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stability of equilibrium between two tendencies of the libido, the narcissistic and the object-oriented. - D.H.

Ø1654. Renaudin, Denys. Our temporal body. Revue Metapsychique, 1981, 15(3), 35-45.

The first stage in the evolution of living beings is the acquisition of a membrane that separates the internal medium from the outside. The purpose of this membrane is not to isolate, but to control exchanges between these two mediums. When a driving system is added to the membrane and then a "psychism" organizes control of the exchanges, the internal medium becomes capable of a partial control over the external medium. This power depends on the acquisition of a body, that is to say, a personal space different from the external world. In this paper, we propose the assumption that observed stages of evolution do not stop here, and that a living being also acquires a personal time distinct from the universal time. A "psychism," controlling a body covering a personal space and also a personal time is therefore capable of increasing control over the external world and of obtaining psychokinetic effects. The personal time assumption enables a psychophysical model to be built, which maintains the general principle of causality, and provides a logical interpretation of the psychokinetic effects. - DA

Ø1655. Renaudin, Denys. Analysis of a case of haunting. Revue Metapsychique, 1981, 15(3), 47-59. 6 figs

A haunting case occurred in the Greater Paris area in 1979. The occupants of the studio apartment where the events occurred were a 70-year-old grandmother and her 13-year-old grandson. Six diagrams of the apartment accompany the presentation of the case. The anomalous phenomena were object movements of the RSPK or poltergeist type, and they occurred during a 3-hour period on a Saturday night and a 2-hour period on the following day. Objects were household items that often crashed or shattered against the walls. Character testimonies gathered from neighbors and relatives cast some suspicion on the grandson. He could have caused the object movements during the night, but he probably would have been caught during the day. Some psychological analyses were made of the grandson's drawings. - D.H.

Ø1656. Deleage, Jean-Remi. From subliminal interactions to the cultural space. Revue Metapsychique, 1981 15(2), 7-28. 82 refs

Perception, which corresponds above all to an interaction, may consist of supraliminal (above the awakening threshold of consciousness) or subliminal (below the awakening threshold of consciousness) information, action, and communication (normal and paranormal). Thus, the notions of subception, infraliminal interactions in psychosomatic, subliminal motoricity, up to cryptomnesia, as defined by F. Myers, introduce a hypothetical explanatory pattern of several aspects of paranormal communication. The latter should therefore be studied in a wider field of interconnections, interrelations, and interactions, which would be mediated and represented at the sensorium level.

Lastly, by their teleological and situational aspects, the "subliminal self" interactions tend to show the sociocultural and nonconscious subjugation of normal communication in general; and paranormal communication especially, which sets up a personal or collective reaction to our principle of reality and our structure of thinking. They should be, from now on, located in their historical context. - DA

Ø1657. Meurger, Michel. The demons of Macon, Part II: The devils in the town. Revue Metapsychique, 1981, 15(2), 29-57. 2 illus; 1 table

The author describes the hauntings that troubled the house of a Protestant pastor of Macon, Francois Perrault, in the autumn of 1612. In France in 1610, an old monarch was stabbed to death, leaving a young king 12 years old under the guardianship of a Queen-Mother. By the death of the king, the garden of France was changed into an anxious jungle, especially for the Protestants whose fate had become extremely uncertain. A sword of Damocles hung over their heads in this time of anguish and fear, and supernatural manifestations appeared in many places. After several poltergeist uproars, a voice was heard revealing secrets concerning the master of the house, his neighbors and fellow townsmen, and even suspicious circumstances surrounding the assassination of King Henry IV. The demons played on all the fears of the Protestants -- of losing their rights and even suffering a massacre -- a repetition of the "massacre of St. Bartholomew's Day" when, in 1570, Huguenots were butchered in a blood bath.

In his book Demonology, Perrault describes how the demons swept through the town of Macon, taunting, frightening, and bedevilling many people there. The demons would put on different personalities to fit the fears of the people they were haunting. He analyzes

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ing, and bedevilling many people there. The demons would put on different personalities to fit the fears of the people they were haunting. He analyzes the impersonations and classifies them as the Savoyard soldier, the valet, the hunter, the apprentice, the domestic servant, the nobleman, the advocate, the doctor, the trickster, and the ghost.

He elaborates on this "epidemic" of hauntings in Macon and nearby towns. The demons were not restricted to one place but seemed to travel wherever they chose; and they could imitate dialects and affect work and crops. The author considers this widespread outpouring of the paranormal to be a result of the profound cultural and psychological conflicts during the minority of Louis III. In the judgment of Perrault: "At the time when this Demon was among us, the Devil seemed to be unchained." - E.Y.

Ø1658. Meurger, Michel. **Sorcerers' ointments and alpine plants: An ethnobotanical study.** *Revue Metapsychique*, 1981 15(2), 59-73. 32 refs; 1 table

A study of sixteenth century European sorcerers' "ointments of flight" should include on the one side historical sources (e.g., sorcerers' testimony) and on the other side the medical environment that was also concerned with such a product. The result of this inquiry shows a cultural difference between two languages. First, the testimony in court proceedings chronicles how the plants were taken from the sorcerers because of their properties as defined by popular medicine (e.g., alleviating menstrual symptoms), properties that were always embedded in a magico-mythical tradition. Second, work of sixteenth-century doctors and occultists of the time (i.e., "natural magic" practitioners) takes into account only the naturalist properties of a restricted groups of hallucinogenic plants, the Solanees, although this group of plants is almost nonexistent in the testimony of the sorcerers, who are themselves concerned with their utilization as an ointment of flight. In order to document the historical bases of this veritable rationalist myth, the author makes an appeal to the enormous development of botanical research in the sixteenth century. Concretely, this development was realized on the theoretical level by the diffusion of numerous works about plants and on the practical level by the collection of plants from the mountains, permitting researchers to obtain a rich herbarium, principally of Solanees, and to classify them, to cultivate them in gardens, and to do experiments as have been reported by Cardan and Porta. This

rationalist myth played the role of a tool that reduced magic to an illusion and reduced chemical properties to "plants of illusion." The author refers to one of his studies that situates the passion of Michelet (author of *Sorceress*, 1862) for Solanees, "the plant of the sorcerers," less as a serious study of the legal proceedings by this great historian than as a medical valorization for his contemporaries. These two examples illustrate the refusal of the dominant culture to restore the language of the popular culture, each time substituting its own historical goals for those of the sorcerers. - DA/P.H.

Ø1659. Duplessis, Yvonne. **What is parapsychology?** *Revue Metapsychique*, 1981 (Mar), No. 28, 11-19. [Article originally appeared in *Gazette Medicale de France*, 1978 (Oct), No. 30.] 12 refs

A brief resume of parapsychology, including its definitions (clairvoyance, telepathy, precognition, telekinesis) and methods of research (Rhine and Pratt's statistical studies of card-calling, laboratory apparatus to measure physical concomitants of psi, such as the plethysmograph used by Figar and later Dean, use of the EEG by Ullman, Krippner, and Honorton in dream telepathy, the random number generator of Schmidt, Chauvin's work with mice, metal-bending studies by Hasted in London, by Stanford Research Institute, and by Sergeiev in Leningrad). Reviewing parapsychological hypotheses, the question arises: Is psi an unknown energy that may prove to be as important as atomic energy? In the USSR, Vasiliev, head physiologist of the University of Leningrad, studied the paranormal as "suggestion at a distance." The mathematician Kogan in Moscow sees it as "bio-information." The trend is to look at the phenomena from a variety of disciplines, not just the psychological. Some research involves physics and cybernetics. Novomeysky in Sverdovsk in the USSR studies the dermo-optical perception of colors by the hand with a team of doctors, physiologists, psychologists, and even architects. Rejdak in Czechoslovakia replaces the word "parapsychology" with "psycho-tronique" to underline the interdisciplinary aspect of investigations not limited to the psychological. - E.Y.

Ø1660. Meurger, Michel. **The demons of Macon: An essay on ethnometapsychology. Part I: The "dark light of nature."** *Revue Metapsychique*, 1981 (Mar), No. 28, 21-39. 2 illus

The author postulates that poltergeist activity may appear in groupings