Coffey, personal communication, November 2, 1986).

A parapsychology data archives would be a major asset to the field. Besides the maintenance of data in computer-readable form, a data archives could preserve experimental protocols backing up published studies, data and protocols from unpublished studies, questionnaires and other forms used in studies, and copies of unpublished papers informally circulated or cited in reports. A data archives could also preserve the full papers and supporting data for papers presented at Parapsychological Association conventions and abstracted in Research in Parapsychology. Coffey's data dictionary will facilitate the creation and administration of a data archives by systematizing the structure and reporting of studies, and it should speed the realization of a parapsychology data archives.

Collection Strategies for Archives in Parapsychology

Gifts and deposits. In the absence of active solicitations policies for parapsychological materials, parapsychologists can take the lead in offering their papers to repositories. Any repository that already has related holdings or to which the parapsychologist has personal or professional connections would be a suitable choice. Papers could be given to repositories as bequests, or collections could be established within the parapsychologist's lifetime to receive files as they become inactive. Stanley Krippner has been depositing his papers at Kent State for some years (Sokal & Rafail, 1982).

Collections currently maintained by psychical research societies also could be placed on deposit in professional archival repositories. Arrangements of various sorts may be made, and it is quite possible for the organization to retain ownership of the materials. For example, W. G. Roll has not given to Duke University or to West Georgia College the archival materials he has placed on deposit in those institutions (W. G. Roll, personal communication, December 2, 1985).

Copies of the materials could be made by photocopy or microform, and these kept by the organization for ease of access. The organization could also retain the right of access to the original materials. The Institute for Parapsychology in Durham must give permission for research in the Rhine papers at Duke, an arrangement that is quite common. Many collections have restricted access in whole or in part. Similar arrangements may be made by individuals.

The American Psychological Association began to deposit its archives with the Manuscript Division of the Library of Congress in 1967 (Sokal & Rafail, 1982). In 1986 the Parapsychological Association initiated the process of collecting and arranging for the deposit of its records (D. Weiner, personal communication, August 22, 1986).

Documentation strategy. Archives have traditionally received the
records of their host institutions, whereas manuscript repositories have acquired papers in the manner described in the last few paragraphs. However, these practices were founded at a time of relative scarcity, when most or all that could be saved was saved. The paper explosion and the information age have put archivists in the position of selecting what to save. Modern institutions and their activities, moreover, are increasingly interdependent. The inadequacy of the traditional approach to documentation has been felt most keenly by science archives, which have pioneered the concept of documentation strategy. A documentation strategy is not limited to a single institution but takes in entire subjects or fields. It attempts to define key areas for documentation and to see that these are comprehensively covered (Samuels, 1986).

A documentation strategy need not be tied to a particular repository. The Center for History of Physics (CHP) of the American Institute of Physics was the first disciplinary history center to employ such a strategy, and the CHP has a model program even today. However, the CHP has only gradually begun to collect archival materials itself, and then only in special cases. Instead, arrangements are made with established repositories to concentrate on various branches and aspects of physics. Besides assisting individuals and organizations in finding repositories for their papers and records, the CHP maintains an international catalog of archival collections in physics, conducts oral history interviews, and promotes the history of physics through exhibits and other means (Haas, Samuels, & Simmons, 1985). A similar strategy might be workable for parapsychology, with the ASPR, for instance, acting as coordinator.

A Parapsychology Archives? A documentation strategy may be practiced equally well by a specialized repository, and a longer term solution to the problems of documenting activities in parapsychology would be an independent Parapsychology Archives.

There is today much interest in archives of all sorts. There are specialty archives in women’s history, labor history, and many of the sciences, including electrical engineering as well as physics and psychology (for a list of discipline history centers and archives in the sciences, see Haas, Samuels, & Simmons, 1985, pp. 84–90). The Society of American Archivists has sections on business archives, religious archives, and college and university archives, and roundtables on archives in science, technology and health, urban affairs, and performing arts. Federal support for archival endeavors is available in the United States from the National Endowment for the Humanities, the National Historical Publications and Records Commission, and other sources.

A Parapsychology Archives could be the solution to many of the problems sketched above. A Parapsychology Archives would provide a natural repository for parapsychological organizations with historical materials that wish to see those materials preserved but do not have the resources to achieve this themselves. A Parapsychology Archives would also provide a repository for parapsychologists' personal papers and for
the records of the Parapsychological Association and other professional bodies.

A Parapsychology Archives could help to initiate and maintain records management programs in parapsychology laboratories to ensure the orderly retirement and transfer of inactive records, thus benefitting these institutions by freeing space for other uses. A Parapsychology Archives could serve as a center for the study of the history of parapsychology, and it could function as a data center for the collection and dispersion of experimental data.

An archives may seem a luxury in a field as financially strapped as parapsychology. Yet I hope I have shown that an archives, properly constituted, could pull its weight as a scientific research facility. A Parapsychology Archives, moreover, in its role as a historical research center, could assist in making better known the work of the field, and thus could contribute to its growth. In this way it could benefit the field as a whole, no matter what the personal or professional interests of individual members. And from the historian’s point of view, as Mauskopf and McVaugh (1980, p. xii) remark:

At the moment, parapsychology is marginal to the scientific mainstream in much the way alchemy already was in the seventeenth century; like alchemy, moreover, the field nevertheless has attracted the serious attention of a number of outstanding scientists. Unlike alchemy, however, it is by no means clear that parapsychology is fated to remain a marginal science; this will be an issue for the future to decide. And the history of science shows that whichever way that decision goes, it will still be important to have a thorough historical understanding of the field in the various stages of its evolution.

The luxury we can ill afford may not be a Parapsychology Archives, but its lack.

ARCHIVAL RESOURCES IN PARAPSYCHOLOGY

Sources of Information About Archives in Parapsychology

Several sources proved useful in preparing this survey and building the related database. I have visited repositories and inspected collections whenever possible. Histories of parapsychology provided many leads, and unpublished finding aids and personal communications were responsible for many descriptions. Published institutional catalogs furnished information on many other collections. None of these sources were found to be complete in themselves, and one must question whether they are complete when taken together. Nevertheless, they do provide much information not included in this paper, and the interested researcher is directed to them.

Histories of parapsychology. I found the most useful histories to be
issued their own catalogs or guides. Some of these volumes describe collections relating to Spiritualism or other movements in the field's "prehistory," but the Duke University catalog (Davis & Miller, 1980) is the only one that I have found that lists material related to parapsychology itself.

Guides to British archives and repositories also are available. There is no British equivalent of NUCMC, although the Royal Commission on Historical Manuscripts has published a lengthy series of detailed reports on collections held by families, corporations, and institutions, for which Hall (1966) has prepared an index of persons. The series of reports of the Royal Commission is complemented by the series of catalogs of the British Library (see Nickson, 1978). A more general guide, which mentions some repositories not covered in either of the above, is British Archives: A Guide to Archive Resources in the United Kingdom (Foster & Sheppard, 1982).

Two manuscript collections in parapsychology have published registers. These are the F. W. H. Myers papers (Royal Commission on Historical Manuscripts, 1973) and the T. Glendenning Hamilton papers (Dean, 1980).

Computer databases. Bibliographic databases have been important resources in the library world for some years now, but they are only beginning to come to archives. NUCMC has plans to automate but has not yet begun to implement them. However, information on archives is available through two library utilities.

One of these, the Online Computer Library Center (OCLC), is widely available, because it provides shared book cataloging and other services and is used by most public and university libraries. OCLC as yet has relatively few records of archival collections, but the number will increase as more repositories join the utility. The archival database of the Research Libraries Information Network (RLIN) is much more advanced, but is available only through members of the Research Libraries Group, a consortium of the nation's major research libraries. Descriptions of materials in the ASPR archives are available through RLIN, thanks to the ASPR's Inclusion in a survey conducted by the Cornell-based New York Historical Research Center.

Archival Resources in Parapsychology

The following survey represents a distillation of information contained in my database of archival and manuscript collections in parapsychology. Materials are grouped in two general categories. The first lists psychical

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7 The major parapsychological journals, for recent years at least, are covered by PSYCHINFO, the online version of Psychological Abstracts. The entire parapsychological literature from earliest times is currently being entered in PsLIn at the Parapsychology Sources of Information Center. Bibliographic information in parapsychology is also available through PsLNet of Boulder, Colorado.
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research societies or institutions with archives or archival materials, and the second lists nonparapsychological institutions with material on parapsychology.

I have concentrated in this paper on those collections most directly related to parapsychology and its history since the founding of the SPR in 1882. These are not necessarily the only materials of interest to parapsychologists (see Gauld in Gauld & Cornell, 1979), and they certainly are not the only materials of interest to historians of the field, but some limit had to be placed on the scope of the presentation. Materials in areas historically or thematically related to parapsychology (such as Spiritualism) receive more extensive coverage in my manuscripts catalog (Matlock, 1986b).

I have indicated my sources for the information given in all cases except where my descriptions are based on personal examination of the materials.

**Archives of Psychical Research Organizations**

A natural place to start looking for manuscript materials in parapsychology would be with the archives of psychical research organizations. Several of these have archives. The best known are the archives of the SPR and ASPR, but there are others. The organizations with archival materials are listed below in alphabetical order, with their holdings briefly described. I have omitted collections in private hands and collections not available for research. There may be—and probably are—other collections of interest that have escaped my notice entirely.

*American Society for Psychical Research. New York. ASPR archival materials accessioned as of September, 1986, occupy about 80 linear feet of shelf space. The materials span the ASPR’s 100-year history, although there is little from before 1906, and the bulk of the records from after 1941 are still to be accessioned. In addition to official records and correspondence, there is much material concerning investigations into mediumship and other psychic phenomena, as well as some correspondence and other papers of a personal nature. The ASPR archives include the records of the Boston Society for Psychic Research (1925–1941). Other collections are built around the Margery controversy, the mediums Leonora Piper and Minnie Soule, and the investigators Richard Hodgson, James Hyslop, Walter Franklin Prince, Lydia Allison, John F. Thomas, and Frederick Bligh Bond. There are also collections relating to the Shakers and to Pa-

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*Here is an example of archival sources clarifying troublesome issues. The preferred spelling of Mrs. Piper’s first name has come to be Leonore, but documents in the ASPR archives show that Leonora is in fact correct. I have also found documents in the Doyle papers at the University of Texas and in the ASPR archives that add important information to the reincarnation cases published by Sunderland (1924). Other documents in the ASPR archives shed new light on several episodes in the history of parapsychology. I plan to discuss these various discoveries more fully on other occasions.*
tience Worth. Materials not yet accessioned include the papers of Gardner Murphy (ca. 20 feet) and Laura Dale (ca. 24 feet). Besides its substantial archives, the ASPR has one of the finest special libraries in parapsychology. A guide to the archives (Matlock, 1986a) is available from the ASPR.

Bozanno-De Boni Library and the Archives of Historical Documentation. Bologna, Italy. These archives were formed around the library and papers of Ernesto Bozanno, and include correspondence of Gastone De Boni, as well as correspondence and photographs from the editorial files of Luce e Ombra. The library has some 10,000 volumes in psychic studies. The Archives of Historical Documentation are an extensive, classified clippings file of psychical research history and work. (De Boni, 1978, 1985; S. Ravaldini, personal communication, October 1, 1985.)


Institut Métapsychique International. Paris. Correspondence, articles, reports, photographs, remains of old equipment, drawings, paintings, and casts relating to the Institute’s activities since its founding in 1919 (H. Larcher, personal communication, October 21, 1986).

Institute for Parapsychology, Foundation for Research on the Nature of Man. Durham, North Carolina. Retains Louisa E. Rhine’s spontaneous case file (often referred to as the Duke collection of spontaneous cases), along with the correspondence on which it is based. There is also a considerable amount of correspondence, mostly of J. B. Rhine, concerning animal psi. A small special collection built around J. B. Rhine includes books from his personal library and some of his personal correspondence. The Institute for Parapsychology also controls access to Duke University’s Parapsychology Laboratory collection (see below).

Parapsychology Sources of Information Center. Dix Hills, New York. The PSI Center collection includes experimental data of Rhea White and Jean Angstadt, editorial files of Theta and Research in Parapsychology, and council files of the Parapsychological Association. In addition, the PSI Center has a large collection of books and complete runs of journals abstracted in Parapsychology Abstracts International.

Society for Psychical Research. London. Besides having one of the largest special libraries in parapsychology, the SPR has one of the largest archives, with holdings in the hundreds of feet. Collections range in date
from the 1880s to the present day and represent many eminent psychical researchers. Included are papers of William Barrett, Whately Carlington (26 boxes, 1929–1940), William Crookes, Anita Gregory, Oliver Lodge (11 boxes), F. W. H. Myers, W. H. Salter, H. F. Saltmarsh, S. G. Soal, D. J. West, and others. There are major collections relating to Leonora Piper (33 feet, 6 inches) and Gladys Osborne Leonard (22 feet, 6 inches). In addition, there are some 200 research files on various topics and about 350 files on mediums. The archives are arranged by collection, and a catalog is available. (D. N. Clark-Lowes, personal communication, March 18, 1985; [Clark-Lowes], n.d.)

_Spiritual Frontiers Fellowship._ Independence, Missouri. Along with its 8,000-volume library, the Spiritual Frontiers Fellowship holds Gertrude Ogden Tubby’s books and papers (Darnay, 1985).

**Nonparapsychological Institutions Holding Parapsychological Materials**

Included here are institutions with major collections in parapsychology. Archives of some other institutions may contain materials of interest by virtue of the fact that parapsychologists worked, taught, or otherwise operated out of them. For a list of academic institutions with links to parapsychology, see _Parapsychology: Sources of Information_ (White & Dale, 1973, pp. 219–222). Mauskopf and McVaugh (1980) treat academic parapsychology from 1920 to 1940 extensively, and many other good leads are to be found in their book.

_Archives of the History of American Psychology._ Akron, Ohio. This archives preserves the papers of several psychologists whose careers touched on parapsychology. Of potential interest are the papers of Keith Dunlap, Hans Eysenck, G. Stanley Hall, Abraham Maslow, and Gardner Murphy. (Matlock, 1986b.)

_Duke University._ Durham, North Carolina. The Manuscript Department of Duke’s Perkins Library preserves the papers of J. B. Rhine in its Parapsychology Laboratory collection. This collection of ca. 340 feet or 250,000 items includes correspondence and research papers of Rhine (1934–1980), Louisa Rhine, J. G. Pratt (1945–1961), and others, records of the Parapsychology Laboratory and the Foundation for Research on the Nature of Man, and editorial files of the _Journal of Parapsychology_. A small collection of Louisa Rhine’s personal papers is entered under her name. Also in the Manuscript Department are records of the Parapsychological Association (1957–1976), some deposited by W. G. Roll, others included in the Parapsychology Laboratory collection. There is a small (34 items) collection of James Hyslop’s correspondence. The papers of Frederick Edwards (including Edwards’ 52-volume journal, 1884–1945) are here as well. Many collections with materials of interest to parapsychology’s “prehistory” are described by Davis and Miller.

**Harry Price Library, University of London.** London. Besides Harry Price’s extensive collection of books, the Harry Price Library preserves correspondence documenting the range of Price’s involvement in psychical research (10 feet; ca. 1920–1948). There is also a separate collection of materials pertaining to the Borley Rectory haunt (2 feet; ca. 1929–1940) and the papers of the German graphologist Robert Saudek (5 feet; 1920s and 1930s). All the materials are unarranged. (A. Wesencraft, personal communication, July 19, 1985.)

**Harvard University.** Cambridge, Massachusetts. Harvard’s Houghton Library preserves the papers of William James, whose major correspondents include Henri Bergson, Theodore Flournoy, Edmund Gurney, Pierre Janet, and F. W. H. Myers. Also at the Houghton Library are papers of Theodora Bosanquet. In the Pussey Library are the papers of E. C. Pickering, E. G. Boring, and others who played roles in the history of parapsychology. (Matlock, 1986b.)

**Kent State University.** Kent, Ohio. There are two important collections in the Department of Special Collections at Kent State. The papers of Stanley Krippner trace Krippner’s paranormal experiences and his pioneering research at the Maimonides Dream Laboratory. The Virginia Glenn Memorial Collection of Readings in Human Potential includes correspondence and 150 original articles in parapsychology, psychedelic drugs, dreams, and the occult. (Sokal & Rafail, 1982.)

**Library of Congress.** Washington, DC. The Manuscripts Division preserves several collections containing materials on parapsychology, including the papers of James McKeen Cattell, William Weber Coblentz, George and Barbara Gamow, and Margaret Mead. The Recorded Sound Section of the Music Division preserves oral history interviews with Gardner Murphy (September 21, 1974) and J. B. Rhine (October 14, 1973) in the American Psychological Association collection. The Rare Books and Special Collections Division preserves 110 of Houdini’s scrapbooks, along with his library.

**Mary Evans Picture Library.** London. This photographic archive preserves photographs, prints, engravings and other graphic material concerning the paranormal, some of it copied from the files of the SPR and the Harry Price Library. Topics covered include the history of Spiritualism and psychical research; other controversial areas of research; and stage magicians and their feats, with special reference to psychical research. (H. Evans, personal communication, October 3, 1985.)

**Menninger Foundation.** Topeka, Kansas. The archives of the Menninger Foundation preserves papers of Gardner Murphy and Nina Ridenour and correspondence (1894–1910) of William James (Matlock, 1986b).

**Public Archives of Canada.** Ottawa. The papers of Lovat Dickson in-
clude diaries (1913–1933) of Una Troubridge and correspondence and other papers (1872–1944) of Troubridge and Radclyffe Hall that relate in part to the medium Gladys Osborne Leonard. The Public Archives also preserves the diaries (1893–1950) and other papers of the Spiritualist William Lyon McKenzie King. (Matlock, 1986b.)

Queen’s University of Belfast. Belfast, Northern Ireland. The Queen’s University Library preserves correspondence and automatic writings of the medium Geraldine Cummins, as well as an extensive joint collection of the papers of Edith Somerville and Violet Martin, much of which pertains to seances with Cummins.9 (Matlock, 1986b.)

Trinity College. Cambridge, England. The Wren Library preserves collections of two of the founders of psychical research in England, F. W. H. Myers and Henry Sidgwick. The Sidgwick papers consist largely of journals kept by Sidgwick and letters to his mother and others. The Myers papers include some 5,000 items, mostly letters received by Myers and his wife, but also diaries, notebooks, personal memoranda, family photographs, and several locks of hair. (Royal Commission on Historical Manuscripts, 1973.)

University of Manitoba. Winnipeg, Manitoba. At the University of Manitoba is a large collection of seance records and other papers (9 feet, 6 inches; 1915–1945), including many photographs (ca. 320 items), of T. Glendenning Hamilton (Dean, 1980).

University of Texas. Austin, Texas. The Harry Ransom Humanities Research Center preserves papers of Arthur Conan Doyle and Harry Houdini. The Doyle papers cover all aspects of Doyle’s involvement in Spiritualism and psychical research, and include a substantial collection of photographs (ca. 330 items) on paranormal subjects.10 The Houdini papers, currently under arrangement, comprise the whole of Houdini’s personal papers, and include his collection of materials on Spiritualism.


REFERENCES


9 Other Cummins manuscripts are preserved by the Cork Archives Institute (Cork, Ireland).

10 Other Doyle manuscripts are preserved by the Metropolitan Toronto Library (Toronto, Canada) and by the Karpeles Manuscript Library (Santa Barbara, California).


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