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THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH
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PURPOSE AND SCOPE OF THE SOCIETY

1. The investigation of claims of telepathy, clairvoyance, veridical hallucinations and dreams, psychometry, precognition, dowsing, and other forms of supernormal cognition; of claims of supernormal physical phenomena, such as raps, telekinesis, materialization, levitation, fire-immunity, poltergeists; the study of automatic writing, trance speech, hypnotism, alterations of personality, and other subconscious processes: in short, all types of the phenomena called psychic, mediumistic, supernormal, parapsychological and metapsychic, together with the bordering subjects.

2. The collection, classification, study and publication of reports dealing with the above phenomena. Readers are asked to report incidents and cases. Names must be given, but on request will be treated as confidential.

3. The maintenance of a library on psychical research and related subjects. Contributions of books and periodical files will be welcomed.

4. Co-operating in the above tasks with qualified individuals and groups who will report their work to the Society.

MEMBERSHIP IN THE SOCIETY

Members, who receive the Proceedings and the Journal, pay an annual fee of $10. (One may become a Life Member or endow a Memorial Membership on payment of $200.) *Associates*, who receive the Journal only, pay an annual fee of $5. (Life Associate membership, $100.) *Fellows*, who receive all publications of the Society, pay an annual fee of $25. (Life Fellowship, $500.) *Patrons and Founders*: For those who wish to make a still larger contribution to the Society's work, these classes are open at $1000 and $5000, respectively.

It is to be remembered that membership in a scientific society means more than merely a subscription to its publications. The work must be carried on largely through the income from membership fees. Therefore members, old and new, are urged to make their membership class as high as they feel they can. *If a comparatively small proportion of the present members went one class higher, the money available for research would be more than doubled.*

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Notice of Annual Meeting of the Voting Members of the American Society for Psychical Research, Inc.

The Annual Meeting of the Voting Members of the American Society for Psychical Research, Inc., will be held at the office of the Society, 40 East 34th Street, Room 916, Borough of Manhattan, City of New York, on Tuesday, January 30th, 1945, at 4:00 o'clock in the afternoon for the election of Five Trustees and for the transaction of such other business as may properly come before the meeting.

LYDIA W. ALLISON, *Secretary.*

Lecture Series

A series of lectures, scheduled for the current season, was opened at the rooms of the Society on Tuesday evening, November 14, 1944. Mrs. Eileen J. Garrett was the speaker and gave an interesting description of her psychical experiences to a large and appreciative audience. The lecture was followed by a question period in which members and their friends joined. The Society wishes to express its appreciation to Mrs. Garrett for her generous cooperation. Members will be notified of future lectures as soon as final plans for speakers and dates have been made.

An Outline of Survival Evidence

GARDNER MURPHY

Introduction

With the steady accumulation of more and more material bearing on the problem of survival, and with the development from year to year of new methods of research and new types of survival evidence, the time may be ripe for an attempt to survey the present-day situation, noting how far this evidence carries us. In the present article an effort will be made to define the various types of survival evidence, and to arrange them in the general order of their chronological appearance in the history of psychical research. In the next issue of this JOURNAL an attempt will be made to show the difficulties which are still encountered; to show respects in which the evidence falls short of the ideal, and the resulting necessity for still more cogent types of material. Neither of these articles is offered as a complete statement, or a "debating case." For convenience, however, the main lines of evidence are marshaled in the present paper and certain critical questions raised in the later paper. Both the evidence and the objections are offered in a tentative and exploratory spirit, inviting criticisms and seeking to avoid dogma.

Phantasms of the Living and of the Dead

1. *Ordinary death coincidences*:—The first large mass of survival evidence confronting the inquirer into psychical research is the mass of data (from all over the world and from all historical epochs) indicating the rather frequent appearance of apparitions or phantasms of those who are at the time dying or who have just died. By means of statistical techniques based on the known death rate, it was possible in 1894 for Professor Henry Sidgwick's Committee to show that apparitions (of those not known to be ill or in danger) appear with extraordinary frequency in relation

General Baker

to the fact of death.[1] They concluded that "the number of death-coincidences[2] in our collection . . . is not due to chance" (pp. 247-248). Gurney had already pointed out in *Phantasms of the Living*[3] that nearly three quarters of the cases recorded there are death-cases, "in the sense that the percipient's experience either coincided with or very shortly followed the agent's death . . ." (Vol. II, p. 26). The fact that it is *death,* rather than any other kind of event, which gives rise to the greatest number of apparitions seems to suggest that something within the individual which is not bound up with the ordinary tasks of living makes contact, at or near the time of dissolution, with those who are linked in some way with him; it is, therefore, *indirect* evidence of survival.

A well-corroborated example of a fully externalized apparition coinciding with the sudden death of a distant agent is given by Mrs. Sidgwick in the *Proceedings* of the (English) Society for Psychical Research.[4] The original report is long and detailed, but it may be summarized here:

> The percipient was Lieut. J. J. Larkin, of the R.A.F., and the apparition was that of one of Lieut. Larkin's fellow officers, Lieut. David M'Connel, killed in an airplane crash on December 7, 1919. Lieut. Larkin reported that he spent the afternoon of December 7th in his room at the barracks. He sat in front of the fire reading and writing, and was wide awake all the time. At about 3:30 P.M. he heard someone walking up the passage. "The door opened with the usual noise and clatter which David always made; I heard his 'Hello boy!' and I turned half round in my chair and saw him standing in the doorway, half in and half out of the room, holding the door knob in his hand. He was dressed in his full flying clothes but wearing his naval cap, there being nothing unusual in his appearance . . . In reply to his 'Hello boy!' I remarked, 'Hello! back already?' He replied, 'Yes. Got there all right, had a good trip.' . . . I was looking at him the whole time he was speaking. He said, 'Well, cheero!'

[1] "Report on the Census of Hallucinations," *Proc.* S.P.R., Vol. X (1894), pp. 245-251.

[2] An apparition or phantasm was arbitrarily considered "coincidental" when it occurred within twelve hours either before or after the death of the apparent agent.

[3] *Phantasms of the Living,* by E. Gurney, F. W. H. Myers, and F. Podmore, Trübner and Co., London, 1886.

[4] Vol. XXXIII (1923), pp. 151-160.

closed the door noisily and went out." Shortly after this a friend dropped in to see Lieut. Larkin, and Larkin told him that he had just seen and talked with Lieut. M'Connel. (This friend sent a corroborative statement to the S.P.R.) Later on that day it was learned that Lieut. M'Connel had been instantly killed in a flying accident which occurred at about 3:25 P.M. Mistaken identity seems to be ruled out, since the light was very good in the room where the apparition appeared. Moreover, there was no other man in the barracks at the time who in any way resembled Lieut. M'Connel. It was also found that M'Connel was wearing his naval cap when he was killed—apparently an unusual circumstance. Agent and percipient had been "very good friends though not intimate friends in the true sense of the word."

2. *Apparitions seen long after death*:—The easiest way to dispose of the foregoing class of cases as survival evidence, while still accepting the fact of their paranormality, is to argue that the emotional crisis simply makes the dying individual a more powerful "transmitter" or agent. Yet on this point it is possible to marshal considerable evidence that such apparitions may occur long after death, though the death be still unknown to those perceiving the apparition. If the time between death and phantasm is only a few hours, or even a day or two, one might well argue that the impression was received at the time of death, but only slowly welled up into consciousness ("latency," or "deferred impression"). It is, however, difficult to refer to latency when the interval is in terms of months or years. Myers[5] quotes such a case in *Human Personality and its Survival of Bodily Death,* Vol. II, p. 371. The apparition was perceived two and a half months after the death, this death being unknown to the percipient:

Mrs. Clark stated that a young gentleman, Mr. Akhurst, had been much attached to her and had wanted to marry her. She became engaged to Mr. Clark, however, and later married him. After she had been married to Mr. Clark for about two years, Mr. Akhurst came to visit them in their home in Newcastle-on-Tyne. It appeared that at this time he was still interested in her. Mr. Akhurst then went to Yorkshire and Mrs. Clark never heard from him again.

[5] *Human Personality and its Survival of Bodily Death,* by F. W. H. Myers, Longmans, Green, and Co., New York and London, 1903.

Three months passed, and her baby was born. At the end of September, 1880, very early one morning as she was feeding her baby, "I felt a cold waft of air through the room and a feeling as though someone touched my shoulder . . . Raising my eyes to the door (which faced me), I saw Akhurst standing in his shirt and trousers looking at me, when he seemed to pass through the door. In the morning I mentioned it to my husband." Mr. Clark wrote in corroboration, "Shortly after my wife had been confined of my second daughter, about the end of September, 1880, my wife one morning informed me she had seen Akhurst about one o'clock that morning. I of course told her it was nonsense, but she persisted, and said he appeared to her with only his trousers and a shirt on . . ." Upon inquiry, it was learned that Mr. Akhurst had died (as a result of an overdose of chloral) on July 12, 1880. A friend said that Akhurst was found dressed in only shirt and trousers. The interval between death and apparition is thus seen to be about ten weeks.

3. *Apparitions conveying veridical information unknown to the percipient*:—Up to this point we have been concerned with apparitions whose appearance is similar to their lifetime appearance as described by those who knew them. Especially interesting evidence is presented, however, by instances in which the apparition appears in a form which characterized him during a period of life in which he was not in contact with the percipient; when, for example, he wears a beard or clothing unfamiliar to the percipient, yet actually characteristic of him at some period. As a surviving entity, it would presumably be natural for him to appear in any guise which characterized his living appearance, while it might be strange to assume that a living percipient would portray the deceased in unfamiliar form.

An interesting sub-type under this heading is the presentation of evidence by the apparition relating to some post-mortem situation; the apparition acts as if it were a surviving intelligence which knows what has happened to its body or to its loved ones since the time of its departure. The often-quoted case of the commercial traveler who sees his sister's apparition with a red scratch on its cheek may be referred to here. When the young man mentioned his experience to his mother she explained that she had accidentally made just such a scratch on her daughter's cheek

while preparing the body for burial, but that she had carefully obliterated it with powder and had never told a living soul of the incident. It is interesting to note that the girl had been dead for nine years when her apparition was perceived. The full case may be read in Myers' *Human Personality*.[6]

4. *Apparitions of those not known to the percipient*:— As we proceed to the less naive interpretations, and look for evidence which may meet more and more trenchant criticisms, we come to the question whether cases exist in which the apparition could hardly be interpreted as an instance of telepathy between those who are somehow linked together psychologically, because the apparition is at the time *unrecognized* and *unknown*, yet sharp and clear enough to lead to subsequent identification beyond reasonable doubt. There are a number of such cases in the literature, a typical one being found in Gurney's paper (completed by Myers), "On Apparitions Occurring soon after Death."[7]

In January or February of 1885 the percipient, Mr. Husbands, was sleeping in a hotel in Madeira. It was a bright moonlight night; his windows were open and the blinds up. "I felt some one was in my room," Mr. Husbands wrote. "On opening my eyes I saw a young fellow about 25, dressed in flannels, standing at the side of my bed and pointing with the first finger of his right hand to the place I was lying. I lay for some seconds to convince myself of some one being really there. I then sat up and looked at him. I saw his features so plainly that I recognized them in a photograph which was shown me some days after . . . As I was going to spring out of bed he slowly vanished through the door, which was shut, keeping his eyes upon me all the time." Another resident in the hotel, Miss Falkner, wrote: "The figure that Mr. Husbands saw while in Madeira was that of a young fellow who died unexpectedly months previously (in January, 1884), in the room which Mr. Husbands was occupying. Curiously enough, Mr. H. had never heard of him or his death. He told me the story the morning after he had seen the figure, and I recognized the young fellow from the description." Mr. Husbands also correctly described a costume, a cricket or tennis suit, which the dead man often wore.

[6] Vol. II, pp. 27-30.

[7] *Proc.* S.P.R., Vol. V (1888-1889), pp. 416-417.

5. *Activity and initiative on the part of apparitions*:— Up to this point the apparition could be regarded as an "experience in the mind of the percipient," traceable in part to his own needs and interests. We might, for example, dispose of all these cases as survival evidence by presuming that the living, exercising their supernormal powers, cast about for information, discovering the catastrophes happening to their loved ones, and attributing to the apparitions of the deceased a knowledge of post-mortem events which actually they, the living, supernormally acquire. The whole argument shifts, however, when we turn to cases in which the apparition cannot plausibly be regarded as an expression of the spontaneous activity of the percipient. To be sure, we know rather little regarding the *limits* of supernormal capacities; but when we are dealing with probabilities rather than certainties, it is well to call a halt when a function is assigned to the living which transcends any power of which we are reasonably sure. We *do* have evidence that the living may actively seek to discover what is occurring at a distance, but we *do not* have evidence that the living, going about their ordinary affairs, are able to concoct urgent veridical messages, as if from the deceased, to be delivered to themselves in the form of practical advice or urgent warnings. Premonitions of catastrophe which do not offer any evidence of spirit intervention do of course occur; but the case is quite different when promptings or monitions are given by apparitions in a form appropriate to the presumed intention of the discarnate personalities involved. There are not many well-authenticated examples of monitions of this type, but there are a few, and they are important.

The Chaffin Will Case[8] is a modern example, and it should be read in full. In a series of vivid dreams, Mr. James L. Chaffin appeared to one of his sons. Information was conveyed as to the whereabouts of a second will benefiting the percipient. The existence of this second will was not known to any living person. It was found, however,

[8] *Proc.* S.P.R., Vol. XXXVI (1926-1928), pp. 517-524.

and was accepted as valid in the state of North Carolina, where the Chaffin family lived. Mr. Chaffin had been dead for about four years when his son's series of dreams began. A somewhat similar case, in which an apparition revealed the presence of money sewed into a coat, is quoted by Myers in *Human Personality,* Vol. II, pp. 37-40.

6. *"Peak in Darien" cases*:—We come finally to instances in which there appears to be spontaneous activity on the part of *two entities*—one near the point of death, but on the side of the living, the other on the side of the deceased. These are called "Peak in Darien" cases.[9] Their common feature is the perception by a dying person of a phantasm of a deceased individual who is not normally known by the dying percipient to be deceased. Sir William Barrett, in his little book *Death-Bed Visions,*[10] gives a number of cases of this kind. One of the best of these cases concerns a young girl dying of tuberculosis. "She had lain for some days in a prostrate condition taking no notice of anything, when she opened her eyes, and . . . said 'Susan—and Jane—and Ellen,' as if recognizing the presence of her three sisters, who had previously died of the same disease. Then . . . she continued, 'and Edward too!'—naming a brother then supposed to be alive and well in India—as if surprised at seeing him in the company. She said no more, and sank shortly afterwards. In the course of the post, letters came from India announcing the death of Edward, from an accident a week or two previous to the death of his sister . . ." (pp. 24-25). It is particularly difficult to evaluate the small group of cases of this type as straightforward evidence for survival. Like many of the simplest death-coincidence apparitions, they convey the feeling that there is something about death which sensitizes paranormal activity. But it is difficult at present to translate this feeling or intuition into sober terms of scientific probability.

Looking back over these six classes of evidence from

[9] From the book of this title by Miss Frances P. Cobbe.

[10] *Death-Bed Visions,* by Sir William Barrett, Methuen & Co. Ltd., London, 1926.

apparitions, it will be noted that they all involve some suggestion of *activity* on the part of the apparition, as well as on the part of the living percipient. Indeed, as a conclusion to this brief summary of evidence for survival afforded by apparitions, I would beg to remind the reader that Myers, having a great deal of material at his command, interpreted it chiefly not in terms of passive perceptual processes which sensitize the living to the phantasms of the dead, but in terms of a genuine *invasion* by the deceased, an actual breaking through into the experience, the "life space," of the living.[11] There is little to invalidate and much to support Myers' view of the matter. In Mr. Tyrrell's recent survey of apparitions[12] and their unconscious dynamic foundations, we find a proper stress upon the unconscious impulses both of the deceased and of the living percipient. The several types of evidence just surveyed, however, and notably the monitions cases (together with the many cases in which the apparition comes most unexpectedly and behaves in most unexpected fashion), suggest that the degree of spontaneity and activity on the part of the discarnate entities is even greater than Mr. Tyrrell allows.

Mediumship

1. *Communication of facts not known to the medium, but known to the sitter*:—In many civilizations certain individuals have purported to act as intermediaries between the deceased and the living; and with modern spiritualism mediumship has offered great quantities of material for scientific analysis in terms of survival evidence. Here again we may begin with the simplest type of evidence—the evidence that is afforded by the communication of facts not known to the medium, but known to the sitter. There are so many examples of this type to be found in the literature

[11] *Phantasms of the Living*. "Note, by Mr. Myers, on a Suggested Mode of Psychical Interaction," Vol. II, pp. 277-316.

[12] *Apparitions: being the seventh Frederic W. H. Myers Memorial Lecture*, by G. N. M. Tyrrell, Society for Psychical Research, London, 1942.

that it seems hardly necessary to quote specific cases.[13] Such material, as is well known, makes up a large proportion of all veridical mediumistic communications, and the evidence for survival is thought to lie in the fact that the material is not conceivably within the range of knowledge of the medium. To be sure, the question of the *origin* of facts of this type given by the medium remains obscure. We do have reason to believe that the trance consciousness can at times directly "extract" facts from the sitter's mind (there being no question at all of the sitter's deceased friends being involved), as when Mrs. Piper's control "Dr. Phinuit" commented on the "tickets with the figures stamped in red" about which the sitter, Mr. Clarke, had been preoccupied, but had consciously forgotten.[14] (It does not follow from this, however, that *all* evidential items known to the sitter do in fact come from the sitter's mind.)

2. *Communication of facts not known to the sitter*:— From the very beginning, the critic has not hesitated to point out that if telepathy is a fact, the trance consciousness might, as we have just pointed out, obtain from the sitter information of value regarding the deceased. Then, through the histrionic pose which oracles, soothsayers, and mediums have always exhibited, such information might be elaborated and a soi-disant "discarnate entity" created out of the whole cloth. To meet this objection, emphasis was early given to cases involving verifiable information which was not and never had been known either to medium *or to sitter*. In the very early Piper sittings, for example, Professor and Mrs. William James received such communications, among them communications purporting to come from a deceased aunt. Professor James wrote: "The aunt who purported to 'take control' . . . spoke . . . of the condition of health of two members of the family in New York, of which we knew

[13] In this connection, the reader is referred to the many papers on Mrs. Piper in the *Proceedings* of the S.P.R., especially those appearing between 1889 and 1898. See also "On a Series of Sittings with Mrs. Osborne Leonard," by Miss Radclyffe-Hall and (Una) Lady Troubridge, *Proc.* S.P.R., Vol. XXX (1918-1919), pp. 339-554.

[14] "A Record of Observations of Certain Phenomena of Trance: Part II," by Walter Leaf, *Proc.* S.P.R., Vol. VI (1889-1890), p. 572.

nothing at the time, and which was afterwards corroborated by letter."[15]

Miss Radclyffe-Hall and Lady Troubridge also report instances in their early Leonard sittings where their regular communicator, A. V. B., refers to matters at the time unknown to them. In one such instance, A. V. B. describes the home of a friend she had known well during her lifetime, this home being unknown to the sitters:[16]

> After describing the house, A. V. B., through Feda (Mrs. Leonard's control) refers to some things hanging on the walls of a room, "which things are long in shape, though not all long in shape; they are, however, nothing to do with pictures, and one of them is said to have been *dried*." Feda then speaks of one or two portfolios containing designs and drawings; and of a collection of books pertaining to semi-civilized peoples, and of a "very old chest." Through correspondence with the owner of the home, the investigators learn that he had hanging on the walls of his vestibule "weapons and stuffs from the Soudan and elsewhere, many of them long in shape. Also a *dried* crocodile from the Nile." He had also a portfolio containing drawings and sketches for the alteration and decoration of the vestibule where the dried crocodile hung. In his library he had a collection of books on Central Africa, the Soudan, etc. Finally, he had "a very old chest"—an old Italian Cassone. Further inquiry elicited the fact that A. V. B. in her lifetime had been interested in all the items referred to; she had, for example, seen the sketches for remodeling the vestibule and had discussed them with her friend.

3. *Communication of a group of facts to which no single living person has access*:—To meet the objection that communications can be accounted for in terms of telepathy between the living, it would clearly be well if one could find cases in which the communicated material is not only unknown to the sitter, but unknown to any *one* living person. We do have to recognize that mediums may quite literally dip into, or fish about in, the minds of sitters, as already noted; and, as we shall see in a moment, they may fish about in the minds of distant living persons; so we must see whether we can find survival evidence which is not

[15] "A Record of Observations of Certain Phenomena of Trance: Part III," by Professor William James, *Proc.* S.P.R., Vol. VI (1889-1890), p. 656.

[16] Miss Radclyffe-Hall and (Una) Lady Troubridge, *op. cit.*, pp. 506-521.

weakened by this possibility. It will be relevant to quote here from a case reported by Richard Hodgson[17] in one of his papers on the Piper phenomena, simply to show the nature of the difficulty which must be circumvented:

> It occurred to Hodgson to ask George Pelham, one of the regular personal communicators through Mrs. Piper, to visit the Howards (friends of G. P.'s) during a sitting, and to bring back a report before the end of the sitting as to what they had been doing. In preparation for this experiment, Hodgson sent a letter to the Howards asking them to do "various fantastic things" at the time of the sitting. At the beginning of a sitting, on April 28, 1892, Hodgson sent G. P. away to watch the Howards. Toward the end of the sitting Phinuit was interrupted by the return of G. P., who claimed to have been watching Mrs. Howard. He reported: "She's writing, and taken some violets and put them in a book. It looks as if she's writing to my mother . . . Who's Tyson?" Then Phinuit took over: "Took a little book, opened it, wrote letter he thinks to his mother. Saw her take a little bag and put some things in it belonging to him, placed the photograph beside her on the desk . . . sent a letter to TASON, TYSON." Mrs. Howard, upon reading the script, wrote to Hodgson: "I did *none* of these things today (*i.e.*, at the time of the sitting), but *all* of them yesterday afternoon and the evening before!" This included writing a letter to a Mrs. Tyson, declining an invitation.

We have, then, suggestive evidence that the minds of distant persons are not sealed to the actively searching trance personalities, whatever they prove to be. But we could make the telepathic hypothesis difficult to maintain if we could find cases in which no *single* distant source would suffice. For if the telepathic hypothesis is to be used at all, it is then faced with the necessity of assuming that the trance consciousness not only filches appropriate information from two or more living minds, but appropriately pieces the information together in order to complete the histrionic pose. And, indeed, cases in which no single distant living mind possesses all the information are to be found, although they are rare. One such is the "Case of Daisy's Second Father," as reported by Miss Radclyffe-Hall and Lady Troubridge in their paper already referred to (pp. 521-546):

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[17] "A Further Record of Observations of Certain Phenomena of Trance," *Proc.* S.P.R., Vol. XIII (1897-1898), pp. 304-307.

Miss Radclyffe-Hall had a friend, Daisy Armstrong (pseudonym), who had lost her husband during the First World War. Daisy wrote from the Near East to ask Miss Radclyffe-Hall (M. R. H.) if she would try to obtain for her through Mrs. Leonard some evidence from her husband. M. R. H. wrote back that she "would await a favorable opportunity before mentioning her wishes to the purporting communicator, A. V. B." During her lifetime A. V. B. had known and liked Daisy. Soon after, at a sitting with Mrs. Leonard held on February 14, 1917, M. R. H. asked A. V. B. if she "remembers an old friend of mine called Daisy." Feda, purporting to relay messages from A. V. B., says that she does remember Daisy, that she is living, and correctly gives her surname. She then indicates that there are two men present who wish to communicate with Daisy, and that A. V. B. herself had known one of these men during her lifetime, but not the other. Nothing more of importance in connection with Daisy occurred at this sitting, but at later sittings it becomes clear that the two men referred to purport to be Daisy's husband and father. A. V. B. had in fact known the husband, but not the father.

At the first sitting nothing was given which was not within the knowledge of the sitter, but at a sitting held on February 21st numerous veridical details concerning Daisy's father were given, most of them unknown to the sitter. For instance, an "old hat" was accurately described. Although Daisy had a faint memory of such a hat, it was her sister who remembered that Mr. Armstrong had a favorite hat that "went by the name of 'the old hat,' and that he was in the habit of remarking: 'You will spoil my afternoon if you won't let me wear the old hat.'" After many other references to past events and interests, subsequently verified by either Daisy or her sister, the communicator purporting to be the father says: "There *were* two of us that stood in the same relation to Daisy . . . two of us *did* stand in the same relation to Daisy, with a slight difference . . . Do you follow me?" Feda has referred just before this to a man "writing in jerks," and has described at length a machine in this man's room. "It's nearly all made of some dark-coloured metal . . . a big thing on a stand . . . like a rolly thing or rod running through the middle, two narrower rods as well, and above the rods something seems to rise up, something that looks curved." All of this Daisy, in the Near East, recognized as applying perfectly to her adopted father, the Rev. Bertrand Wilson, whom she believed to be alive, in England. But it is subsequently learned that he had died three days before this sitting had taken place. The adopted father was a composer and sat all day at his table writing music. In the next room he had a printing press. The investigators

wrote: "An inspection of the Excelsior and Model Hand-Printing Machines has revealed that Feda's description of the machine . . . was very near the mark indeed." Neither of the investigators knew that Daisy had an adopted father (M. R. H. had seen little of her for many years and Lady Troubridge had never met her), nor did they know that such a person as the Rev. Mr. Wilson existed. A perfect stranger to the entire group concerned had to be approached in order to ascertain the date of the adopted father's death. Although it is not explicitly stated, one gathers from the report that Daisy's sister was also unaware, at the time of the sitting, that the Rev. Mr. Wilson was dead.

4. *Communication of facts not known to any living person*:—Recognizing that even stronger evidence is needed in order to clinch their case, advocates of the survival hypothesis have always preferred to emphasize incidents where they can state simply and boldly that the information offered as survival evidence is *known to no living person whatever*. Cases of this sort are inevitably rare, since verification of facts is usually made by reference to the statements of living persons; but occasionally corroboration may be obtained from documents the contents of which are unknown to all living persons, and under circumstances where neither the medium nor anyone else could be supposed to be clairvoyantly searching for such material. An especially suitable case under this heading is offered by Mrs. Sidgwick in her paper "An Examination of Book Tests obtained in Sittings with Mrs. Leonard."[18] The sitter was Mrs. Hugh Talbot and the purported communicator was her husband. Mrs. Talbot reported (in part) as follows:

"Suddenly Feda (Mrs. Leonard's control) began a tiresome description of a book, she said it was leather and dark, and tried to show me the size. Mrs. Leonard showed a length of eight to ten inches long with her hands, and four or five inches wide. She (Feda) said 'It is not exactly a *book*, it is not printed . . . it has writing in.' . . . 'there are two books, you will know the one he means by a diagram of languages in the front.' . . . 'Indo-European, Aryan, Semitic languages.' . . . 'A table of Arabian languages, Semitic languages.' It sounded absolute rubbish to me. I had never heard of a diagram of languages and all these Eastern names jumbled

[18] *Proc.* S.P.R., Vol. XXXI (1920-1921), pp. 253-260.

together sounded like nothing at all, and she kept on repeating them and saying this is how I was to know the book, and kept on and on 'Will you look at page twelve or thirteen. If it is there, it would interest him so much after this conversation. [In the earlier part of the sitting the communicator had repeatedly asked the sitter to believe that life continued after death and that he did not feel changed at all.] . . ." Mrs. Talbot reported that the next day she found two old notebooks which had belonged to her husband and which she had never cared to open. A shabby black leather one corresponded in size to Feda's description. "To my utter astonishment, my eyes fell on the words, 'Table of Semitic or Syro-Arabian Languages,' and pulling out the leaf, which was a long folded piece of paper pasted in, I saw on the other side 'General table of the Aryan and Indo-European languages.' " On page thirteen of this notebook was an extract from an anonymous work entitled *Post Mortem.* It describes the sensations of a person who realizes that he is dead, and of his meeting with his deceased relatives.[19]

Some of the other book tests through Mrs. Leonard offer an interesting variation on this type of evidence. In such tests the communicator, through Feda, attempts to specify the exact whereabouts of a book, and of a page in that book, which the sitter will find in his home. References are made to specific material to be found on the page (which is usually designated by number), and it is often found that this material is highly appropriate as a description of the life and interests of the communicator when he was in the flesh. In some of the more striking cases, when the particular volume indicated has never been read by the sitter nor by anyone else concerned with the experiment, it seems possible to rule out telepathy from the living as an explanation. Most important, in these cases no living person knows that *material relevant to the deceased* appears on the page designated. As the Rev. C. Drayton Thomas observes, "two streams of knowledge are united in the experiment in a way that excludes the familiar suggestion of telepathic action between human minds."[20] There must in some sense

[19] For other cases in which information is given, ostensibly by a dead person, concerning facts known to the deceased but *unknown to any living person,* see *Proc.* S.P.R., Vol. XVII, pp. 181-182, Vol. XXXV, pp. 511 ff., and Vol. XXXVI, pp. 303-305.

[20] *Some New Evidence for Human Survival,* by C. D. Thomas, W. Collins Sons & Co. Ltd., Glasgow, 1922.

be clairvoyance, either exercised directly by the medium, or by the deceased; but the medium, to accomplish the feat, would presumably have to have information both regarding the traits of the deceased and regarding the way in which the content of the specified passage dovetailed with these traits.

A further variation on this theme is to be found in the so-called newspaper tests, but here we have the added interest of a precognitive element. In these tests, the communicator refers to items, often quite specifically, which will appear in the *next day's* newspaper. Again, in the best examples the communicator's memories and interests are found to be interwoven with the items referred to. Mr. Thomas' book *Some New Evidence for Human Survival* contains a chapter on such tests.

5. *Sudden intrusion of an unexpected communicator*:— When considering apparitions, we stressed the spontaneous activity, the tendency to "invasion," which they sometimes manifest. The same sort of thing appears in mediumship. The purporting communicators are by no means always those who have been desired and expected by the sitters; indeed, the sitters may be astonished to note that the voice or hand which acts as vehicle of communication breaks away from the familiar themes, often being characterized by a petulant demand to be heard and by characteristics of tempo or emphasis which are unlike those of the usual communicators; and a message may be given which comprises not only facts but names unknown to all present, defining the circumstances and date of decease of the entity which has broken through. In the early Russian collection of cases by Aksakof, a very striking incident of this sort is given.[21] During a séance at the home of a family living in Tambof, Russia, communications were received from a personality that claimed to be one Anastasie Péréliguine. She said she had died the day before at a hospital and that she had poisoned herself with matches. She said she had

[21] Quoted by Myers in *Human Personality*, Vol. II, pp. 471-473.

been a housemaid and that she was seventeen years old. Everyone present at the home-circle certified that they had no previous knowledge of the existence or the death of the girl. But subsequent inquiries brought to light the fact that a servant girl named Anastasie Péréliguine, aged seventeen, had died the day before in the hospital. In a depressed state, she had poisoned herself with phosphorus.

A much more recent case under this heading is presented in the *Journal* of the S.P.R.[22] During a sitting with a Dutch trance medium a strange entity presented itself. It claimed to be the surviving personality of a young man who had been killed in a motor accident. He gave his full name and address, and also referred by name to his surviving sister and brother. The address and names were later verified. He begged that a message be sent to his mother. Other veridical material of a personal nature was also given. A few points were incorrect. The Dutch researchers who reported the case felt sure, after protracted investigation, that neither medium nor sitters could have had normal knowledge of most of the material given by the communicating entity. Such cases as these, if taken at their face value, would strongly support the survival hypothesis; but one can never be absolutely sure that the medium has not gleaned information, consciously or unconsciously, normally or paranormally, from newspapers or other sources. Certainly each case involving the intrusion of an unknown communicator should be very carefully analyzed with this difficulty in view.

6. *Cross references*:—Finally, to keep the record complete, I would include the class of cases called by Dr. James H. Hyslop "cross references."[23] In these cases the same communicator makes himself known through various sensitives by using the same phrase or symbol, or by repeating the same brief message. The telepathic interpretation must assume either that the living are unconsciously engineering

[22] *Journal* S.P.R., January-February, 1940, pp. 142-152.
[23] *Contact with the Other World*, by J. H. Hyslop, The Century Company, New York, 1920. Cf. especially pp. 166 *et seq.*

these several appearances, or that some one of the sensitives is acting as master of ceremonies, the others passively receiving and repeating the same message.

In conclusion, it should be noted that statistical methods[24] have been devised to measure the degree to which mediumistic communications transcend chance expectation. In one method, the material given by the medium is tested to see to what extent it fits sitters for whom it was *not* intended. Using this technique, J. G. Pratt clearly showed, in his research with Mrs. Garrett, that such *chance* hits are significantly fewer than the *actual* hits. A somewhat similar technique was used by J. F. Thomas in evaluating his proxy sittings with Mrs. Leonard; but this will be referred to later under the appropriate heading of Proxy Sittings.

Cross Correspondences

After the death of Henry Sidgwick and F. W. H. Myers at the turn of the century, there was naturally a general feeling that an era had come to an end and that new directions must be taken. And there began to occur in the automatic script of several English women, as well as in the trance communications of Mrs. Piper in America, various messages which suggested that a new kind of evidence was at hand. It became evident to Miss Alice Johnson[25] that in the various automatic scripts of Mrs. Verrall, Miss Verrall, and Mrs. Holland many evidences of classical scholarship were at hand, highly appropriate as expressions of the personality of Myers, and much more complex than the "cross references." For example, a bit of Greek or Latin poetry may be given through one automatist, and a supplementary bit, not simply an echo of the first, is given to another automatist. Thus, as Mrs. Verrall automatically gives a description of a painting which represents Pope Leo I at

[24] "A Method of Estimating the Supernormal Content of Mediumistic Communications," by H. F. Saltmarsh and S. G. Soal, *Proc.* S.P.R., Vol. XXXIX (1930-1931), pp. 266-271; and "Towards a Method of Evaluating Mediumistic Material," by J. G. Pratt, *Bulletin* B.S.P.R., No. XXIII, March, 1936.

[25] "On the Automatic Writing of Mrs. Holland," by Alice Johnson, *Proc.* S.P.R., Vol. XXI (1907-1909), pp. 166-391.

the gates of Rome, pleading with Attila not to sack the city, another message is given to Mrs. Holland, five thousand miles away in India, in the words: *"Ave Roma Immortalis. How could I make it any clearer without giving her the clue?"* In "cross correspondences," as these messages came to be called, it is not repetition of motifs, but the development of complementary and related associations, that points to a common psychological origin for the many automatisms.

The distinction between cross references and cross correspondences is, to be sure, not altogether sharp. In one of the most beautiful of all the cross correspondences, the "Hope, Star and Browning" case,[26] we find elements of cross reference. Among the automatic scripts of Mrs. and Miss Verrall appear not only the specific words "star" and "hope" (cross references), but Browning quotations highly reminiscent of Myers, and fitting well with the star and hope references. And through Mrs. Piper, in America, the Myers personality indicates that he has successfully concluded a cross correspondence, and writes "Browning, Hope, Star." These references provide the clue through which the whole complex plan is finally understood.

One of the most cogent and satisfying of the many dozens of reported cross correspondences has to do with a specific test question which was asked of the Myers personality through Mrs. Piper[27] in the United States, in 1908, and later asked by Sir Oliver Lodge of the Myers personality communicating through Mrs. Willett[28] in England. Mr. George B. Dorr presented to the Myers personality communicating through Mrs. Piper the question, "What does the word *Lethe* suggest to you?" He obtained later in the sitting some fragmentary classical allusions the meaning of which he

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26 "A Series of Concordant Automatisms," by J. G. Piddington, *Proc.* S.P.R., Vol. XXII (1908), pp. 59-77.

27 "Further Experiments with Mrs. Piper in 1908: II. Three Incidents from the Sittings: Lethe; the Sibyl; the Horace Ode Question," by J. G. Piddington, *Proc.* S.P.R., Vol. XXIV (1910), pp. 86-144.

28 "Evidence of Classical Scholarship and of Cross Correspondence in some New Automatic Writings," by Sir Oliver Lodge, *Proc.* S.P.R., Vol. XXV (1911), pp. 114-175.

did not grasp. In subsequent sittings a larger and larger amount of classical material was received which Mr. Dorr failed to understand, and which the British S.P.R. group of scholars likewise failed at first to understand. Nevertheless, the entire mass of material included specific references to the obscure story of Ceyx and Alcyone, and the sending of the goddess Iris to the underworld, as the story is told towards the end of Ovid's *Metamorphoses,* in conjunction with the river *Lethe.* The answer is perfectly Myers-like. When the same question about Lethe was later presented to Mrs. Willett, in a letter from Sir Oliver Lodge, reference was made to the fact that the same question had been *asked elsewhere.* With many signs of effort the name DORR was spelled out in capital letters. Over a period of weeks the Myers personality gave a series of references to the sixth book of Vergil's *Aeneid,* appropriate to the question "What does the word Lethe suggest to you?"; appropriate, that is, for Myers, who had been a student of Virgil, but hardly so for Mrs. Willett, or for you and me. And finally, indicating his awareness of the whole large scheme, the Myers personality writes through Mrs. Willett: "That I have different scribes means that I must show different aspects of thoughts underlying which Unity is to be found and I know what Lodge wants. He wants me to prove that I have access to knowledge shown elsewhere."

One problem which has concerned investigators working with such material has been the question whether some one living person might telepathically have supplied all the material used, or whether in fact two or more persons among the scholars concerned might not have had "leaky" minds. And, whatever we may believe to be the ultimate interpretation, one celebrated case which indicates exactly such a "leaky" mind is at hand. It is the "Sevens" case.[29] Mr. Piddington had intended to make use of the technique of the "posthumous letter," a letter privately written, sealed,

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[29] "Second Report on Mrs. Holland's Script," by Alice Johnson, *Proc.* S.P.R., Vol. XXIV (1910), pp. 243-258.

and stowed away, the contents of which would be communicated after death. In such a letter, Piddington described his tendency to play constantly with the number *seven,* to count railroad cars in groups of seven, to walk in a rhythm of seven steps, to ring the changes on all sorts of sevens in literature, etc. He referred to such a habit as a *"tic."* Three years later the group of automatists (six in all, including Mrs. and Miss Verrall, Mrs. Piper, and Mrs. Holland) began to give so many "sevens" that the cross correspondence became evident to all working with the material. The sevens occurred strikingly through Mrs. Piper, in connection with her references to "We are Seven," and to the clock on the stairs with its *"tick, tick."* Finally Piddington, who had religiously kept silence regarding his private posthumous letter, was forced to put an end to his well-intentioned experiment, and to make known the contents of what should have been, but under the circumstances could not be, kept private. As long as such apparent telepathic leaks occur, the cross-correspondence method encounters difficulties as grave as most of our other methods.

By this summary of the "Sevens" case I do not mean to imply that we know *how* the telepathic leak occurred. It is quite possible that a genuine surviving Myers was in telepathic contact with Piddington's mind, and that he was intrigued to see what Piddington was planning. Indeed, at the very hour when Piddington, at the rooms of the S.P.R., wrote his letter, the purporting Myers personality wrote through Mrs. Verrall: "Note the hour—in London half the message has come . . . surely Piddington will see that this is enough and should be acted upon." And when the cross correspondence had been completed (but before Mrs. Verrall knew of Piddington's letter) the Myers communicator wrote through Mrs. Verrall: "Has Piddington found the bits of his sentence scattered among you all?" The truth seems to be, however, that if such leaks occur the living can never be excluded as the sources of purporting survival evidence; the only safe way is to get material which *could not* have had its source in living minds.

Cooperation Between Communicators

Perhaps if the use of cooperating sensitives encounters these difficulties, a better result may be achieved if the cooperation occurs between the communicators themselves. If they are, as they purport to be, free agents capable of planning the form and content of their own communications, they can take thought together, and cooperatively develop a group of messages which are characteristic of each personality, and indeed of the particular relationship of the two personalities to one another. The whole thing can be planned in advance, and then suddenly "sprung" on the unsuspecting sitter. If this can be successfully achieved, the consistent upholders of the telepathic hypothesis must assume that at some level the mind of a living person contrives a message which has this high degree of pertinence to two communicators. This would require that he intimately know the communicators, what they have in common, and their relationship to one another; and furthermore, that he find a message appropriate to this complex purpose. The message must come, completely unexpected, to the sitter; it must be something requiring to be deciphered, the appropriate elements in the message being traceable to a natural setting in the minds of the communicators.

This is exactly what was done in the celebrated "Ear of Dionysius" case—the series of communications through Mrs. Willett as reported by Gerald Balfour.[30] The message dramatically makes the demand that "one ear be added to one eye"; throughout several sittings, numerous bits of classical poetry are given, linked with references to a "one-eyed monster" and a "one-eared" place. After a rather mysterious lapse of over a year, the story resumed and more and more details were given. Finally hints were supplied through which the investigators were able to discover the organic unity of the entire original thought. The "one-eyed monster" referred not only to the renowned Cyclops,

[30] "The Ear of Dionysius: Further Scripts affording Evidence of Personal Survival," by the Right Hon. Gerald W. Balfour, *Proc.* S.P.R., Vol. XXIX, (1916-1918), pp. 197-286.

Polyphemus, but also to a tyrant of Syracuse; and the "one-eared place" was the stone quarry near Syracuse, famed as a whispering gallery, the "ear of Dionysius," in which the tyrant had imprisoned his slaves. The whole story is replete with classical elements utterly familiar to A. W. Verrall, one of the purported communicators—many of them, in fact, available in a book on Greek poetry which Dr. Verrall was known to have read in his lifetime. All the facts were normally unknown to Mrs. Willett, who had no special knowledge of the classics, and even Mrs. Verrall and the other scholars studying the scripts had failed to understand the allusions until the final clue was given.

Interwoven with the Verrall items there appeared appropriate references to Aristotle's *Art of Poetry,* and to other Aristotelian associations characteristic of Professor Henry Butcher. Verrall and Butcher are represented in the communications as symbolically walking arm in arm, and as contriving this integrated series of messages as a joint expression of their continuing personalities. To devise a more adequate or a more beautiful instance of cooperative thinking on the problem of survival evidence would be difficult indeed. Here the question is whether it is as reasonable to attribute such cooperation to the unconscious minds of the living, who are utterly puzzled by the material at the time it is given, as to attribute it to the two surviving personalities from whom it purports to come.

Proxy Sittings

The effort to render completely untenable the hypothesis of telepathy from the living as an explanation of veridical communications has led in the last two decades to more and more emphasis upon proxy sittings. In such sittings the sitter physically present acts merely to receive or record material intended for a "distant sitter." In all such studies it is important to remember that the fundamental problem of the relation of sitter to medium and to communicator is not essentially changed; the true sitter is simply *at a distance* from the communicating vehicle. The person who

"takes" the proxy sitting is merely an assistant who helps with the physical routines; he is in no sense a substitute sitter. There may, of course, be remarks addressed to him, or even evidence offered which is intended for him. But this is merely to say that he may at times serve a double function; we are here concerned solely with the material appropriate for a *distant living sitter* who is represented by a proxy in the actual sitting.

1. *The simplest type of proxy sitting*:—In the simple, or ordinary, type of proxy sitting, the distant sitter is represented in the presence of the medium by someone who knows him and who knows enough about him to be able to judge rather well whether the communications are, in general, reasonable and appropriate. The fact that the communicating intelligence knows what distant person is represented by the physically present person constitutes, as a rule, nothing supernormal; for the communicating intelligence is often informed as to the person who desires communications. Much of the specific information, moreover, which is offered as appropriate to the distant sitter may well be within the knowledge of the person who acts as proxy. The critical question, however, relates to the amount and nature of the information given which is appropriate to the deceased and to his relations with the distant sitter, yet out of range of any possible knowledge on the part of the medium, and of the person acting as proxy. A great deal of material of this type has been reported by the Rev. C. Drayton Thomas in the course of his Leonard sittings,[31] and Miss Nea Walker in her sittings with the same medium and with Mrs. Garrett.[32] Dr. J. F. Thomas, Superintendent of Schools in Detroit, published an impressive report[33] of proxy sittings with Mrs. Leonard and with other mediums, which contained abundant evidential material purporting to come from his wife. Dr. Thomas submitted large samples

[31] "A Consideration of a Series of Proxy Sittings," by the Rev. C. Drayton Thomas, *Proc.* S.P.R., Vol. XLI (1932-1933), pp. 139-185.

[32] "The Tony Burman Case," by Nea Walker, *Proc.* S.P.R., Vol. XXXIX (1930-1931), pp. 1-46.

[33] *Beyond Normal Cognition*, by John F. Thomas, B.S.P.R., Boston, 1937.

of this material to a statistical treatment which demonstrated convincingly that the material so tested could in no way reasonably be attributed to chance.

It may be of interest to quote here at some length a summary of a topic referred to in one of Dr. Thomas' absent sittings with Mrs. Leonard. The record was taken, in England, by a secretary who had only a slight acquaintance with Dr. Thomas. (Although Dr. Thomas had taken two personal sittings with Mrs. Leonard in the spring of 1927, study of the published records of these sittings shows nothing that would provide a normal explanation for the episode of the "sticks of different length" which is to follow.) It should be kept in mind, however, that one topic taken out of context is scarcely likely to carry much weight; it is the sweep of the material *as a whole* which carries conviction. In the middle of a sitting taken in November, 1929, Feda refers to some memories of E. L. T. (the communicator purporting to be Mrs. Thomas):

(1) E. L. T. is described in rather primitive, unconventional costume. (2) While in that costume she used a long stick. (3) She walked about with this stick (4) She made a noise with it, "Pump! Pump!" after raising up the stick. (5) This was something that she, especially, did. (6) She used a short stick and also a much longer stick. (7) "The moon was so beautiful at this particular place" where she used the sticks. (8) I (Dr. Thomas) used to speak of a forest at this place. (9) I used to have to be very careful about the oil. Oil was much talked of there. (10) There was a place we (Dr. and Mrs. Thomas) were fond of, part of the name of which was "Ville." (11) We went back and forth between the "Ville" place and the place "where the oil and the stick and things were."

Dr. Thomas annotates the eleven points as correct. He says (pp. 235-236): "In the statement just preceding (1), Feda is quite obviously talking about a sleeping costume. In this and what follows, Feda means to indicate that E. L. T. sometimes rose after retiring and measured the oil in the tanks, connected with our heating system. (2) In only one of the about twenty homes in which we lived was there an oil burner . . . and E. L. T. used a long stick for measuring the amount of oil in the tanks. (3) It was necessary to go down basement steps, of course, to measure the oil and to walk across the basement floor to the oil room (4) The 'pump—pump' noise is when

the stick strikes the bottom of the tank. (5) This was our first oil burner and E. L. T. was considerably concerned lest the oil supply unexpectedly might fail. (6) She did use two sticks in this measuring procedure, and they were both still in the oil room after nearly seven years. The short stick was used when there was considerable oil in the tanks. (7) The home where this oil tank is located is in a division of the city called Russell Woods and is surrounded by many trees, a considerable number of which are original forest trees. The moon through these trees at this place was always a subject of comment by E. L. T. when living. (8) The number and size of the trees here is such that I often said that it was just like living in a forest. (9) Oil is the key word needed. (10) We often went from our town place to a point called 'Rawsonville' for the purpose of holding family picnics. (11) Note that the oil and the stick are definitely tied together in this statement."

2. *Instances in which the proxy sitter is totally unacquainted with the bereaved*:—Following our attempt to arrange the types of evidence in order of their increasing cogency, we should next cite the class of proxy cases in which there is no connection between the bereaved person who desires communications and those who physically attend the sitting. The advantage of this second group of cases lies in the increasing difficulty of applying a hypothesis of telepathy from the living. It might be argued that in the simple type of proxy cases some contact is made by the trance mind not only with the sitter physically present but *through him* with the distant sitter. We know a good deal about telepathy between those who are emotionally close to one another, and we have some good instances occurring between those who are slightly acquainted; but we have very meager evidence indeed regarding telepathy between those who are totally unacquainted with each other. There is, therefore, much value in gathering cases in which the distant living person arranges to have some person with whom he is unacquainted act as proxy for him.

Just such a case was reported in 1939 by C. Drayton Thomas.[34] Professor E. R. Dodds suggested to Mr. Thomas

[34] "A Proxy Experiment of Significant Success," by the Rev. C. Drayton Thomas, *Proc.* S.P.R., Vol. XLV (1938-1939), pp. 257-306.

that he attempt at his Leonard sittings to receive communications from a Mr. F. W. Macaulay, on behalf of Mr. Macaulay's daughter, Mrs. Lewis. Mr. Thomas had never known or heard of either Mr. Macaulay or Mrs. Lewis, and throughout the experiment, which extended over a number of sittings, Mr. Thomas' correspondence was with Professor Dodds. It is important to note that no mention was made of the proposed experiment either to Mrs. Leonard in her normal state, nor to her control Feda. Mr. Thomas used a technique which he had previously found effective: while in his own home he mentally appealed to the desired communicator to appear at his next sitting. And at this sitting "Feda introduced a new communicator without any leading on my part" (p. 259). In this sitting, and in the following ones, a large mass of veridical material was given, as annotated by Mrs. Lewis in relation to her father. Among other items, two family jokes seem to be referred to, one of them involving the use of some unusual names. Feda said, "Riss—it might be Reece but sounds like Riss," and then went on to speak of past times when the communicator and his family had all been happy together in their home. Mrs. Lewis annotated: "This carries me back to a family joke of these pre-war days . . . probably the happiest time of my father's life." Her elder brother had conceived a grand admiration for an older school mate, and in writing home always drew attention to the fact that this boy's name was spelt "Rees," not "Reece." During holidays Mrs. Lewis and her sister used to tease their brother by singing "Not Reece but Riss," until their father stopped them, "explaining how sensitive a matter a young boy's hero-worship was."

The statistical problem in the case of proxy material is not essentially different from that which is presented by mediumship in general; the sitter must annotate the transcript of the sitting, indicating which items are correct, and these correct items must be compared (in quality, number, or both) with those which are obtained under "control conditions," that is, when the material is annotated by a sitter for whom it is *not* intended. This, essentially, was the

technique used by Dr. Thomas to evaluate samples of his proxy material. There are times, however, when the margin of success is so huge that, from the common sense point of view, the use of refined statistics becomes unnecessary. The Macaulay case is of this latter type.

3. *Instances in which neither the proxy sitter nor the bereaved knows all the facts*:—In the cases cited it could be complained that the distant sitter is in possession of the facts which are given. Indeed, it is because the facts are recognized that they carry intuitive or emotional conviction to the average sitter. It would be desirable, therefore, to consider cases in which not only the person serving as proxy, but the distant sitter himself, is unaware, at the time of the sitting, of the truth or falsity of the statements made, the evidentiality of the record being discovered only through subsequent inquiry.

A current example under this heading is to be found in a report by C. Drayton Thomas, the "Bobby Newlove Case."[35] Mr. Thomas took a series of eleven sittings with Mrs. Leonard in behalf of a family named Newlove. They hoped to receive communications from their deceased child, Bobby. Mr. Thomas had never met any member of the family, and he knew next to nothing about them. In the course of the communications, many statements were made which were highly appropriate and characteristic for the supposed communicator, Bobby, and containing specific facts not conceivably within the normal knowledge of either Mrs. Leonard or Mr. Thomas. But more important, references were made to certain matters which, though subsequently proving to be correct, were at the time of the sittings outside the knowledge of all members of the Newlove family. Specific statements were made about a place near some "pipes" where Bobby and a little friend were said to have played, and directions were given as to where these pipes would be found. It was said that the child's health had

[35] "A Proxy Case Extending over eleven Sittings with Mrs Osborne Leonard," by C. Drayton Thomas, *Proc.* S.P.R., Vol. XLIII (1935), pp. 439-519.

been undermined by his playing with contaminated water which flowed from these pipes.

When the Newlove family read the scripts, they were utterly puzzled by these references; following up on clues given in the sittings, however, the pipes were found. At Mr. Thomas' request, a medical officer examined the water flowing from them. He testified that the water was contaminated and that an acute infection might result from drinking it. Still following up on clues provided by the communicator, Bobby's friend, Jack, was questioned. Jack admitted that he and Bobby had played with the water. The circumstances relating to playing with the water, though known to Jack, would probably be very remote from the trance consciousness (Jack not knowing, of course, of Mrs. Leonard's existence, or of the fact that sittings were being taken); and the Newlove family were not in possession of any information at all regarding these pipes or their possible relation to Bobby's illness and death. We have to face here the same type of difficulty for the telepathic hypothesis which we have already mentioned above in the case of simple mediumship (pp. 11-14): the difficulty of assuming that the trance consciousness pieces together fragmentary bits of information, gathered from disparate sources, in order to make more convincing a histrionic pose representing a continuing personality.

For purposes of completeness and symmetry in devising a theory to account for proxy phenomena, it would be very desirable to find a case in which the information given as survival evidence is categorically unknown to *any living person*—a case in which it is impossible to resort to the notion of the medium's mind piecing together fragments of relevant information obtained from various distant persons. I have not encountered a case of this type, and should be grateful indeed if any reader would call one to my attention. It is also quite likely, in view of the continued progress in this field, that Mrs. Leonard's subsequent work will offer a case of this type.

4. *Instances in which the proxy sitter does not know who the bereaved are*:—Even in the absence of cases in which no living source of the material exists, we do find one type of proxy case which is in some respects even more cogent. There are instances in which the very existence of the distant sitter is completely unknown at the time of the sitting both to the medium and to the person who takes the sitting; the communicator takes the initiative, as it were, and gives hints as to the identity of the person for whom the messages are intended. Such a case was reported to the S.P.R. by C. Drayton Thomas.[36] The series of events was as follows:

At a Leonard sitting on the 28th of October, 1938, Mr. Thomas' regular communicators, who purport to be his father and sister, told him that he was to expect a letter from a father about his son. The father was said to be middle-aged, and to have at one time lived in a place where Mr. Thomas lived—Morton or a name sounding like that. The son, so the communicators said, had been killed outright—an accident case connected with a motor car. Mr. Thomas agreed to await developments. In less than two weeks after this sitting, he received a letter from a Mr. A., of whose existence he had hitherto been unaware. Mr. A. wrote that about a month earlier he had heard Mr. Thomas give a lecture and that he had planned at that time to write him a congratulatory letter. But he had procrastinated and had not actually written until then—November 8th. Mr. A. continued in this letter to say that he had recently lost a young son, and he asked for advice on taking sittings with mediums. Entering into correspondence with Mr. A., Mr. Thomas learned that the son had been killed outright in an accident case (an airplane accident, however, not an automobile accident), and that he had been born and lived with his family for twelve years in the village of *Norton*, which was only a mile and a half away from a town where Mr. Thomas had once lived. The young A. communicator appeared in two subsequent sittings which Mr. Thomas took with Mrs. Leonard. Striking veridical material was given which was unknown to Mr. A., but which was verified by his surviving son, the brother of the supposed communicator. Feda reported that the young man wished to refer to a friend of his who had passed over, a young man whose name began with the letters BR. As evidence of BR's identity, an

[36] *Journal* S.P.R., October, 1939, pp. 103-104, and November-December, 1939, pp. 120-123.

elaborate description of a model ship was given. Mr. A. was unable to make sense out of these references, but his living son reported that he and his brother had a friend named Br——, who had been killed about a year after the A. communicator. He had worked for a firm which made *model ships*.

Here the devotee of the telepathic hypothesis, as ordinarily conceived, would be somewhat bewildered to devise a simple explanation. Mr. A., the father, had heard Mr. Thomas lecture on psychical research, but he had been a member of a large audience and had not made himself known to Mr. Thomas. He had simply decided, after the lecture, that he would write to Mr. Thomas asking for advice in getting in touch with his boy. Procrastinating, he had not actually written for some weeks, and not until after the first sitting had occurred. If one accepts the survival hypothesis, it is fairly reasonable to believe that the boy may have known his father's intentions; but it is a considerable wrench to any ordinary telepathic hypothesis to assume that Mr. Thomas made sufficient telepathic rapport with members of his audience to set going in the medium's mind a histrionic representation of a son desiring to communicate with his father.

Bringing now to a close our summary of the various types of survival data, it should be stressed again that the proper term to use is "evidence," not "proof." These evidences have been arranged, so far as may be, in logical fashion, as seen from the point of view of one who wishes to stretch simpler hypotheses to account for more and more complex phenomena, and who therefore finds himself in difficulties as the stretching process goes more and more beyond the ordinary plausibilities. We are in part dealing with the "faggot" procedure, the evidence being stronger because there are *many types* of evidence, and within each type many individual cases. On the other hand, it is reasonable to assign real cogency only to those classes of evidence in which the telepathic hypothesis is clearly stretched beyond the limits to which we can properly assign it relevance. My own view, then, is that the evidences vary greatly in

cogency: that some of the earlier and simpler phenomena are of doubtful value in supporting the survival hypothesis; but that the more recent and more complex types of evidence—particularly those from the cross correspondences, those involving "cooperation of communicators," and those from the proxy sittings—have a force which is lacking in the traditional types of survival evidence.

6. *The implications of paranormal processes for the theory of personality*:—The burden of the foregoing has been empirical, not theoretical. We have sought to marshal direct evidence. There is, however, another approach, the value of which we are as yet unready to gauge: an approach in terms of the probable meaning of the paranormal processes themselves in reference to the question of the nature of personality, and hence to the question of its possible survival after bodily death. It has long been recognized that telepathy cannot reasonably be explained in terms of physics (as we now know it); for example, in terms of Sir William Crookes's[37] "brain waves"—unless we are to neglect most of the facts of experimental and spontaneous telepathy. What is now known about radiant energy and the electromagnetic waves from living cells throws no light upon actual telepathic transmission, which neither observes the inverse square law[38] nor functions as if there were a physical code by virtue of which thoughts could be transmitted through space in some definite system of dots and dashes or similar physical symbols. It is indeed true that we hope in time to understand the unity of the universe and to find that telepathy is in a very broad sense a "form of energy"; but if we are to take physics for what it is actually worth, we shall have to recognize that the type of energy involved in telepathy is utterly dissimilar to all the types of physical energy with which we are now acquainted, and of which we make use in radio or other types of long-distance communication.

[37] "Presidential Address," by Sir William Crookes, *Proc.* S.P.R., Vol. XII (1896-1897), pp. 338-355.

[38] According to this law, the energy available would decline as the square of the distance between agent and percipient. In point of fact, distance appears to be of no importance in telepathy.

When, with precognition, the *time* dimension enters the picture, the difficulties with a physical interpretation (*i.e.*, dealing with the physical energies now known to us) increase enormously. With all our fondness for four-dimensional time-space worlds, we cannot in physical terms make any sense out of a response to a situation which physically does not yet exist. Sheer inference from present data as a basis for guessing the future does not, of course, make trouble; it is the genuine precognition of complex, not normally inferable, happenings that makes the problem. Much good material, both spontaneous[39] and experimental,[40] is now at hand to show the reality of precognition. Psychokinesis[41] may also be mentioned as a process very hard to explain in terms of present-day physical interpretations of the organism; but it is doubtful whether this additional evidence is needed to support the view of personality we are now considering. For telepathy has shown the reality within the organism of capacities which are not to be expected on any ordinary physical basis, and precognition has shown the ability of the organism to transcend its usual relations with the environment. These capacities strongly suggest, then, that personality is not the assemblage of physical energies, pure and simple, which the more naive scientific approach would suggest.

Such a philosophical argument will be impressive to some, empty to others. Speaking only for myself, and not for psychical research as a whole, I would note that philosophical arguments have throughout history been useful chiefly in opening men's eyes to the *necessity for research;* they are useful in opening, not closing, questions. As far as survival is concerned, such an argument *may* ultimately prove to be a boomerang, in the sense that the discovery of

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39 "Report on Cases of Apparent Precognition," by H. F. Saltmarsh, *Proc.* S.P.R., Vol. XLII (1934), pp. 49-103.

40 "Experiments in Precognitive Telepathy," by S. G. Soal and K. M. Goldney, *Proc.* S.P.R., Vol. XLVII (1943), pp. 21-150.

41 "The Psychokinetic Effect: I. The First Experiment," by Louisa E. Rhine and J. B. Rhine, *Journal of Parapsychology,* March, 1943, pp. 20-43. See also other papers on the psychokinetic research appearing in subsequent issues of the *Journal of Parapsychology.*

wider and deeper psychical powers within the depths of the living self may show the capacity of the individual to produce, when strongly motivated, the most fantastically complex types of survival evidence. On the other hand, the reality of these processes does categorically show that personality is not locked up within the realm of physics and physical chemistry as now understood; and this may well mean that certain aspects or capacities of the individual, if not the entire personality, may extend beyond the physical existence of the organism.

Summary:—In this outline no attempt has been made to "prove" survival, nor even to cite all of the more convincing types of cases, but to present in organized form the classes of evidence gathered by psychical research, with typical examples of each. During the sixty-odd years of organized research in this field, instances have been attested of apparitions which indirectly suggest the survival of personality, and of mediumship in which data are frequently given which are known neither to medium nor to sitter. Mediumistic phenomena, especially, have tended to become more and more complex and impressive. During the present century much has been learned from the cross correspondences, in which a deceased personality is represented as conveying, through different automatists, parts of an integrated message; and along with this cooperation between automatists, we have noted instances of purporting cooperation between communicators. We have stressed the importance of proxy sittings, in which little or no use is made by the communicator of information known to anyone physically present, and in which survival evidence takes the form of messages which are appropriate in reference to a distant sitter—sometimes, indeed, offering information transcending the knowledge of this distant sitter. We have concluded with a brief discussion of the possible implications of telepathy and precognition as pointing to the reality, in human personality, of capacities which can only with great difficulty be subsumed under the current physical conceptions of the living individual.

Is Measurement Essential in Psychical Research?

G. N. M. TYRRELL

Can the problems of psychical research be solved by the application of those methods of measurement and mathematical precision which have proved so successful in the physical sciences? On this question there appears to be an acute difference of opinion at the present time, and it is worth while to consider the arguments on both sides.

During the last two decades the use of statistical procedures has loomed large in psychical inquiry, and has met with a very considerable degree of success, particularly in America. Not that the method of applying mathematics to the question of chance in psychical research is new in principle: after the formation of the Society for Psychical Research in 1882, the first thing its Committee on Telepathy turned to was a series of experiments in guessing cards and diagrams, and Sir Oliver Lodge entered into the mathematics of the subject and worked out a formula for estimating excess of successes over chance expectation.[1] Since then, the type of experiment that can be evaluated in quantitative terms has not been lost sight of; but it is only since statistical theory has achieved its recent advances that the method has become of major importance.

That the statistical approach can be used with success in at least *one* aspect of our field has been demonstrated. The question now at issue is whether it can be fruitfully applied to the subject *as a whole.* Is it an approach which will convert qualitative and observational psychical research into a progressive science, or, on the other hand, will it prove to be no more than an auxiliary method of limited value and applicability? It will be well to consider separately the pros and cons of the statistical approach.

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[1] *Proc.* S.P.R., Vol. II (1884), pp. 257-264.

The Case for the Statistical Approach

In the first place, can the question of chance coincidence be dealt with effectively without resort to mathematics, in any of the material with which the psychical experimenter has to deal? In his introduction to experimental papers by Whately Carington and S. G. Soal, Professor C. D. Broad made the following remarks:[2]

"In almost every branch of psychical research the first question that arises is this:—Have coincidences of a certain kind happened much more often than they might reasonably be expected to do by chance? This question crops up in investigating mediumistic communications which purport to give information about a dead person, and in investigating the claim that a house is haunted, just as much as it does in experimental researches on alleged paranormal cognition, such as are reported in the present number of *Proceedings*. In the first case we want to know before going any further, whether considerably more of the medium's statements about the alleged communicator agree with the facts about him than might reasonably have been expected by chance. In the second case we want to know whether coincidences between staying in this house and having sensory hallucinations of a certain kind are more numerous than we might reasonably have anticipated if chance alone were operating. It is only when these questions have been answered in the affirmative that there is anything worth investigating further."

In fields where we have certain kinds of restricted choices to deal with, the question Is it chance? can be answered in a perfectly definite way through the use of calculation. Instead of saying that a given event is "very unlikely" to have happened, we can say just *how* unlikely it is to have happened, thus facing the critic with a situation devoid of the element of personal judgment. Clearly the advantage of this in certain cases is very great. "For such reasons as these," adds Professor Broad, "I believe that experiments

[2] *Proc.* S.P.R., Vol. XLVI (1940), p. 26.

in psychical research which are capable of precise statistical treatment are of the utmost importance. I do not think that we shall ever get orthodox experimental psychologists to attend to our work unless and until we can produce results of this kind" (p. 27, *op. cit.*).

Still another advantage claimed for the statistical approach is that it will enable us to disentangle the laws governing extrasensory perception, and ultimately the laws governing the more far-reaching phenomena as well. By beginning with artificially simplified situations—working from the "simple" to the "complex"—we shall be able eventually to form theories about mediumistic communications and psychical phenomena in general. But if, rejecting the metrical way of progress, we insist (to quote Professor Broad again) "on delivering blind frontal attacks on unanalyzed problems of immense complexity, we are likely to share the fate of the scholastic physicists." We may, I think, sum up by saying that this view regards the statistical approach as carrying psychical research from the domain of natural history to that of exact science; or, as some would put it, from the stage of "anecdote" into the laboratory.

Still another claim is made for the statistical approach. It is said to have for the first time made possible a ***repeatable*** experiment; an experiment, that is, which any competent person can repeat according to specifications and expect to get substantially the same result—allowing, of course, for a certain amount of incalculable variation. The experiment is said to be "repeatable" because all the conditions, it is claimed, are under the control of the experimenter, who therefore does not have to put up with eruptions of spontaneous material. In a sitting with a medium we have to take the phenomena as they come; they are only to a small extent under control. But in a purely experimental situation (such as card-guessing) the conditions can be prearranged and varied at the will of the experimenter.

Finally, it may be added that methods of statistical

evaluation have shown that a weak extrasensory faculty is widely, if not universally, distributed among mankind; in no other way could this fact have been demonstrated. Taking all these points together, it is clear that the case for the statistical approach is strong. Let us recapitulate the points in its favor.

(1) Statistical calculations, it is claimed, are the only means we have of dealing effectively with the question of *chance*. Such calculations enable us to quote an exact probability-figure for a given series of occurrences.

(2) It is said that only through the use of precise methods of quantitative evaluation will the majority of ordinary people and scientists become convinced of the validity of psychical evidence.

(3) It is claimed that, because purely quantitative experiments (*i.e.*, experiments which are so organized that their results are capable of being statistically evaluated) usually deal with simplified situations which are under the experimenter's control, they offer the only hope of clarifying the theory of psychical phenomena, and of converting psychical research into a science. In such situations, in other words, one works from the "simple" to the "complex."

(4) Methods of statistical evaluation, it is said, have provided the experimenter with weapons by means of which he has been able to formulate "repeatable" experiments.

(5) Quantitative methods of evaluation provide us with a sensitive detector of a weak and widely distributed extrasensory faculty.

Criticism of the Case for the Statistical Approach

(1) The advantage of being able to quote a probability-figure for chance only applies to cases in which chance is, *prima facie*, a reasonable hypothesis. Where chance is obviously unreasonable, it is unnecessary. In the richer and deeper types of phenomena it would, as a rule, be absurd to evoke chance as an explanation, or to demand a mathematical appraisal; statistical evaluation, in other words, becomes an unnecessary encumbrance. For example, at this

stage of writing the present article, I opened at random Eugène Osty's book, *Supernormal Faculties in Man,* and chanced upon the case given on pp. 78-79. It is not a particularly good case as Osty's cases go, but can the true statements made by the sensitive reasonably be attributed to chance? We are told the following:

M. de Fleurière, the sensitive, was handed a small piece of cloth, and was asked to describe the person to whom it had belonged. He said that the person was pious and saintly, had been much talked of, and had performed some miracles, and that soldiers during the war had attributed their safety to him. Then, after some meditation, he took a medal from the wall of his study and said, "That is the man." All these statements were true. The cloth was part of the clothing of the Curé d'Ars, taken from the body after death at the time of his Beatification (which of course means that in Catholic circles he was regarded as pious and saintly). Pieces of his clothing had been distributed to soldiers during the war, who had attributed protective value to them. The medal was also of the Curé d'Ars, so that the sensitive attributed the cloth to the rightful owner. The sensitive added that the person who brought the cloth had lived in Brittany or Normandy, and also in Italy. This person, a women, had lived in Normandy and in Italy.

Surely anyone who talks about the need for a probability-figure in such a case as this must be considered as quite unreasonable. If, as the protagonists of the "statistics-only-for-chance" view seem to believe, no valid judgment about chance can be made without the use of calculus of probabilities, very few valid judgments about chance can ever have been made. But, in fact, we base our lives on qualitative judgments involving chance. Millions of people cross the street on the strength of a qualitative judgment about the chance of being run over, and are much more successful in escaping injury than they would be if they tried to apply the calculus of probabilities. No figures could make a *chance* explanation of Osty's case more absurdly untenable than it is already. And if a single case is obviously out of the

range of chance, what about a long series of cases? For the anti-chance probability is cumulative in a series of mediumistic cases just as it is in a series of throws of a die—even though we cannot say numerically what the cumulative probability amounts to. The fact is that when we are dealing with good material we do not need the calculus of probabilities.

(2) Is it true that only through the use of statistical evaluation of experimental material we can convince ordinary people and scientists that paranormal evidence is not due to chance? Probably it is, but this is not because chance is a reasonable explanation of the evidence as a whole. It is, I think, because most ordinary people and scientists are under the influence of an irrational bias which persuades them that paranormal phenomena are in the highest degree antecedently improbable. They will therefore suggest chance as an explanation of paranormal evidence under circumstances in which they would not think of suggesting chance if the paranormal did not enter into the case. That this irrational bias exists is shown by the fact that most of the criticism of paranormal evidence is of a hasty, vague, and general kind, not descending to details or giving evidence that those who make it genuinely desire to find out the truth. This being so, there is a good case for adopting statistical methods of evaluation as a policy of propaganda, since psychical research badly needs to secure the support of scientists and others.

(3) There is then the argument that the use of quantitative methods of evaluation converts psychical research into a genuine science, because mathematics and measurement are more scientific than qualitative methods of analysis. And through the use of better controlled experiments the investigator will be able to proceed from the simple to the complex, and so to discover the hidden laws by which the paranormal is controlled.

This argument, though superficially plausible, is in reality specious. Physical science has, it is true, made progress by proceeding from the simple to the complex, but is there any

indication that the psychical processes we are seeking to understand are complex at all? Is anything more complex taking place when a person sees an apparition, or when a medium describes a distant person, than in the case of a subject guessing a card? Are the richer phenomena of psychical research any more *complex* than the so-called simpler? In the case of telepathy we want to know the nature of the link between agent and percipient. But is there anything to suggest that this link is complex? If we were to begin by taking a general survey of all the evidence that has been collected, instead of by plunging at once into experiments modeled on those of the physical laboratory, we should be struck by the fact that what occurs in the subliminal regions during telepathy has every appearance of being simple; that the complexity, in fact, does not lie in the *process* of telepathy, but in rendering the telepathic message intelligible to the conscious mind.

It is not necessary to recapitulate here the arguments against the view that telepathy is to be explained in terms of physical vibrations passing from brain to brain. If this were true, it would indeed involve a great deal of complexity; but most students of psychical research regard the arguments against any such view as conclusive. What we are trying to understand is some non-spatial relation between non-spatially characterized entities; and the difficulty of understanding it is not due to its complexity, but rather to the fact that it is of a kind which is *qualitatively* new to us. I would suggest that we are much more likely to make progress in understanding this relation by plunging into the richer phenomena and comparing them with one another than we are by contemplating the relatively poor phenomena which are amenable to statistical evaluation. The idea of working from the simple to the complex, borrowed from physics, is here a false guide. Actually, we are working from the complex to the simple. What baffles us about psychical phenomena is not their complexity but their unfamiliarity. Our difficulty is qualitative, not quantitative. Osty. after doing a great deal of work among the richer

phenomena produced by good sensitives, said, "The attempt to work from the known to the unknown and from the simple to the complex, as in ordinary science, is but to create illusion and to lose time." If this seems surprising, let us reflect on the great difference between the subject matter of physics and the subject matter of psychical research.

Physical science deals with vast numbers of particles, substantially similar, and whose most conspicuous relations are spatial. Statistics are clearly applicable in such a case, and the general characteristics of such entities naturally fall under simple mathematical laws. But psychical research is dealing with characteristics of the mind and personality which have little to do with space and which, instead of submitting readily to generalization, bristle with individual peculiarities. Instead of encountering statistical laws, we encounter what William James called "stubborn and irreducible facts"—not the uniformities which rejoice the heart of the physical scientist, but rules which are almost smothered under exceptions. Osty even opines that there are as many different kinds of telepathy as there are human beings! Our subject matter is totally different from that of the physicist: why should we copy his methods and think that by so doing we are making psychical research scientific? Those who talk about the transition from "anecdotes" to "science" surely have not stopped to think.

Science does not consist in the adoption of material methods; it consists in the *appeal to experience*. The principle on which science is based is the appeal to fact as opposed to the appeal to *a priori* reasoning—in finding out what a thing *is* instead of saying what one thinks it *ought* to be or *must* be. All this was clearly pointed out by Professor Whitehead in his book *Science and the Modern World*, where he describes the scientific movement as a revolt against the "inflexible rationality of medieval thought." Science was an anti-intellectual movement, he tells us; it was reliance on sheer empiricism as against reason based on *a priori* assumption. It is to this revolt

that science owes its success. And it is somewhat ironical that the attitude of the scientific world towards psychical research today is nothing more than a repetition of the attitude of the philosophers of Galileo's time towards his scientific discoveries. Galileo appealed to facts and invited his critics to look through his telescope. They refused, giving reasons why, according to their views about the nature of things, Galileo must be wrong. Men of science today, when invited to look at the evidence of psychical research, do precisely the same thing: and they do it for the same reason. According to their view of the nature of things, psychical phenomena *cannot exist.* The element of humor in the present situation is that the "scientific" rationalists and anti-empiricists of today are rejecting the principles of science in the name of science!

If science consists in the appeal to fact, and not in the application of mathematics or statistics, we are not necessarily making psychical research more scientific by using statistical methods. The use of statistics has, in fact, nothing to do with the principle of science. It is merely a matter of common sense to use the method best adapted to the material. A qualitative research can be just as scientific as a quantitative one. It would indeed be a foolish error to think that by concentrating all our attention on quantitative experiments we are necessarily making psychical research more scientific; and it would be still more foolish if, inspired by this illusion, we attempted to work out a theory of paranormal phenomena based on the fruits of quantitative research alone. The best way of making progress is surely to examine the field as a whole, and to use statistics only where there is a clear advantage in doing so, not as a matter of "scientific" principle.

(4) A further claim made for quantitative experimentation is that such experiments are *repeatable.* It is said that any competent person who follows the rules may be reasonably certain of obtaining a positive result; and, further, that statistically evaluated experiments are more under the

operator's control than non-statistical, and that this renders them more repeatable.

There is clearly some truth in this claim, especially in the claim that the more the experiment is under control, the more repeatable it is. But other types of experiments, such as sittings with mediums, tests of automatic writing, etc., are also in a sense repeatable at will. Only spontaneous phenomena are strictly unrepeatable. And there is a fact which robs this claim of repeatability, even if it be granted, of a good deal of its value. This is the fact that the more the experiment is under the operator's control the further removed it is from the richer and deeper types of phenomena which we most wish to control. For it is the weak images which occur in the minds of almost normally conscious subjects which are most controllable. The richer phenomena are prone to burst forth with an energy of their own which brooks no control, and it is precisely that energy which renders them valuable. We have therefore to pay for repeatability by putting up with results of a poorer and less informative quality.

(5) We may concede the point that it is only through the use of statistical evaluations that widely distributed, though weak, extrasensory faculty can be demonstrated. This is certainly a point in favor of the quantitative approach. But it may be asked, on the other hand, whether, when once this wide distribution of feeble faculty has been established, there is much advantage in showing it again and again. If you wish to acquaint yourself with the properties of gold, it is more important to find a lump of it than to devise a method which will tell you that there are a few grains of gold in most of the quartz lying about.

Conclusions

It may be granted that the statistical technique provides a sensitive and powerful instrument for exploring the edge of the paranormal field. It enables us to examine the periphery, as it were, through a magnifying glass, but it does

not help us to plunge into the paranormal depths. In order to do this, our research should be predominently qualitative, which, contrary to the view of many, is quite as scientific as statistical research. It is quite possible that quantitative estimates of the chance factor should be made from time to time in experiments which are, in the main, non-quantitative. In brief, there is no need to draw a hard and fast line between qualitative and quantitative approaches, or to keep them rigidly apart. Either or both can be adopted as circumstances demand. But on the whole, I believe that statistical procedures should be regarded as an *important auxiliary* and not as the main weapon of attack.

The goal of psychical research should be to learn how to induce and control those hypnotic and trance-like states in which the phenomena we wish to investigate occur, rather than to make our subject strictly metrical, or to work from the simple to the complex. The most important principle of all, one which must never be lost sight of, is that we must expand our ideas to fit the facts and not draw down the facts in an attempt to make them fit our existing stock of ideas.

Course in Psychical Research at the New School

Dr. Gardner Murphy will give a seminar course in psychical research at the New School for Social Research, 66 West 12th Street, New York, on Thursday evenings, from February 8th through May 17th. This course has been designed to meet the needs of a small group of students in psychology. There will be about a hundred pages a week of required reading, and some research projects will be carried out, under Dr. Murphy's direction, by members of the group. No one will be admitted to single classes. The following syllabus, reprinted from the New School *Bulletin* (September, 1944), indicates the ground to be covered.

132 PSYCHICAL RESEARCH

15 weeks. Thursdays, 8:30-10:10 P.M. $25. GARDNER MURPHY

Spring term, beginning February 8 (1945). Admission by consent of the instructor. Scientific and critical inquiries into the evidence for telepathy, clairvoyance, precognition, and survival after death, are sketched since the founding of the Society for Psychical Research in London in 1882.

The first part of the course deals with the analysis and interpretation of published cases of spontaneous long-distance telepathy, apparitions, and coincidental and prophetic dreams. The source material chiefly used is that of Gurney, Myers, and Podmore.

Attention then turns to trance-mediumship, with consideration of the problem of telepathy from sitter to medium, and in particular, of the problem of continuity of personality beyond death, as evidenced in the communication of knowledge unknown to those present at the sitting. The interpretations of these phenomena offered by William James, Mrs. Henry Sidgwick, and Gerald Balfour are compared and evaluated.

Among the investigations since the first World War, emphasis is upon those which show the development of experimental and quantitative methods in the study of telepathy, clairvoyance, and precognition, especially the methods devised by J. B. Rhine.

A sustained effort is made to develop a working philosophy of interpretation, applicable to spontaneous, to mediumistic, and to experimental data; this philosophy is akin to that of Henri Bergson. Research methods are demonstrated and several class projects carried through.

Separating the Sheep from the Goats

GERTRUDE RAFFEL SCHMEIDLER

Readers of this JOURNAL will remember the author's reports (1, 2) on the contrast in scoring level between two groups of ESP subjects: those who thought that ESP could occur in the experimental situation, and those who were sure it could not. In three independent repetitions, the subjects who believed they could succeed scored above chance, while those who expected to fail scored at or below chance. When the data of the three series are pooled, the average of the open-minded "sheep" is significantly above chance, in contrast to the chance scores of the skeptical "goats."

After publication of these results, a different research project was undertaken. As a by-product of this second experiment (the primary purpose of which was to explore certain personality variables in relation to ESP), we have repeated and confirmed the sheep-goat relationship described in the opening paragraph.

A routine preliminary question for each subject was concerned with his attitude towards ESP; and his answer was recorded. Unlike the previous experiment, however, further procedure was the same for both sheep and goats (1, p. 106).

For purposes of comparison, the results of the three series of the first experiment, and the first two series of the current experiment, are listed in Table I. It is obvious that the same trend is found throughout. The sheep scores are above chance, and the goat scores are below chance for each of the five series. When the sheep scores are pooled, the average is highly significant (CR = 3.6). (The goat scores, pooled for all series, are not significantly below chance.)

TABLE I

Comparison of the ESP scores obtained by subjects who hoped to succeed and by subjects who expected to score at chance

A. Subjects who hoped to succeed:

	Series I	*Series II*	*Series III*	*Series IV*	*Series V*
Number of runs	129	127	133	162	207
Deviation	+56	+33	+31	+34	+45
Mean	5.43	5.26	5.23	5.21	5.22

B. Subjects who expected to score at chance:

	Series I	*Series II*	*Series III*	*Series IV*	*Series V*
Number of runs	200	175	199	54	27
Deviation	—10	—12	—12	—41	—23
Mean	4.95	4.93	4.94	4.24	4.15

It is worth pointing out that if the subjects had not been divided into sheep and goats, the results of the current experiment would seem disappointingly negative. With 450 runs, the total deviation is only +15; and the group average of 5.03 is virtually at chance. But when the sheep scores are tabulated separately, their deviation is +79 for 369 runs, and their average is 5.21. More spectacular are the Goat scores in the current experiment. They made 81 runs with a deviation of —64. Their average is 4.21, which is significantly below chance (CR = 3.56). The difference between the two groups would be expected to occur, if chance alone obtains, only once in about one hundred thousand similar experiments.

Thus, a seeming null result (from the point of view of a *total* average) is actually a highly significant result. Instead of lumping together the scores of all the subjects who volunteered to serve, we distinguished between those who felt

they had a chance of succeeding and those who "knew" they would fail; and found that only the former group had an above-chance scoring level. Perhaps the null results of some ESP experiments reported elsewhere are due to the presentation of a group average of *all* their subjects. It may be that in such a form of report the negative trends of the goats mask the positive deviation of the sheep.

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Case

Extracts from a recent sitting of the Rev. W. S. Irving with the English medium, Mrs. Osborne Leonard

The Rev. W. S. Irving, Hon. Associate of the Society for Psychical Research (London), has been kind enough to send us for publication two extracts[1] from a sitting he had with Mrs. Leonard in August, 1943. The first extract is concerned with a picture-test. We have recently presented in this JOURNAL two papers by Mr. Irving in which he describes the history of these tests, as given to him through the mediumship of Mrs. Leonard, and quotes in full six typical examples.[2] It is only necessary to say here that Mr. Irving's regular communicator Dora, who purports to be his wife who died in 1918, attempts in these tests to describe a picture that will appear in a newspaper as yet *unpublished*. It is interesting to note that Mr. Irving, who has been a regular Leonard sitter for more than twenty years, has received tests of this type throughout a period of over ten years. As a preface to the extract about to be quoted, Mr. Irving writes as follows:

Since my last paper was written, I have had a sitting with Mrs. Leonard at which I have been so fortunate as to obtain a picture-test under better conditions than ever before, so far as eliminating the hypothesis of chance coincidence is concerned. For the first time, it has been possible for me mentally to ask my communicator, Dora, not only for a picture from a specified paper or page in that paper, but for one definite picture to be described. The opportunity came about as follows:

For about a fortnight before this sitting, I had been mentally asking Dora to try and get a picture-test at my next sitting, and to take it, if possible, from the *Daily Mail*. This I did, knowing all the time that it would probably be difficult to get anything interesting, as the *Daily Mail* pictures seem these days almost wholly con-

[1] A brief comment on these extracts will be found at the end of the paper.

[2] "Picture-Tests," Vol. XXXVI, October, 1942, and "Further Tests with Mrs. Leonard," Vol. XXXVII, October, 1943.

cerned with the War. On Tuesday evening, August 17, 1943, however, I bought an *Evening News* in Beaconsfield at about 6 P. M. I had just arrived in Beaconsfield, which is some four miles from where Mrs. Leonard was living. The *Evening News* is a paper that I certainly had not seen for at least twelve months, probably had not seen for three or four years, as we don't get it in that part of Gloucestershire where I live. To my surprise, I found that a series of cartoons by "Lee" was appearing in it, apparently daily, and quite in the old humorous style. I at once said, mentally, "If not too late, Dora, try to give Lee's cartoon from tomorrow's *Evening News*. If not possible, keep to the *Daily Mail*." This request I repeated several times during the evening. After the sitting next day, I wrote on the back of the carbon copy of the script that the picture-test should be fulfilled in the *Evening News* for that day, Wednesday, August 18, 1943, or in the next day's *Daily Mail*. This carbon copy I sent to Miss Horsell (assistant secretary of the S.P.R.). I posted it at Beaconsfield at 1:30 P.M. that day.

PICTURE-TEST NO. 39.

Extract from a sitting with Mrs. Leonard, Wednesday, August 18, 1943, at 10:08 A.M.

Sitter: The Rev. W. S. Irving, taking his own notes in duplicate.

FEDA.

. . . She says, 'Don't be afraid of anybody.' Dora's got a funny look on her face and she says, 'Don't be afraid of anybody—people——persons. We can deal with them. . . ' This is important, Mr. Bill! 'If only you do what you feel you want to do, we know where we are,' she says, 'and we can back you up, and we can deal with people who make any difficulties.' 'Just go straight on with everything,' she says, Mr. Bill. She says, 'I'm behind you and there are others with me.'

ANNOTATIONS BY MR. IRVING.

It is correct that I have had some difficulties lately. One of these has been due to my being largely responsible for the upkeep of the buildings of a Day School. The buildings are old, and the floor is in frequent need of repair. Certain parishioners have been worrying me to let them have the use of the School for concerts and whist-drives which means a good deal of wear and tear. I have compromised by letting them have the building six times a year, but this has not satisfied, and some of the people seem to be boycotting the Church as a protest. This is worrying in a country parish.

SMILING THROUGH . . . *By LEE*

[No. 2,788] BUSINESS AS USUAL

"Quite, Guiseppe. But there are certain formalities to be observed before normal Business associations can be resumed."

Now, Mr. Bill! (Yes?) She's laughing and yet being serious. She's got a picture-test, you see, and she's worked it in with something she's been talking about just now, she says. The picture —oh! She laughing! The pic-

At about 3 o'clock on Wednesday afternoon, August 18, 1943, I went to High Wycombe by train, and on enquiring at the station there when the *Evening News* would be out, was given a copy. This was 3:15 P.M. On

ture deals with backing up, support. It means 'support.' As you look at it, you'll say, 'Yes, it means support!' I was speaking of spiritual and moral support, but the picture, the picture shows physical or material support, you see? That's right! Hm—Mr. Bill! She's showing me something! I can't see what the thing is, but it is like a pillar—not quite right! [Feda places her hands with palms facing, but about a foot apart. The sitter copies her motion in his notebook, thus]:

Something sticking up, like that, and coming wider at top and at bottom. Look like a chimney to Feda! (Will you draw it?) I'll try to. [Sitter hands his notebook to Feda, who draws in it as below]:

opening it, I found that the description of the picture at that morning's sitting agreed to some considerable extent with the cartoon by "Lee" for that day. It should be noted here that the sitting began at 10:08 A.M. and that the picture-test followed almost immediately after the usual greetings; the test must have been finished, I think, by 10:40 at the latest. The *Evening News* was not available in Mrs. Leonard's neighborhood until early in the afternoon.

If the drawing made by Feda and the cartoon be compared, it may be thought that the more or less horizontal lines of the ice cream cart's canopy correspond with the three more or less horizontal lines above Feda's uprights; the lower angle of the cart itself with Feda's first two curving lines below the uprights, and that Guiseppe's boots are outlined, as to position, by the lowest curve. The uprights are obvious, I think.

And there are two people in the picture, and one seems to be suffering some discomfort and he's in a rather peculiar attitude. He's not standing straight. His body and legs seems to be—peculiar angle. Discomfort is the term that would describe it.

There are four people in the picture, but two of these are small children who appear to be merely spectators. The head and legs of Guiseppe, one of the two prominent characters, are at a peculiar angle—his head being almost completely turned around to look behind, and his legs are at angles to right and left. "Discomfort" is quite a good word.

Mr. Bill! Would you look to see if one of these figures has got some patches on it—square patches? (One figure?) Yes. She said there were two. It may be only one square patch, but I see distinctly a square patch and, she says, it's on a figure.

There are two patches on Guiseppe: a round patch on the seat of his trousers and a patch partly rounded but with a line making a straight top between his shoulders. This patch might be described as squarish.

Now she wants to use the word footgear—footgear; for the footgear worn is not ordinary footgear, and there's something about the feet of one of the figures that suggests discomfort.

Guiseppe's boots are slim-toed, and the toes of the boots turn up. They cannot, I should think, be comfortable. But, most of all, it is the *position* of the feet, toed-out as they are, which gives, I think, an impression of discomfort.

Seven? See if there's a number 7 or the word 'seven' on the picture anywhere, Mr. Bill, will you?

On the top left-hand corner of the cartoon is printed "No. 2,788." It is the number of the cartoon in the series. It should be remembered, however, that I saw the cartoon No. 2,787 on the previous evening.

Anything to suggest mustard or pickles—a condiment, a sharp, hot condiment? I'm rather uncertain, she says, as to whether this mustard or pickle is in the picture or whether, as I've done before, I'm seeing it through the picture, do you see? May be behind it.

There is nothing to suggest mustard or pickle, a condiment, to be found in the printed matter on the other side of the picture. Ice cream, of course, can hardly be called a "condiment."

But the point is, she says, the point is that as well as there being these details in the picture which I have given you, the picture sums up the situation around you, should anyone interfere. It shows our method of dealing with such interference, though I think it will make you laugh, she says.

This seems to be correct. The picture illustrates that support can be given if certain conditions are complied with.

Communications purporting to come from people who have recently died form, of course, a large proportion of the material given through most mediums; nevertheless, I think that a further extract (which followed upon the picture-test just quoted) from my latest Leonard sitting will be welcomed because it has points of interest worth recording, and because it is remarkable for the number of relevant names given. This sitting indicates that Mrs. Leonard's remarkable powers have not been impaired through her trying experiences since the War began.

Further Extract from the Leonard Sitting,
Wednesday, August 18, 1943

Sitter: The Rev. W. S. Irving, taking his own notes in duplicate.

FEDA.

Mr. Bill! Has there been a lady passed over lately—not a young lady—an elderly lady who'd be interested? Yes! There is! Someone who has gone lately, not with bombing, but with an ordinary condition. Rather quiet lady, hadn't been well for some years, but always doing things—like busy feeling around you—and she passed over rather suddenly and rather surprised people. She got someone on the other side she loved very much, but there are two people still on earth she would want to help. B. There's a 'B' connected with her, and a 'W' too. And there's a

ANNOTATIONS BY MR. IRVING.

My Housekeeper's sister, Mrs. B., died on the Monday nine days before this sitting. She was about 45 years old. She had been ill for months, and the doctors were puzzled as she seemed to have several complaints at once. She was a very bright and busy woman, always hard-working. Her death, though anticipated by the doctors, was unexpected in its suddenness. Her own physician expressed surprise when he heard that she was gone. My Housekeeper tells me that her sister, Mrs. B., had been engaged to a man named "W" who was killed in the last war. She was devoted to him. Her mar-

something Park. Did she live near a place near something Park? Park comes up plainly. That's all I get about her, Mr. Bill, but I feel it's a connection interested in you and in other people you'll be seeing soon. This lady would like to be busy—brisk, energetic feeling with her. Things she wanted to do.

riage to Mr. B. was not a happy one. There are an unusual number of names given correctly in this sitting, but the "something Park" cannot be recognized. The two people Mrs. B. supposedly would want to help would be her two daughters. She had no other children. Mrs. B. was very bright and always active and energetic. I knew her fairly well.

Phoebe? Have you any link with the name Phoebe just now? (Yes.) 'Helping Phoebe,' she keep saying, or 'About Phoebe, about Phoebe.' That's right! There's a letter S connected with that name Phoebe. Mr. Bill, another name, and yet a link between the S name and Phoebe, do you see?

Phoebe is the daughter of another of my Housekeeper's sisters. (My Housekeeper has two sisters.) Phoebe is therefore Mrs. B.'s niece. She is a little girl of seven or eight, and I know her fairly well for she has stayed at my Vicarage. The S "connected with that name Phoebe" may well be Dr. S., a young man who is Phoebe's doctor, and who loves to tease her. They are great friends. Dr. S. helped in Mrs. B.'s last illness, but he was not her regular physician.

And is there someone Joi—Joy? [After saying "Joy" Feda repeated the word, but with a hiss at the end so that it sounded like "Joyce." I said, "Please repeat that—it's important." Then Feda said "Joy."] Or Joan. Not John. Joe or Joy. Joan. Joan. Not quite sure. I get J-O. Someone on earth, not passed over. Linked up with you, all around you now, Mr. Bill, and all in its right place, it's all around you.

Mrs. B. left behind, as stated above, two daughters. Their names are Joyce and Joan. When I read this part of the script to my Housekeeper I said that it was a pity Feda hadn't stuck to "Joyce." But Mrs. H. said that Joyce was always called "Joy" in their own home circle. My Housekeeper's other sister, who is still living, has two children—a little boy named Joseph, and Phoebe, already referred to above.

Birthday? What did you say? Birthday? I don't know why she's brought this in now. Been thinking of it, she says. She was

Mrs. B.'s funeral was on Thursday, August 12th, six days before this sitting. The day of the funeral was also my House-

thinking of it yesterday. You thought of it too, Mr. Bill . . . [Here Feda turned to other subjects, and it was about half an hour or more before she gave the following, which was in response to my saying, "An old lady would like a message from someone."]:

keeper's birthday, and comments were made as to its being a sad birthday for her.

Yes, Mr. Bill. Is that about the man who's passed? (Yes.) Quite lately? (Yes.) It's left her lonely, very lonely. Oh, yes! A nice, kind condition, too. That passing was rather quick at the end too. I get a bit of shock with it, too. 'Can it be true? Has he gone?' There's going to be a very big miss there. (About six months ago?) Since you were here last. Don't know exactly. This man seems to have been a busy man, too.

A man who had recently come to live near me, and with whom I had made friends, and who had attended my church, had died the previous October. His name was Br——. There was no connection with the "B" family mentioned above. His wife, an elderly lady to whom I had spoken about my sittings, was hoping for a message. She did not know, however, exactly when my sitting was to be held. Mr. Br—— was operated upon for a condition which proved to be malignant. He was sent home from the hospital thinking that he was cured, but he died quietly, believing almost to the last that he was getting better. His wife did not know that his case was serious until very near the end. Most of the material given later was not known to me. Information necessary for the annotations I obtained later from Mrs. Br——.

What had D to do with him? Didn't he do anything connected with the letter D? Get a feeling something connected with something he was doing—interested in. I told you he passed over quickly, but wasn't he tired? I get a tired feeling, and yet a quick passing. I don't feel he wanted

"D" may be an attempt at "decorating." Mr. Br——had recently retired from business near Coventry, where his house was ordered to be demolished. He had taken a cottage here (in Newent) and was making it as beautiful as he could. So much I knew before the sitting, but

to go over. He would have wanted to stay here longer. He didn't seem to have any pain when he passed over, more like falling and dizzy . I should think quickly unconscious.

Mrs. Br—— tells me that her husband was himself painting the outside of the cottage black and white, as well as doing interior decorations. This business of decorating had become his chief interest. The symptoms described with regard to his death are correct as far as they go; but to some extent they were known to me.

Is there a funny name like Ernie Enny connected—Ennyunny? I wish I could get it! It come to me like Urny or Enny.

The funny name like "Ennyunny" may be an attempt at the name of Mr. Br——'s only grandchild, who died three or four years ago. Her name was Anemone. I do not recall ever having heard the name of the child, but it is possible that I may have and forgotten it.

And I keep getting a big initial 'M' when I am telling about these people. Anything to do with a girl or woman who passed over —young—quite a long time ago?

Mrs. Br—— tells me that her husband called her Em in the family circle. Of course this has nothing to do with a "girl or woman who passed over . . ." Possibly Feda got an impression of the sound "M" and then proceeded to spoil it by relating it "on her own hook," as it were, to a girl who died young. But this is mere conjecture.

Now, look! The man wants to say, the old lady got a card lately that reminded her very much of him.

Mrs. Br—— tells me that she had an enlarged photograph of her husband sent to her. This happened about three or four months before this sitting.

And he also knew that she was having a visit from an old friend —someone she hadn't seen in considerable time. Not important! Also reminded her of him.

Mrs. Br—— says that she had a visit from a niece who has come to live at Hereford. This niece visited Mrs. Br—— for a weekend about four months before the sitting. Mr. and Mrs. Br——

went over to Hereford to see the niece not long before Mr. Br——'s death. That was the first time they had seen her for six years.

Mr. Bill! Is the name Marjorie connected with him, or am I jumping back to you? (To me, I think.) [At this point Feda remarked that there seemed to be two streams of communications coming in together, and that Dora kept pulling her back.] Yes, I am! Marjorie's on earth. Dora says, 'very much on earth.' Yes! That's right! That seems close to you. (Who?) Marjorie. A happy feeling.

Marjorie is the name of my Housekeeper's other sister. She is the mother of Phoebe and Joseph, already referred to above.

He wanted to send his love to her—has been very close to her, and he wanted her to know he always knew when she thought of him. Perhaps he will send her more messages another time 'cos she's a nice old lady. A nice, kind, open feeling comes with it, and she's kindly to you, Mr. Bill!

This is apparently the Br—— communicator again. The description of Mrs. Br——'s personality is correct, as far as it goes.

And Ter-Ter-Tinny-Terry-I can't get that, Mr. Bill! That's about the old lady.

Not understood.

Marjorie. She only wanted to say she helps about Marjorie. And what about new things to do with Marjorie? Do you know if Marjorie buying something quite new? I get a bright, gay, happy feeling about this. Leg? Leg? Leg? Do you know if Marjorie's been buying something for her legs or feet?

This is a return, of course, to material relevant to my Housekeeper. When I asked her if she knew whether her sister Marjorie had been buying stockings lately, she replied that, although Marjorie never wears any, it so happened that she, Marjorie, asked her to buy her a pair to wear to the funeral of Mrs. B. This my Housekeeper did. This took place six days before the

sitting. On the other hand, the "bright, gay, happy feeling about this" does not seem to fit the situation very well.

Is there someone she knows called Betty—Bessy—I think Betty. That linked up too, Betty does.

Betty or Bessy does not "link up" with my Housekeeper or her family. It might be worth noting, however, that Mrs. Br—— tells me she had an Aunt Bessy to whom Mr. Br—— was greatly attached. Aunt Bessy died some years ago.

(We have asked Mrs. E. W. Allison, who has had a large number of sittings with Mrs. Leonard, to comment on the above extracts.—*Ed.*)

The number of correct names given in the second extract is very striking. Not only is one of the groups appropriate to Mr. Irving's immediate environment, but the names bear a close relationship to each other. They also purport to come from a new communicator in whose mind these names would naturally be uppermost, and who had been partially identified by Mr. Irving by several appropriate statements made earlier in the sitting. Whatever the source of the names (since they were within Mr. Irving's knowledge they may have been derived from his mind by Feda), taken together they represent an uncommon phase in Mrs. Leonard's mediumship. We are not told whether any of these names had been given to Mr. Irving in previous sittings with Mrs. Leonard. But with a sitter known to be as conscientious and painstaking as Mr. Irving, we are confident he would have drawn attention to this point had such been the case.

The value of the picture-test depends largely on individual interpretations which may differ widely. It is quite customary for Feda to tell the sitter he has problems which the communicator will help to solve. In this instance Feda's

familiar statements, frequently occurring at the beginning of a sitting, are interpreted by Mr. Irving as applying to the subject matter of the cartoon. We are confident that the cut of the test picture was in the form and that proofs had been made before the opening of the sitting. Granting that Feda's description requires a paranormal explanation, Mr. Irving may have received an impression ot the picture towards which his mind was oriented and Feda in turn may have derived her conception from his mind. On the whole it rather seems that Feda was "warming up" in the earlier part of the sitting, as often happens with her, making both relevant and vague statements. After getting well under way she proceeded with a display of knowledge not easily explained on normal grounds. Mr. Irving has already indicated that Mrs. Leonard's powers have not declined. This suggests that her best work may lie ahead. Just as Mrs. Leonard herself and some of her early sitters believe that the first World War developed her mediumship to a far greater extent, the present catastrophe may have a similar effect.

L.W.A.

Book Review

ONE HUNDRED CASES OF SURVIVAL AFTER DEATH, edited by A. T. Baird, Bernard Ackerman Inc., New York, 1944. 222 pp. $3.00.

In the August, 1944 issue of the *Scientific Monthly* appears an address on "Science and the Supernatural," by Dr. A. J. Carlson, President of the American Association for the Advancement of Science. The tone of this address is indicated by Dr. Carlson's statement that "the alleged objective evidence" of the belief in survival "is entirely mythological." This is the voice of orthodox science in the United States as expressed by its ranking official. The book under review here is an orderly and impressive array of evidence that makes such a statement as that of Dr. Carlson ridiculous.

The author of this book is a citizen of Glasgow who, since the death of his child, has devoted his leisure hours to the problem of determining whether or not there is objective evidence for a continuing conscious existence beyond death. The fruit of his study is embodied in these "One Hundred Cases."

That compilation is a job well done. As Mr. Baird says, in any such problem of selection one person might prefer some cases to others, out of the thousands which are available, but few could cavil at the choice he has made. It reveals a wide knowledge of the records of psychical research. And his method of presentation is well adapted to win the general reader. The hundred cases are classified under chapter headings, such as Dreams, Apparitions, Trance Phenomena, and so on. Each chapter opens with a brief introduction that is helpful to the reader who is unfamiliar with the technique or terminology of the subject. And he has wisely kept to the English language, avoiding some of the hideous barbarisms which clutter up the literature of psychical research, such as "xenoglossy." He deserves special praise for the skill with which he has condensed long and detailed narratives such as Price's *The Most Haunted House in England* and Lord Balfour's book on *The Ear of Dionysius* cross correspondence.

All in all, *One Hundred Cases for Survival After Death* is an admirable piece of editing, arrangement, and presentation. It is a welcome addition to the literature centering on what is the most important question in the world.

WILLIAM OLIVER STEVENS

Library

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CONTENTS

Annual Meeting

At the Annual Meeting of the Voting Members of the American Society for Psychical Research, Inc., held on January 30th, 1945, the following Trustees were elected for a term of three years, ending January 1948: Mr. Gerald L. Kaufman, Dr. Edward J. Kempf, Dr. Margaret Mead, Dr. Joseph B. Rhine, and Dr. Bernard F. Riess.

The President, Dr. George H. Hyslop, presided at the Meeting. The following Members were present: Mrs. E. W. Allison, Mrs. Alice T. Cox, Mr. Arthur Goadby, Mrs. Lawrence Jacob, Mr. Gerald Kaufman, Mrs. R. L. Kennedy, Jr., Mrs. Brian Leeb, Dr. Margaret Mead, Dr. Gardner Murphy, Mr. Lawson Purdy, Mr. William O. Stevens, Mrs. Henry W. Warner and Mrs. John J. Whitehead, Jr.

At the Meeting of the Board of Trustees, which took place immediately after the Annual Meeting, the following officers of the Society were re-elected for the year 1945: President, Dr. George H. Hyslop; First Vice-President, Dr. Gardner Murphy; Second Vice-President, Mrs. Lawrence Jacob; Treasurer, Mr. Lawson Purdy, Secretary, Mrs. E. W. Allison.

The President has appointed the following Committees to serve for the year 1945:

RESEARCH COMMITTEE:

Dr. Gardner Murphy, *Chairman*
Mrs. E. W. Allison
Mr. Gerald L. Kaufman
Dr. Edward J. Kempf
Dr. Bernard F. Riess

FINANCE COMMITTEE:

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Difficulties Confronting the Survival Hypothesis

GARDNER MURPHY

In our last issue[1] an attempt was made to summarize the main types of evidence for human survival. It was pointed out that the evidence—which ranges from apparitions coinciding with death, through simple mediumistic phenomena, to the cross correspondences and proxy sittings—cannot be regarded as final proof. If progress is to be made, it will be through squarely confronting the difficulties, not by seeking to escape them. The clarification of the difficulties as they appear today may be a helpful step toward an intelligent quest for more complete and convincing evidence.

The Biological Difficulty

From the viewpoint which the science of the last three hundred years has given us, it is clear that the electrical particles which we call "matter" have through eons of time grouped themselves in ever more complex ways; the more stable modes of grouping tend to endure, the unstable to disappear. It is in this way that the simplest living things appear to have arisen. No one, of course, knows the origin of life; but there appears to be no permanently unbridgeable gap between the organization and behavior of certain non-living particles and the organization and behavior of very simple unicellular organisms.

It used to be considered sufficient to say that if a material body possessed the capacities for growth, repair, and reproduction, it was alive. Particles of non-living matter may at times take on attributes very close to these three. Physical and chemical conditions determine the possibilities for growth, repair, and reproduction, as well as the transmutation from a unicellular to a more complex multicellular form, like a butterfly—or a man. Organic evolution, or

[1] "An Outline of Survival Evidence," by Gardner Murphy, JOURNAL A.S.P.R., Vol. XXXIX, January, 1945, pp. 2-34.

development of types of living things, appears to be an instance of a constant process of variation in the modes of organization of physical particles. Some of these living modes of organization remain stable in spite of all sorts of threats; they defend themselves adequately, and may be able to encroach upon others. Their continued existence is ultimately a question of their adaptation to their environment.

The nervous system appears in the evolutionary process as a way of facilitating the conduction of impulses from one part of the organism to another, permitting the efficient coordination of movements which occur in response to environmental changes. The nervous system is a system which specializes in conducting impulses from one part of the body to another, and in the process of integrating different bodily activities.[2] Now the nervous system, becoming ever more complex in the service of such integration, ceases to be simply a basis for action, and becomes the basis for awareness of outer and inner changes, for if integration is to be adequate, there must be complex processes of *discrimination*. We cannot say categorically that no consciousness is directly associated with any other part of the body, and we cannot say why discrimination has to take the form which we call awareness; but we can say that throughout nature the degree of complexity of the nervous system is a major clue to the degree of complexity of awareness. To say that the brain is derived in the evolutionary process largely because it makes possible fine discriminations is a way of saying that finely diversified types of awareness are essential to diversified behavior. From the biological point of view, a major role of the nervous system, and of the brain in particular, is that of mediating such discriminations and adaptive responses.

Moreover, the *specific parts* of the brain mediate the specific qualities of experience. Let the surgeon expose part of the brain in a patient under local anesthesia, probing electrically here and there; he may elicit in the patient spe-

[2] *Integrative Action of the Nervous System*, by C. S. Sherrington, Scribner's, New York, 1906.

cific experiences of warmth, cold, touch, by stimulating those regions which have long (on anatomical grounds) been assigned to the mediation of these same experiences of warmth, cold, touch. Injury, moreover, to specific regions of the brain may obliterate the capacity to experience the corresponding warmth, cold, or touch sensations, just as injuries to the auditory or visual centers may cause disturbance, or even loss, of auditory or visual experience. (This specificity of localization is much finer in man than in the lower mammals.) It is difficult to think of any conscious process except in terms of the total dynamic adaptive process thus mediated by the nervous system. The biological point of view makes it difficult to think of *any aspect of awareness* as continuing independently of the very substratum which has given it its place in nature.

So far, we have considered simple impressions from the senses, the more elementary types of sensory awareness. It is sometimes held that the life of *feeling* is in a different category. But modern work shows clearly that feeling also has its physical basis; feeling depends in large part upon functions in the "old brain"—that part of the brain which is oldest in the evolutionary process, far older than the great cerebral hemispheres of the "new" brain, upon which man relies for his more complex mental processes. The life of feeling and emotion appears to depend upon centers which have not changed much in millions of years, centers which are activated in both man and animals under conditions of shock, on the one hand, and of strong positive instinctive responses on the other hand. Savage, rage-like behavior, for example, appears even when the cerebral hemispheres are no longer functional. It is true that the living body acts integrally, and that we have no right to speak of *isolated* feelings as located in isolated parts of the nervous system. But we can say that feeling is associated with the functioning of the old-brain centers, just as thought is associated with the centers in the "new" brain. In cases of encephalitis lethargica (epidemic sleeping sickness), for example, disorder in old-brain centers may result in dis-

order in the life of feeling. In certain types of brain pathology, the *loss* of feeling is reported. Even the manifestations of the *will,* so often regarded as transcending physiological interpretations, can be blotted out by organic disease.

The argument from evolution and from anatomy is paralleled by the argument from individual development. In the newborn infant, personality is limited largely to temperamental individuality. As the brain undergoes a series of specific physiological changes, more and more new types of experiences become possible to the child; these new experiences constitute the mental predispositions which are said to make up the child's personality. Over a period of several years, the personality development follows from the appropriate brain development, and any impairment in such brain development, or any factor retarding it, is immediately reflected in the retardation of personality growth (in its intellectual or temperamental aspects, or both).

From the biological viewpoint, there is nothing to suggest that the conscious processes are any more *independent* of the body than are the circulatory, digestive, glandular, or other physiological processes. This is not a philosophical conclusion, but a conclusion directly suggested by much biological evidence. Nothing would be gained by beating the dead horse of nineteenth-century "materialism," a naïve and one-sided statement as to the one-way "dependence" of mental upon physical. Such *one-sided dependence* is not the issue at all. Mind and body are not things about which we have *ultimate* knowledge, nor can we say that one is the "cause" of the other. They might perhaps best be conceived as two aspects of one fundamental unity, the ultimate nature of which we are not likely to guess for a long time. But it is extremely difficult, from a biological point of view, to conceive what is meant by referring to personality as *independent* of the living organism—so as to survive beyond death—for the living organism is a psychophysical unity.

Over and above such general difficulties as these, there are difficulties in imagining what a "personal existence" would be like without a body. Efforts to define "astral" or

"etheric" bodies are evidently crude attempts to cope with this huge problem. The fact that bodies are the vehicles of personality, and that most people have no clear conception of personality except in such terms, is at least a factor in our perceiving apparitions of the deceased as objects in space, and in our hearing voices, or feeling touches, *as if a living organism were present.* We try in the same way to conceive a trans-mundane existence as made up of seeing, speaking, acting, hearing, feeling, willing—all of which, so far as we know, are the expressions of an intact physiological system. Let the reader try for a few minutes to imagine what his personal existence would be like if he were deprived of every device for making contact with his environment, except through the hypothetical use of continuous telepathy to and from other invisible minds. Unless this effort is made—and unless some sort of intelligible substitute for life as we know it is offered—the attempt to schematize the nature of post-mortem existence is likely to be a sorry product of wishful thinking. And just as human personality is a receiving station for physical and social events in the world surrounding us, so it is an action-center transmitting its characteristic directives to the things and persons which actualize its wants. A personality which neither made contact with an environment nor effected changes in that environment would be a personality only in a very limited sense of the term.

The Cultural Difficulty

Along with this biological argument comes the problem of our dependence upon our heritage, our culture. We owe a very large share of what we are to the fact that we were born, grew up, lived our lives in a specific period and place. Our personalities are in large measure patterns of response to a given social environment. We are twentieth century Americans; not only our ideas, but our deeper traits, our attitudes, what we hold dear, have been largely determined by our surroundings, our upbringing, and our contact with other specific individuals who likewise have their specific

cultural backgrounds. If beyond the human personalities which we know, shaped by these known biological and social forces, there is some kernel of spiritual reality which altogether transcends and outlasts the physical organism and the specific conditions of time and place—something which is guided (as by the Karma of Hinduism) into new areas of experience in which it is to be clothed with a new external personality—it could still hardly be called a human personality. What we mean by survival is not this impersonal principle, but the habits, thoughts, memories, feelings, impulses, interests, which express us as men and women of a particular period and social group. If, as we exist after death, we are interchangeable with the personalities—the memories, thoughts, interests—of Iroquois Indians or prehistoric Chinese, or are without any definite memories or interests at all, this is personal survival only by a sort of play upon words. Yet there are difficulties in believing that that which owes its personal existence to a specific group of conditions, limited in time and space, a thing which belongs to the United States in the twentieth century, could be crystallized and maintained in the functions of a personal existence in an utterly different context.

This argument is not offered as one independent of the biological argument, nor is it laid down as a dogma to be defended. It is of a theoretical type, and the degree of cogency to be assigned it will vary with the individual reader. But it is, I believe, an extremely serious difficulty—a difficulty which must be met with facts and with logic, not simply with protest. It is an aspect of the general proposition that personality as we know it is an expression of a particular group of relationships realized but once in the course of life on this planet. Could it be transferred to utterly different circumstances? And if it were so transferred, would it still be the personality which we know?

Survival Evidence is Colored by the Folklore of our Era

Primitive man has, in general, believed naively in survival; this belief derives in part from the fact that the

personalities of the recently dead are still very real to him, partly from the fact that his dreams of them make him feel that somehow they must still be alive. Apparitions of the deceased were often taken, as they are today, as full-fledged expressions of surviving personalities. This primitive attitude toward the deceased was in general (but with some exceptions) accepted about the Mediterranean basin until the age of Greco-Roman skepticism, as expressed in Aristotle and Cicero.

These two attitudes, of belief and of skepticism, have vied with one another in European thought ever since, with religion insisting upon survival, yet as a rule pointing to ancient rather than to contemporary evidence. With the eighteenth century, the notion of *direct* evidence, as contrasted with traditional evidence, such as that of the New Testament, began to be emphasized. The Cocklane ghost was not to be laughed at; Swedenborg and other visionaries were to be heard, their evidence weighed. We have humorous glimpses of eighteenth century thought in *Poor Richard's Almanac*. Benjamin Franklin tells of the invasion of his sleeping body by the spirit of his competitor, the almanac-maker Thomas Leeds, and of the automatic writing which his hand carried out in consequence. There were many spiritistic manifestations in the first half of the nineteenth century, when organized spiritualism, as a way of making contact between the two worlds, was established.

Now, as Professor E. R. Dodds has emphasized,[3] paranormal phenomena have been reported for some thousands of years; people asleep or in trance, or under the influence of drugs or fumes, together with a smaller number of people in a state of apparently normal consciousness, have appeared to be invaded by intelligences which desire to communicate. The kinds of intelligence which appear to communicate seem to depend largely upon the expectations of the social group. Often the purporting communicators through special sensitives have been nature spirits,

[3] "Why I do not Believe in Survival," by Professor E. R. Dodds, *Proc.* S.P.R., Vol. XLII (1934), pp. 147-172.

demons, devils, angels, gods, and goddesses. The vast array of psychical phenomena—telepathy, clairvoyance, precognition, psychokinesis, etc.—has been manifest through recorded history as an aspect of special mental conditions which suggests to observers that forces beyond the individual are at work, but often with no thought of marshaling evidence for survival. Under the special cultural—especially the scientific—conditions of the last century, as expressed by the work of societies for psychical research, mediums have been constrained to use the paranormal gift *primarily* for securing messages from deceased human beings; their task is to give survival evidence.

Dissociation and Histrionic Skill

Whenever, over the face of the earth, communication with invisible forces is attempted, there is some cultural preparation for the execution of the task of mediation. The child may show the tendency to fall into trance, or may go to an adept to learn the art of "concentration." Self-induced states of passivity, in which automatic writing, speaking, and posturing occur are more or less alike everywhere. One gives oneself the suggestion, throughout the training period, that one will serve as mediator for a given divinity or demon; and with few exceptions the primitive or the advanced practitioner receives in some measure the sort of unseen power upon which he awaits. The manifestions carry to onlookers the sense of verisimilitude; one recognizes the characteristic earmarks of the divinity or demon, exactly as the sitter in a spiritualistic circle recognizes those earmarks which make a convincing demonstration of personal continuity. The ability to portray that which has been fervently awaited is a skill which is apparently enhanced rather than reduced by the dissociated or sleep-like state which has been developed by training. The very fact that one loses one's alert, waking personality makes it easier for that which remains of the self to cast itself in the roles assigned by the unseen powers.

We reach, then, as a basis of operations, the conception

that the entranced personality gives itself to the task of bringing forth and making real the personalities who are desired as communicators. The important thing is to play the role well. Often the sensitive refers to personalities which never existed, as in the case of "Adam Bede."[4] George Eliot, purporting to communicate directly through the entranced Mrs. Piper, gave elaborate descriptions of her life in Heaven. On one occasion the renowned authoress said to the experimenter, Richard Hodgson: "I saw him (Robert Burns) in the same building with the before mentioned spirits . . . Shelley and Chaucer, the original and only writer of Canterbury tales . . . I also saw the original Adam Bede. I also met Homer our dear old Greek poet, and I stopped and spoke with each one of them." More important, however, are those cases in which fictitious personalities purport to communicate directly. The fabulous "Bessie Beals," demanded by Stanley Hall and Amy Tanner in their series with Mrs. Piper, will serve as an example.[5] Mrs. Sidgwick summarizes the case as follows (*op. cit.*, pp. 177-178):

> We are not, however, limited to inference from the failure of communicators for evidence that they are sometimes not what they profess to be, for Dr. Stanley Hall in 1909 took a short cut to positive evidence by deceiving the control Hodgson [through Mrs. Piper] and asking for a niece, Bessie Beals, who had never existed, but who was nevertheless produced at several sittings. She said little at first, but communicated more fully by the third sitting, and connected specific memories with the sitter—mainly, though not entirely, such as might be suggested by his statements and questions. When in the end Dr. Hall told Hodgson that he (Hall)) had been deceiving him, and that there was no such person as Bessie Beals, Hodgson maintained her reality. The following is a report of the conversation (*Studies in Spiritism*, p. 254):
>
> *Dr. Hall*: Well, what do you say to this, Hodgson? I asked you to call Bessie Beals, and there is no such person. How do you explain that?
>
> *Hodgson*: Bessie Beals is here, and not the—

[4] "A Contribution to the Study of the Psychology of Mrs. Piper's Trance Phenomena," by Mrs. Henry Sidgwick, *Proc.* S.P.R., Vol. XXVIII (1915). Cf. especially p. 117.

[5] *Studies in Spiritism*, by Amy E. Tanner, Ph.D. Introduction by G. Stanley Hall. D. Appleton and Company, New York, 1910.

Note by Miss Tanner: At this point we laughed and I made some remark to the effect that that was just what we had said Hodgson would do, and the hand continued thus:

Hodgson: I know a Bessie Beals. Her mother asked about her before. Mother asked about her before.

Dr. Hall: I don't know about that, Hodgson. Bessie Beals is a pure fiction.

Hodgson: I refer to a lady who asked me the same thing and the same name.

Dr. Hall: Guess you are wrong about that, Hodgson.

Hodgson: Yes, I am mistaken in her. I am mistaken. Her name was not Bessie, but Jessie Beals.

We can only say about this explanation that it is not plausible . . . Dr. Hall might accidentally have hit on the name of a previous communicator, but it is very unlikely that this communicator would have had memories appropriate to Dr. Hall's fictions and have admitted him as her uncle.

The trance consciousness, then, is as adept in its myth-making fantasy as it is in bringing forward those who have recently died; among the throng of invisible entities who wait to make themselves known, there is nothing to permit the dominant communicator, or control, to distinguish which are authentic and which are imaginary. The purporting Hodgson, who gives on the whole a rather good evidential picture of himself, vouches for the non-existent Bessie Beals.

The Paranormal Gifts of the Sensitive

How, then, is it that such an abundance of evidential communications have in fact been given? In the preceding paper we stressed the fact that much good material of this sort does exist, a great deal of which is not to be explained in terms of telepathy from those present at the sitting. To give an answer which is completely fair, it is important, I think, to give special heed to the various trance communications purporting to come from the deceased when in point of fact the alleged communicator is alive at the time. A very good case of this sort, containing much evidential material, was reported by S. G. Soal.[6]

[6] "A Report on Some Communications received through Mrs. Blanche Cooper," by S. G. Soal, *Proc.* S.P.R., Vol. XXXV (1925), pp. 471-594.

In 1922, during the course of Mr. Soal's series of sittings with Mrs. Blanche Cooper, an English direct-voice medium, a "voice well articulated and extraordinarily clear and strong began to speak," and gave the name Gordon Davis. Mr. Soal had known a boy by that name many years before, but had long since lost touch with him. He had heard a rumor that Davis had been killed in the first World War. During the course of two sittings, "Gordon Davis" referred to certain incidents known by the sitter to be true; for example, that he had lived in a place called Roch—— (Rochdale), and that he had last seen Mr. Soal on a train. The communicator also gave evidential material not known at the time to the sitter; for example, that he had a wife and one son. Moreover, Davis described in detail a house and its furnishings. Three years later, in 1925, Mr. Soal learned that Mr. Davis was alive and well. He visited him and found him living in a house which fulfilled in a striking way the description given in the sittings. Mr. Davis had not moved into this house until nearly a year after the communications were given. Mr. Soal summarizes by saying, "In the case under consideration the supernormal knowledge shown is of a high order. Not only is there penetration into the past of the 'communicator,' but there are considerable indications that the future was also anticipated."

In spite of doubts which we believe Mr. Soal himself later cast upon the "Gordon Davis" case, it is very hard to accept the theory that "unconscious whispering," or any other normal means of communication, could have given the wealth of accurate detail which was forthcoming in relation to Mr. Soal's old friend.

A less well-known but equally striking case was reported twenty years ago by Canon Douglas.[7] He had a French chauffeur named Réallier who, at the outbreak of the first World War, returned to France to enter the army. Canon Douglas heard from his chauffeur after this only at long intervals. During a sitting with Mrs. Effie Halsey (Mrs. Vernon) in this country, Réallier appeared as communicator, first giving his name as Ravallier, then correctly as Réallier. A deceased nephew of Canon Douglas', whose name was also correctly given, purported to be "helping" the chauffeur to communicate. A profusion of good evi-

[7] *Unpopular Review*, January-March, 1919. See also JOURNAL A.S.P.R., Vol. XIII, 1919, pp. 130-136, 281-283, and 492-494.

dential material was given, some of which the sitter knew at the time to be true. Other details were unknown to him, but were corroborated later. In this category can be placed a description of a "toolchest in disgraceful disorder, with several of the tools broken and useless," and a description of an expedition to Salonika. But, as it turned out, the chauffeur was alive; he was at no time near the point of death nor in a critical condition.

It seems that in such cases as these, the histrionic powers of the medium are called forth, and appropriate material is apparently picked up telepathically. Now we have already seen that the capacity to pick up needed material is highly developed in good sensitives; in fact, we cited evidence that such appropriate material *can* be "filched" from the minds of both present and distant living people.[8] If it be regarded as remarkable that the medium knows how and where to turn for material to complete the picture of the communicator, evidence for this capacity lies directly in these cases of Soal's and Canon Douglas'. Whatever difficulties we may have with an interpretation, the power is clearly there. The same sort of ability to go out and get specific needed material is witnessed in good psychometric studies; for example, in those reported by Pagenstecher[9] and W. F. Prince,[10] and those more recently given us by Hettinger in England.[11]

This specific capacity is often deemed incredible even by those who admit the evidence for experimental telepathy. Just why it should be incredible is not clear. After all, we should not be misled by our tendency to form an image of physical space in which the poor sensitive wanders, like Diogenes with his lantern, trying to find—among two billion human beings—a mind possessing the necessary in-

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[8] "An Outline of Survival Evidence." Cf. especially pp. 11-12.

[9] "Past Events Seership: A Study in Psychometry," by G. Pagenstecher, *Proc.* A.S.P.R., Vol. XVI, January, 1922, pp. 1-136.

[10] "Studies in Psychometry," by W. F. Prince, *Proc.* A.S.P.R., Vol. XVIII, 1924, pp. 178-352.

[11] *The Ultra-Perceptive Faculty*, and *Exploring the Ultra-Perceptive Faculty*, by J. Hettinger, Rider and Co., London, 1940 and 1941.

formation. Rather, it appears that space is utterly irrelevant to the issue; the mind makes contact with that which is *relevant to its purpose.* If a cluster of ideas relevant to a given central theme exists, it appears reasonable to believe (in line with Carington's[12] conception, for example) that ideas which are related tend to function as a unit.

It must again be stressed, lest the point be regarded as sheerly hypothetical, that we have *direct evidence* that this process of filching and sifting among the minds of the living does actually occur. A curious case illustrating the complexity of the process is related by Lily Dougall in her essay "The Good and Evil in Spiritualism."[13] Because this case is not generally known, I shall quote it in full:

"My friend, whom we will call Miss A, received a visit from an acquaintance we will call Mrs. B. The mind of Miss A was at the time absorbed by the details of some striking events which had lately occurred in her own circle, but she did not mention these events to Mrs. B, who was not an intimate friend, and was not personally concerned in them. In the course of conversation Mrs. B said she was on her way to keep an appointment with a visualizing medium . . . Mrs. B took her leave, but in a short time unexpectedly called again on her way home, to tell Miss A that her visit to the medium this time had been disappointing and useless. The medium had had and described a series of visions, but nothing in them was recognized by Mrs. B, and neither she nor the medium could make any sense out of the visions. Out of politeness, Miss A enquired their nature, and was amazed when Mrs. B's recital set forth with considerable detail the events which had absorbed her own mind during Mrs. B's visit before she went on to the séance. One curious detail was added: the visions had been ushered into the medium's plane of vision by the figure of a Chinaman in fine apparel. Now, the odd thing was, that that very morning Miss A had happened to pass the Chinese Embassy in London, and had seen two gorgeously attired Chinamen coming down the steps, whose dress had greatly pleased her artistic sense. These Chinamen, had of course, nothing to do with the other events over which in those days her mind was brooding."

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[12]"Experiments on the Paranormal Cognition of Drawings, IV," by Whately Carington, *Proc.* S.P.R., Vol. XLVII (1944), pp. 155-228. Cf. especially the section *A Theory of Paranormal Cognition and Allied Phenomena.* We also refer the reader to M. P. Reeves's Review of the Carington theory, pp. 95-112, this issue.

[13]From the book *Immortality: An Essay in Discovery,* by B. H. Streeter and others, The Macmillan Company, New York, 1917.

Shortly after the publication of Miss Dougall's essay, Mrs. Sidgwick indicated her wish to hear more details of the case. Miss A (who turned out to be a lady well known to Mrs. Sidgwick) thereupon communicated some further information in correspondence with Mrs. Sidgwick[14] One striking incident concerned the medium's description of a place of worship in which she saw four unusual pillars. Miss A was at the time of the sitting in great grief because of the death of a close relative. The funeral service of this relative had taken place in a building with a roof supported by huge and very unusual pillars. During the service four of these pillars had been in Miss A's field of vision, and she stated that they had made a curiously strong impression on her mind. This, of course, was quite unknown to her acquaintance, Mrs. B, at the time she took the sitting.

In good cases of crystal vision and of "traveling clairvoyance," the sensitive may also make contact not only with the contents of minds directly concerned with the process of communication, but also with minds rather remotely linked with those present. An example of crystal vision illustrating this process is given by Andrew Lang:[15]

The percipient, Miss Angus, looked into the crystal ball for a gentleman, Mr. N., with whom she was only slightly acquainted. Mr. N. concentrated upon a young lady, unknown to Miss Angus, to whom he had been introduced at a dance. Miss Angus thereupon described a room, not a ballroom, in which she saw a young girl with brown hair drawn back from her forehead. The girl was either reading or writing letters under a bright light in an unshaded glass globe. She was wearing a highnecked white blouse. The description of the features and coloring of the girl tallied with Mr. N.'s recollection, but he had only seen her once, and then in ball dress. Shortly after, however, Mr. N. met this young lady again, and she corroborated the details of the crystal vision. At the moment Miss Angus was scrying, the girl, attired in a highnecked white blouse, had been writing letters under an incandescent gas-lamp with an unshaded glass globe.

We do not, of course, know all that is involved in such processes, but we can say that, starting from the associations in the minds of those present, it is possible for a sensitive to imagine himself (or herself) to be at the place

[14] *Journal* S.P.R., July, 1918, pp. 209-211.

[15] *The Making of Religion*, by Andrew Lang, 2nd ed., London, 1900, p. 95.

of which someone present is thinking, and thereby make contact with the minds of persons at that distant point, seeing things as they are seen by them, even if these latter persons are not known to the sensitive.

But the story does not stop here. The entranced sensitive, intent upon a realistic and complete portrayal of the deceased, may at the same time be the vehicle of *precognitive* powers, as in the newspaper tests of Drayton Thomas[16] referred to in the earlier paper. We simply do not know whether these powers (which in the newspaper tests purport to be exercised by the deceased) *are* in fact exercised by the deceased, by the sensitive, or by some process of interaction between the two. But we do know from an abundance of evidence that the living sometimes exhibit precognitive powers; and the "law of parsimony," which requires that a complex interpretation be ruled out whenever one making fewer assumptions is feasible, would perhaps make it more appropriate to attribute such powers to the sensitive until such a time as survival may be established.

It is likely that along with such precognitive powers there are *retrocognitive* powers. Myers defines retrocognition as "supernormally acquired knowledge of the past, extending back beyond the reach of our ordinary memory."[17] It is strange that so much attention has been given to precognition and so little to retrocognition, though indeed some spontaneous cases which seem to indicate retrocognition do exist.[18] But if retrocognition be admitted, a sensitive's capacity to read off directly the thoughts and feelings of an earlier period would enormously complicate our problem. It is, in fact, very difficult to see how good evidential com-

[16] *Some New Evidence for Human Survival,* by C. D. Thomas, W. Collins Sons & Co. Ltd., Glasgow, 1922.

[17] *Human Personality and its Survival of Bodily Death,* by F. W. H. Myers, Longmans, Green, and Co., New York and London, 1903. It should perhaps, however, be pointed out that Myers further says, in connection with retrocognition, "But we can hardly conceive the Past revived, save in some mind which has directly observed it"—Vol. II, p. 262.

[18] See, for example, *Human Personality,* Vol. I, pp. 592-593, and the little book *An Adventure* (Macmillan's, 1911), by Miss Moberley and Miss Jourdain. Here the authors describe how on a number of occasions in the twentieth century they seemed to see the Gardens of Versailles as they were in the 1780's.

munications (such as we have from the purporting Myers, for example) can be properly studied in terms of hypothetical telepathy from Mrs. Verrall and other living classical scholars while at the same time neglecting the possibility that the material is derived retrocognitively from the Myers mind of the years before his death.

The Argument from Intention

Now it is perfectly true that this whole argument overlooks the element of intention, activity, purpose, or downright "invasion" of the sensitive's consciousness by what appears to be the integrated surviving personality of the communicator. Speaking only for myself, this argument from organized personal activity in its full purposive character would seem to be the strongest single argument offered by the whole range of survival evidence. The difficulty with the argument, however, if it pretends to be *final* and *convincing* rather than merely *suggestive,* is that the communications cited above from demons, deities, characters in fiction, and sheer mythological creations, also have something of this purposive character. Is it not possible that the purpose, which is already intense enough on the part of the sitter, reaches a level of passionate intensity in the subtle and sensitive response of the medium? The medium is completely devoted to the purpose in hand (for normal personal consciousness is gone); the trance personalities probably believe themselves at the time to be the entities desired, and respond with energy to the demand to make themselves known.

In the case of apparitions, too, we have abundant evidence of the role of *motivation* on the part of the *percipient.* Tyrrell[19] has attempted, very properly, to show a deep-level interaction between the dynamics of agent and percipient, and we have agreed as to the legitimacy of this effort. But the thought and intention of the agent are seldom inferable

[19] *Apparitions: being the seventh Frederic W. H. Myers Memorial Lecture,* by G. N. M. Tyrrell, Society for Psychical Research, London, 1942.

with certainty, while those of the percipient are often crystal-clear. There are, indeed, a number of indications that apparitions are cast in the mold of the percipient's mind, and express *his* tendencies. In a case cited in the earlier paper, was it, in fact, the *intention* of a girl who had died many years before to reveal herself to her brother with a long disagreeable scratch upon her face?[20] The incident was dramatic and served to give both the mother and the brother a sense of real contact with the other world, since the mother had in fact unintentionally made such a scratch upon her daughter's face when preparing the body for burial. Are we not dealing either with the mother's or with the brother's point of view—with their fears and hopes—or with some interaction of these two, rather than with any real spontaneous portrayal of herself on the part of the girl? Why not say in all such cases that the unconscious of the percipient actively searches through past, present, and future for material appropriate to its needs, and when successful in making paranormal contact achieves the result in the form of an evidential hallucination?

This is, indeed, an exact parallel to what we have already suggested regarding mediumship. We have seen that the deep-level wants of the sensitive, induced in response to the deep-level wants of the sitter, reach out into relevant psychological material, bringing it together in organized form, and presenting it in the form of a purporting communicator. Is there a different problem involved when, instead of a medium, we have an ordinary percipient, temporarily endowed with paranormal gifts, who in the same way makes survival evidence out of the paranormal contacts which he is capable of achieving?

It should be added that in the case of both apparitions and mediumistic communications the manifestations are anchored in the lives of the living, and that as living sources of information disappear, the manifestations disappear. The manner in which the Myers communications, in their more

[20] *Human Personality*, Vol. II, pp. 27-30.

striking form, commenced with Mrs. Holland's[21] reading of *Human Personality* is paralleled by the waning of the Myers communications as most of the automatists were removed, one by one, by death. The Myers communications, as well as the communications from Dr. Verrall, became much less impressive after the death of Mrs. Verrall. There were, of course, enough automatists left to make some continuation of cross correspondences possible (indeed, the retrocognitive factors suggested above might account for this). But whatever it is that creates the need for contact between the living and the dead appears to fade as the specific living individuals involved are themselves removed from the scene. From this point of view, the sources of evidential material in the minds of the living are removed. It may, of course, be argued that this is because the deceased have passed on to some other plane from which they cannot or do not wish to reach back. But the point is very difficult to *insist* upon in view of the fact that among the very best of mediumistic controls, a fair number date their earthly existence back to periods many decades removed from our own. Mrs. Leonard's Feda, for example, is purported to have died in India a century ago.

It must be granted, despite all, that weight should be assigned to instances in which the surviving personality appears to exert its will, appears to *invade* the experience of the living, surprises them, forces them to recognize it. The only way to deal with this issue fairly is to ask whether we know the limitations imposed upon the desires of the living to make contact with their deceased loved ones, and at the same time to ask what we know regarding the conscious or unconscious wishes of those who say that an apparition which they experienced was unexpected or unwanted. To refer to still another case quoted in the earlier paper, is it accidental that the son who paranormally learned of his father's latest will was the *beneficiary* of this will?[22]

[21] "On the Automatic Writing of Mrs. Holland," by Alice Johnson, *Proc.* S.P.R., Vol. XXI (1907-1909), pp. 166-391.

[22] The "Chaffin Will Case." *Proc.* S.P.R., Vol. XXXVI (1926-1928), pp. 517-524.

And we are surely in no position today to say naively that all wishes stand at the surface of the mind, to be easily caught and described.

We do know, moreover, that when ordinary (non-evidential) hallucinations or fantasies of distant loved ones are experienced, these loved ones are cast into an active role. They are not merely seen; they may speak and reach out. Those who experience such non-evidential hallucinations are able, by virtue of their need, to assign apparent initiative to the images or hallucinations which appear; in the same way the living percipient may supply the *activity* and *initiative* of evidential apparitions.

This is probably not an altogether fair answer to the argument from *purpose*. For apparitions (and mediumistic utterances) often come unexpectedly rather than as predictable responses to the thoughts of the living. But before we reach a conclusion regarding the strength of the evidence from apparitions, we should remember that there exist two classes of apparitions which make it very difficult to maintain that the apparition must be a "representation" of a deceased personality: First, there are apparitions of the percipient's own self, experienced while wide awake and in good light. The percipient sees himself as an external entity, exactly as he would see another person. He is still in his own body; the world of space about him is unaltered; but there, some feet from him, is his double. If the apparition is in a sense a portrayal of personality, and if the percipient is *himself* a personality, can this double be regarded as another personality? Apparitions of the self seem to suggest complex hallucinatory processes arising from unconscious needs, and from very special cerebral and optical conditions, all favorably realized at one moment. Especially interesting here is the celebrated instance of Goethe's seeing himself as he proved to be years later.[23] Goethe wrote in his *Dichtung und Wahrheit* as follows:

[23]Quoted by W. F. Prince in his volume, *Noted Witnesses for Psychic Occurrences*, Boston Society for Psychic Research, 1928, p. 136.

I now rode on horseback over the footpath to Drusenheim, when one of the strangest experiences befell me. Not with the eyes of the body, but with those of the spirit, I saw myself on horseback coming toward me on the same path dressed in a suit such as I had never worn, pale gray with some gold. As soon as I had shaken myself out of this reverie the form vanished. It is strange, however, that I found myself returning on the same path eight years afterwards to visit Fredericka once more and that I then wore the suit I had dreamt of, and this was not by design but by chance.

Secondly, there are instances in which the apparition is that of an animal, the entire experience being similar to those which we include among phantasms of the dead. A typical case was included by W. F. Prince in *Human Experiences*.[24] A woman lying ill in the hospital saw her dog come up to her bed, and felt his wet nose thrust into the palm of her hand. She particularly noticed that he was dripping with water. She also heard him whine before he disappeared. Believing that the dog had been brought to the hospital by a friend, she called an orderly to come and take charge of him. No dog, of course, was to be found anywhere in her room. Later her husband told her that the dog had been drowned at about the same hour sixteen miles away from the hospital.

It is, of course, entirely possible that something in animal nature survives bodily death; indeed, that the entire canine personality survives and projects itself upon the screen of our world. But it should at least be noted that our willingness to consider the possibility of human survival is rooted largely in our conception of the richness of the intellectual powers, and of the moral, social, and esthetic gifts of mankind, or, on the other hand, in our belief in a spiritual principle or a soul; and that neither basis for a belief in animal survival rings true. It is true that we love our pets and *want* them to survive, and that animal apparitions are for the most part those of animals close to man. But this argument, if it has any cogency at all, suggests that it is the deep wish of man rather than something in the animal

[24] *Bulletin* B.S.P.R., September, 1931, p. 120.

personality as such that gives rise to the apparitions. Psychic experiences of various sorts exist in fair number only in the case of those animals with whom individual human beings have an emotional tie: namely, dogs, cats, and horses.

So, while the case from intention, whether in apparitions or in mediumistic communications, remains strong, we must admit that we know very little about the limits of what may be achieved in the way of a portrayal of the deceased through the strong motivation of the percipient (or special sensitive), expressing itself in a combination of histrionic and of paranormal capacities.

Inconsistencies in the Case for Survival

Up to this point we have simply raised questions regarding the evidence. We have sketched some of the reasons why the evidence cannot today be viewed as adequate and complete. There is, however, another approach. We must ask whether the evidence, aside from its incompleteness, hangs together in such a way as to make a reasonable or consistent whole. We are concerned in this section not with the *strength* of the evidence, but with its *logical coherence.*

First among the questions which should be asked is the question whether the personalities which appear in the form of phantasms or communicators actually think, talk, behave in harmony with the known traits of the personalities which they purport to represent. This point comes out with great force when one turns to the communicators through mediums. Many of those appearing through a good sensitive—even those bringing good evidence of their survival—seem to be cast in the same general mold; they are often too much alike, and think and talk too much like the medium, to convince the general observer of their autonomy.[25] There is not only the expected juvenility, not to say infantilism, of the child guides, and of the American

[25]Whately Carington has directed much effort to show by experiment the degree of similarity between the different communicators through a single sensitive. But the whole question of the degree of independence of communicators and controls is still highly obscure. (See *Proc.* S.P.R., Vols. XLII, pp. 173ff, XLIII, pp. 319ff, XLIV, pp. 189ff, and XLV, pp. 223ff.)

Indian and other primitive controls who impart to many sittings a certain lightheadedness shared by other communicators; there is a love of vague philosophizing of the uplift type, even when there is the avowed intention to stick to business. This lack of solidity is not confined to the sittings of the third-class sensitive. There can be two opinions about the question whether the communicating Myers in the cross correspondences is actually at the intellectual level of the Myers who wrote *Human Personality;* but there can be no two opinions about the question whether the Hodgson control through Mrs. Piper is at the intellectual level of Richard Hodgson as known to his research associates. We have already seen, in the case of "Bessie Beals" referred to above, the pitiful evasions put forward by the Hodgson personality when he is told that Bessie Beals never existed. And William James,[26] after studying sixty-nine sittings in which Hodgson professed to appear, reports similar vacuities and vacillations on the part of the Hodgson personality. This moral flabbiness, this willingness to have things both ways—to make statements and then wriggle out of them—creates for the sitter a certain fetid atmosphere in which serious thinking is difficult. It does not do any good to say that there is of necessity some "confusion" in such messages, or to say that the mind of the sensitive "colors" the material coming through. The trouble goes deeper. The dissociated mind is likely to be an irresponsible mind—nearly as much so in the case of a great sensitive as in the case of the ordinary ouija-board writer or automatist with pencil or planchette. And it is only the dissociated mental processes with which we *directly* deal; what lies behind is a matter of inference, in which one man will differ from another.

It was just this sort of thing which led Mrs. Sidgwick[27]

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[26]"Report on Mrs. Piper's Hodgson-Control," by Professor William James, *Proc.* S.P.R., Vol. XXIII (1909), pp. 2-121.

[27]"A Contribution to the Study of the Psychology of Mrs. Piper's Trance Phenomena," *Proc.* S.P.R., Vol. XXVIII (1915). Cf. especially pp. 5-7. And see also Mrs. Sidgwick's earlier paper, "Discussion of the Trance Phenomena of Mrs. Piper," *Proc.* S.P.R., Vol. XV (1900-1901), pp. 16-38.

to the view that while in Mrs. Piper's trance the deceased perhaps influence the sensitive *telepathically,* the controls and communicators themselves constitute simply a series of secondary personalities. This would mean that we are not communicating *directly* with the deceased, and that the trance personalities simply draw upon the minds of the deceased (or are perhaps actually impressed by their minds). But if we resort to indirection of this sort, reasonable as this may be, we need be much less apologetic about the indirection assumed by the various hypotheses regarding telepathy from distant living persons.

Still another type of difficulty appears in the "Ear of Dionysius[28] case—a discrepancy between personal traits as known and personal traits actually exhibited in the process of communicating. It will be recalled that the purpose of this splendid case was to transmit to the unsuspecting sitter a completely worked out unitary message which could not be attributed to any form of telepathy among the living, nor to any other normal source. The link which connected the "one eye" with the "one ear" could be found only in rather obscure works on the Greek poets. But, in point of fact, when the first fragments of the message had been given, the whole case was dropped for over a year. Within such a span of time the reading of the sitter (Mrs. Verrall), and that of the other classicists in the group, could of course not be foreseen and controlled, and any purpose such as was originally avowed was certain to be jeopardized. It is fortunately true that there is no evidence that the classicists *did* read during this interval any material which would serve as a basis for the later messages. The point we are making is quite different; it is to the effect that while many things in the messages are characteristic of Verrall and Butcher, it is *not* in the least characteristic of intelligent communicators, carrying out a plan, to make a preliminary approach, and then to drop the whole thing and turn to

[28] "The Ear of Dionysius: Further Scripts affording Evidence of Personal Survival," by the Right Hon. Gerald W. Balfour, *Proc.* S.P.R., Vol. XXIX (1916-1918), pp. 197-286.

other matters until new conditions are likely to endanger the whole test. And it does not get us far to say that *time* for the deceased may be different from what it is for us, for they have ostensibly adapted themselves, in order to give evidence, to our time and to our conditions. The more honest thing would be to say that the episode shows some of that dreaminess, vagueness—lack of tight, orderly, disciplined thinking—which characterizes automatism or dissociated processes generally. Thus not only do the *contents* of the communications frequently suggest a source in the minds of the living, but the very *character traits* of the communicators are sometimes unlike those which we should expect. This is not to deny that such cases as the "Ear of Dionysius" remain profoundly impressive as survival evidence, even in the midst of quandary as to the psychological contradictions involved.

What Survives?

Suppose we should agree that none of the objections raised can remove the cogency of the survival evidence, or seriously disturb the form in which it is presented; the question would still remain whether the thing within us which survives is in fact a personality in the sense in which we ordinarily use the term. We briefly touched upon this question when discussing the cultural determination of personality traits; here we face it more directly in terms of the data of psychical research. Quite aside from the question of immortality (which cannot even be broached as a problem for present-day science, since very short spans of existence beyond bodily death are all that we can study), any demonstration of the survival of personality would have to show that all the essentials are in fact capable of enduring and remaining together. A memory, by itself, is not a personality, nor is a feeling, nor an act of will, however poignant and intense such experiences may be. Even if the cross correspondences and the proxy cases be taken as making very probable the continuation beyond death of *certain elements of individuality,* it is possible that these,

like iron filings around a magnet, are brought into function by virtue of the needs of the living, these memories or purposes having a non-spatial and non-temporal existence. Here again, the doctrine suggested as an hypothesis is close to that of Carington (see reference 12), but it is closer still to a doctrine suggested by H. H. Price, as stated in his Presidential Address to the Society for Psychical Research.[29] Hauntings, he suggests, might arise from fragmentary psychological processes transcending the operation of the percipient's mind, but associated with his perception of particular buildings or places. In the same way, it is quite possible that the classical memories associated with Myers or Verrall come naturally into place when a Myers-like or Verrall-like personality is induced in the trance consciousness.

It might be better to state all this in terms of some such analogy as the following: Every physical activity makes an impression upon the matrix or field in which it occurs. For a time after a stone is dropped into the water, the orderly commotion of concentric spreading rings can be seen, and after an electric current is passed through a wire, the induced current set up around the wire takes the form of an electromagnetic wave propagated in all directions. It is quite possible that the processes of the brain initiate changes in some sort of matrix of which we have no direct knowledge, and that these changes survive in the matrix for some time, regardless of the continuation or discontinuation of the original physiological activity. Contact with these modifications of the matrix would constitute survival evidence in the strict sense, but might at the same time leave us completely noncommittal as to whether the entity that survives is really a whole personality, and of course as to the length of time during which such survival might continue.

Summary

We have tried to show that it is difficult to envisage, in

[29] "Haunting and the 'Psychic Ether' Hypothesis; with some Preliminary Reflections on the Present Condition and Possible Future of Psychical Research," by H. H. Price, *Proc.* S.P.R., Vol. XLV (1938-1939), pp. 307-343.

the light of biology, any way in which personality could function without a living organism. In particular, we have tried to show that in terms of evolution and individual development, personality develops step by step with the development of the nervous system. In the case of the adult, normal personality is an aspect of normal bodily make-up, abnormal or defective personality an aspect of abnormal or defective bodily processes. Human personality is not simply a "stream of consciousness"; it is also an action pattern, and both consciousness and action are seated in the psychophysical unity of the organism, the chief integrating center being the brain.

We expressed the suspicion that the expectations of the living may throw paranormal phenomena into the form of survival evidence, just as in other eras cultural demands threw the phenomena into the form of communications from demons or other non-human spirits. In line with this interpretation, we have stressed the histrionic skill of the dissociated or trance states through which an adequate representation of known personalities is achieved. If it be asked whether the rich survival evidences already existing, such as those briefly cited in the earlier paper, do not show the insufficiency of such interpretations, the reply is that extraordinary paranormal powers are actually the gift of certain sensitives. It is by no means an hypothesis—rather it is a definitely demonstrated actuality—that the trance consciousness may sweep about like an intelligently directed searchlight, directing itself to items needed to complete an adequate simulation of the deceased. It was, moreover, suggested that retrocognitive contact with personalities now deceased may well be among the powers exercised.

From this point, the argument turned to the constantly stressed question whether there is not in the communications, or in the apparitions, abundant evidence of spontaneity and initiative. It often appears that the deceased demand to make contact with the living. Granting the full force of this argument, as it appears, for example, in the Chaffin Will Case (reference 22), the counter-question has

been raised: Cannot the great need and the highly developed skill of the living create just such images and just such communications as are required? A complex and creative dream does neither much better nor much worse than a good communication, in creating for those who experience it the sense of real contact with another world. The unconscious and unknown powers of the living are so vast and so deep that it would appear to be a matter of ordinary scientific caution to attribute, as far as we may, to these unknown powers of the living the rich panoply of capacities which are often conceived to be the expressions of surviving selves.

Passing on to the question of the internal consistency of the survival evidence, the question was raised whether there is not at times too much evasion and slipperiness to make it easy to believe that great men and great scholars are in fact involved in the production of the communications. It was urged that the current clichés about "confusion" attending the process of communication do not get to the heart of the difficulty.

Once again, for emphasis, let it be stressed that our concern in this paper is with that critical spirit in the light of which better evidence, more adequate scientific work, must be done. The questions which are raised here are by no means definitive. A negative case of this sort has its own inherent weaknesses and inadequacies.

When I ask myself whether I personally accept these objections, and repudiate the evidence for survival, I find myself answering that it is improbable that the issue has been correctly stated at all. I think it probable that five hundred years hence the arguments both pro and con will sound childish and superficial, if indeed they sound relevant to the problem at all. Similarly, in dealing with the domain of normal, "everyday" psychology, altogether apart from psychical research, the temptation is to reach premature conclusions before questions have been rightly stated, just as it has at times happened in all the sciences. In Newton's time, men argued whether light was *matter* or *form*; Newton

threw his weight in favor of the interpretation in terms of matter. From about 1800 to a few years ago, this "corpuscular" theory was discredited, and the emphasis on form (wave-theory) prevailed. We know today that both notions were inadequate; light is matter and form—both and neither—for the question was not rightly stated. In the same way, it is likely that we neither survive nor (to coin a term) "non-survive," or that we do both or neither, depending upon what aspect of personality is involved, and upon the definition of survival. We simply have no frame of reference for a proper formulation of the question.

Often a more appropriate attitude in science than belief or disbelief is to say: "It would be sheer chicanery to pretend that I have a right to an opinion." This is a point of view which may properly have a strong claim upon our allegiance in psychical research. We may well respect those who, like Drayton Thomas, have reached an honest conclusion in favor of full survival of personality after death, or those who, like Professor Dodds, wholeheartedly reject the hypothesis. But another position which is fully as defensible at the present time is that of saying that the case rests upon dead center, waiting for evidence *so good,* or objections *so sound,* as to warrant forming a judgment.

Upon one who sees the issue in this way rests the obligation to state as well as he can in what way the problem of survival should be defined, what types of survival evidence would in fact be completely adequate, and what types of objections would really be final. An attempt to fulfill this obligation will be made in these pages at a later time.

Whately Carington's Theory of Paranormal Cognition and Allied Phenomena:[1] A Review

MARGARET PEGRAM REEVES

Part I: Resumé of the Carington Theory

Of Theory and Theories:—Whately Carington's recent paper reflects the growing need frequently expressed of late for an attempt to formulate a theory capable of explaining the facts of paranormal cognition. Collection of data is important only as a step in furthering understanding of a problem. And this attempt to understand and control is, as Carington puts it, "the only ultimate justification of scientific enquiry, as opposed to a mere jackdaw-like collection of oddities for its own sake."

"The whole history of science shows clearly that the formulation of theories, and the ruthless discarding of such as prove unsatisfactory, is an integral part of the process whereby we acquire worthwhile knowledge of any kind. We start by observing facts; next . . . we produce a theory to account for them; we go on to argue deductively that, if this theory be correct, then certain consequences must follow; then we turn again to the world of fact and ascertain, by deliberate experiment or otherwise, whether these consequences are actually observable. If they are, we conclude that the theory is a useful one—I do not say 'true' or even 'correct'—and continue to use it to predict and co-ordinate, until either it breaks down and has to be discarded or modified, or else is more conveniently subsumed in some larger synthesis covering a wider range of facts than those of our particular field" (p. 168).

The explanation of new phenomena may take one of two courses: it may show that the newly observed facts fit into an already existing scheme of things, or it may assume the necessity of creating new machinery for the especial purpose of accounting for these new phenomena. The difficulties of the second course are obvious, and it is considered to be in the nature of a last resort. But in the first course there is the less obvious danger that so many modifications and auxiliary hypotheses may be introduced that quite unwittingly as many unknown factors are smuggled in as are explained in terms of the already known. Carington cautions:

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[1] "Experiments on the Paranormal Cognition of Drawings, IV. Section B: A Theory of Paranormal Cognition and Allied Phenomena," by Whately Carington, *Proc.* S.P.R., Vol. XLVII (1944), pp. 155-228.

"If we want to explain a phenomenon by saying that it is only a special instance of, or of the same nature as, some antecedently known type of phenomenon, we must be prepared to show, without introducing undue modifications, that it does in fact conform to the laws and sub-laws governing that type of phenomenon" (p. 170).

Because the notion has gained some favor in the popular mind, Carington first discusses the "wireless" theory of paranormal phenomena. He rejects it because there are too many factors which do not conform to the laws of radiation as they are now known in physical science. "Clairvoyance," or the operation of some kind of "sixth sense" comparable to normal vision, is rejected because it is incapable of accounting for pure telepathy and precognition.

". . . Any hypothesis involving a quasi-sensory process of vision or the like lets us in for the most hideous complications and implausibilities . . . At present, however, I doubt whether the evidence necessitates the supposition that anything of the kind occurs at all. Recent work, notably that of Mr. Soal,[2] has very securely established the occurrence of precognition as a fact in nature; and it seems easy enough to explain all (or nearly all) the evidence apparently pointing to clairvoyance by a combination of this with telepathy . . . Since we must accept precognition anyway, and since it seems possible to give a much neater and more fruitful explanation of telepathy than anyone has yet proffered of clairvoyance, it appears unnecessary at the present time to cumber ourselves with the horrid intricacies of quasi-sensory clairvoyance into the bargain" (p. 172).

Carington does not entirely deny the possibility of the occurrence of clairvoyance, and finds some of the spontaneous cases difficult to deal with on any other ground. Some of the experimental work, notably Rhine's "psychic shuffle" experiments,[3] also seem to him to present evidence of clairvoyance. Continuing with his consideration of clairvoyance, Carington says:

"But while I wish to keep an open mind on the point, I doubt whether I shall be wholly convinced until we have significant positive results from guesses made under conditions such that no one ever knows what the 'targets' of the individual guesses were, but only the total number of successes obtained . . . I am quite sure, however, humanly speaking, that it will not be found profitable, if ever we find ourselves constrained to accept true clairvoyance, to attempt to account for it on quasi-sensory lines. My own guess would be that we should have to seek the explanation deep in the metaphysical hinterland

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[2]*Proc.* S.P.R. Vol. XLVI (1940), and (with Mrs. K. M. Goldney) Vol. XLVII (1943).

[3]*Journal of Parapsychology*, Vol. II, June, 1938.

lying at the back of both physics and psychology, which is at present almost completely unexplored" (p. 172).

Carington points out that the "common subconscious" theory, which suggests that telepathy is due to the possession by the parties concerned of a subconscious mind common to them both, is very closely allied to the theory which he is developing. "My own view of telepathy leads direct to the conclusion (as indeed, I think, does almost any other) that what we commonly regard as 'individual' minds are not so isolated and insulated from each other as is usually taken for granted, but are so constructed as to possess what may very reasonably be thought of as a 'common subconscious'; but I suspect that it is probably more correct to think of this as the result rather than the cause of telepathic interaction, though this is not a point of any importance" (p. 173).

It is made clear by Carington that two points of importance have not been cleared up by proponents of the "common subconscious" theory; first, why, if by virtue of a common subconscious, telepathy occurs between A and B, does it not also occur between A and C or D; and second, why does the *particular* thought of A occur to B rather than any other thought? "In other words, how does the common subconscious know which of the ideas it contains should be thrown up, so to say, into B's field of consciousness?" (p. 173).

The Association Theory:—Carington, having cleared the ground, now proceeds to give his own theory, which he proposes to call the Association Theory of Paranormal Cognition. The account of the basic phenomenon given by the Association Theory, he says, "is so simple that it almost hurts," and he characterizes it as follows:

"Consider the case of an experimenter, X, who sits down to draw any object, O, as an original for use in an experiment with drawings. There can be no doubt that the process of drawing will bring the 'idea' of O, various thoughts about O, and various images connected with O, more or less prominently to his mind; and that the same will be true of various ideas, thoughts, and images connected with the experiment as a whole. It is also beyond doubt, as a commonplace of experimental psychology and of everyday life alike, that, if two or more ideas are presented to the mind in close temporal contiguity, such as here obtains, then re-presentation of one of them at some later date is likely to evoke the other or others; or, more accurately, the other is more likely to recur within any specified period of time, when that one is again presented, than if they had not been previously presented in conjunction. This is substantially what is meant by the familiar phrase Association of Ideas.

"Now suppose that this same experimenter sits down again on some later occasion, such as the next evening, prepared to draw

another original in continuation of the same experiment, thus confronting himself with substantially the same situation with its accompanying ideas, thoughts, images, etc., connected with the experiment. No one would be surprised at the suggestion, which is indeed a necessary consequence of what has just been said about Association, that, other things being equal, he would be more likely to think of O—*i.e.*, images, etc., relevant to O would be more likely to arise in his mind—than if he had not drawn O on the previous occasion. What does surprise us, and is the pith and core of the phenomenon to be explained, is the fact that when the *percipient* sits down to make his trial, it is found that the 'idea of O'—*i.e.*, images, etc., connected with O—are more likely to occur in *his* mind than if the experimenter had not drawn an O . . .

"The essence of the Association Theory of Paranormal Cognition is that it supposes that, to the requisite extent, the minds of experimenter and percipient *are* one and the same, and that they *do* to the requisite extent have access to the images, etc., derived from each other's experience . . . In other words: *Once we have made the fundamental denial of the customary tacit assumption that images, etc., in one mind are* NOT *accessible to another mind, we need add nothing to what we already know about single minds in order to account for the main phenomenon observed*" (pp. 173-175).

K-ideas:—In the theory so far described, the idea of the experiment, E, plays a vital role. Without E, the process would not occur. E, however, is a special example of a general class of connecting ideas. Carington illustrates the role of connecting ideas, later called K-ideas, or simply K's, by use of the following analogy:

"For those who do not object to very crude analogies, not to be taken too seriously, it is rather as if X and Y were in two boats, and X wished to transfer to Y some object too heavy to pass across the gap; so he ties it to a rope, drops it over the side, and throws Y the other end of the rope. O is the object to be transferred, the associative performance is the tying of the knot, and E is the rope.

"Evidently, however, it doesn't matter what sort of a rope is used; and correspondingly there is no special merit about the 'idea of the experiment,' E, as opposed to any other idea, K say. Any idea with which X can associate O and capable of being presented to Y will, in principle, do as well. I shall refer generically to any ideas which may or do act in this capacity of intermediaries, or 'connectors,' or however we may care to describe them, as 'K-ideas,' and to the corresponding objects as 'K-objects,' and I shall abbreviate either to K's whenever this is convenient. Thus the idea of the experiment, E, is only a special sort of K, though it naturally happens to be the sort most commonly operative in experimental work" (pp. 176-177).

When two ideas are associated by being presented to the mind in close temporal contiguity, they may be said to be connected by some kind of "link," so that when either of the ideas is re-presented to that mind, the other is also likely to occur. But we should be on our guard against investing these "links" with properties analogous to physical linkage. It seems that, within reasonable limits, a plurality of K's might be more effective than one, since each might be presumed to have its own links with O, thus increasing the chance of O being called up in the percipient's mind. This has bearing on experimental situations, where it may be possible to facilitate the process of percipience by providing not only E (idea of experiment), but also other K's in the form of drawings or other objects known both to the experimenter and to the percipient.

Rapport: Carington believes that ideas may be assumed to be made up of distinguishable components. The more common and concrete objects tend to give rise to similar sets of ideas in the minds of all those experiencing them, while such abstractions as Socialism or Honesty may produce widely differing sets of ideas in the various individual minds. The occurrence of paranormal cognition depends on the degree of similarity between the idea-constituents of the subject and the experimenter (in the experimental situation), or between the percipient and the agent (in spontaneous cases). The possession of ideas made up of preponderantly similar constituents, with ensuing likelihood of similar thoughts being drawn to the field of consciousness of the subject and the experimenter, is designated ***rapport*** by Carington.

At this point, Carington pauses to take stock of the ground already covered. He asserts that, using only the basic Law of Association, together with a denial that ideas said to be *"in"* one mind are necessarily inaccessible to another mind, we are able "(a) to explain the basic fact of (telepathic) paranormal cognition, (b) to assert when it will occur and when it will not, *viz.*, that it will occur when there is a K, but not otherwise, (c) to explain any 'rapport' that may be observed, and (d) to proffer a plausible method of promoting success in experimental work" (pp. 178-179).

The Sub-laws of Association: Carington now turns to the important question whether the evidence indicates that paranormal phenomena conform as expected to the basic laws of Association, and to its sub-laws. The two principal sub-laws of Association are the Law of Recency and the Law of Repetition. Translated by Carington into experimental terms, the Law of Recency would maintain: "If an experimenter (mind M) draws, and thereby associates with E, object(s) O_1 on the occasion(s) of the first experiment, O_2 on the occasion of the second experiment, and so on up to (say) O_5 on the

occasion of the fifth experiment; then we should expect percipients (minds M′) working in the fifth experiment to score more hits, other things being equal, on the originals of the fifth experiment than on those of the fourth, more on those of the fourth than on those of the third, more on those of the third than on those of the second, and more on those of the second than on those of the first" (pp. 180-181). Carington finds this phenomenon to have occurred in his own experiments,[4] and at that time he called it "displacement," because it looked as if hits were being displaced from their proper positions to positions where they had "no business to be." Although now finding the conception "definitely faulty," Carington does feel that such displacements into the past are not haphazard dispersions of hits, but represent a lawful, straightforward mnemic (memory) type of phenomenon, and that the effect is predicted on his Association Theory. Displacements in the opposite sense—hits in the same proportions for successive experiments yet to be performed—were also observed in his experiments, necessitating a peculiar theory of memory discussed later in connection with other considerations having to do with precognition.

The Law of Repetition observes that if idea E is presented more often in conjunction with object O_1 and fewer times with object O_2 then, other things being equal, the re-presentation of E is more likely to bring the idea of O_1 than that of O_2. This phenomenon was observed by Carington in experiments in which potential objects for use in the course of the experiment were variously: (1) listed, but not drawn or used; (2) listed and drawn, but not used; (3) listed, drawn, and used. The experiments (reference 4) demonstrated that the objects most frequently associated with the idea of the experiment in the minds of the experimenter and his assistants were most often found in the responses of the subjects, with objects drawn but not used ranking second, and those listed only ranking third; and those listed only were, in turn, more often found in the responses of the subjects than a comparable control group of objects which had not in any way been associated with the experiment.

Coordination of Facts:—At this point, Carington applies the Association Theory to certain phenomena observed in the field of experimental paranormal cognition, and attempts to coordinate a number of facts which might otherwise seem isolated and unrelated.

1. He points out the underlying similarity of the displacement effect observed by Soal (reference 2) and that occurring in his own experiments, and compares the effect to the familiar memory curve, the decline in each instance not being a product of *weakening of*

[4] *Proc.* S.P.R. Vol. XLVI (1940).

memory links, or due to passing of constant time intervals, but due rather to the ***intervention of new associations*** which produce new and inhibiting responses.

2. The fact that a subject may be able to "pick out" the relevant thoughts, the O's which are related to the experimenter's E (idea of the experiment), is accounted for by the function of the K (the connecting idea common to both participants). Along the same line, when more than one O is associated with the idea E of the experiment, as in some of Carington's experiments when there was a plurality of agents and objects, other things being equal, the subject is equally likely to hit on any one of the O's connected with the experiment.

3. Reasoning from his theory, Carington correctly predicted the null results for an experiment somewhat similar to those done by himself, but set up in such a way that the drawings used in the experiment would have little advantage in so far as possibilities of strong individual associations, or K-potentialities are concerned, over a large number of prepared drawings not used in the experiment.

4. Carington defines the "state of mind combining concentration in some respects and relaxation in others," concluded by Murphy and Dale[5] to be favorable to telepathic phenomena, as the holding of the idea E in so far as possible unassociated with any other object than the clear and unambiguous idea of the O of the experiment in the mind of the experimenter; or, on the part of the subject, the simple idea of the experiment, E, without any other associations, being held in mind. This holding of single ideas in mind is equivalent to concentration, the necessarily ensuing absence of other ideas is the concomitant relaxation.

5. In one group of his experiments (reference 4), Carington provided his subjects with a photograph of his study, so that the subjects had an opportunity to familiarize themselves with the surroundings in which the experimenter worked. In another group of experiments, however, no such photograph was provided. The results of the experiments in which the photograph was used were considerably superior to those in which there was none. The difference is attributed to the reinforcing of the rather vague idea of the experiment, E, with an artificial K-object.

6. Rhine's "terminal salience"[6] may be accounted for on the ground that the E (which is presumably not a simple factor, but is a composite of E, E_1, E_2, E_3, etc.) does not remain constant throughout the experiment. Any extrinsic idea, X, by definition not a K, impedes the process, since it is not in the mind of both agent and

[5] JOURNAL A.S.P.R., Vol. XXXVII, January, 1943.
[6] *Journal of Parapsychology,* Vol. V, September, 1941.

percipient. On the other hand, some idea Y, becoming a K-idea by virtue of being present in the mind of both agent and precipient, enhances the scoring. Any "landmark" discernible by both agent and percipient, such as the beginning and the end of a run in a card-guessing experiment is of the Y, or K-producing type, and is to be expected to increase the rate of scoring.

Nature of Reality:—Carington comments on the naive mistake of identifying "real" with "material," and "unreal" with "non-existent." In regard to "these immediate objects of sense . . . commonly known as 'sensa,' the term used by Professor Broad, though they are also called 'sense-data' and 'percepts' by some writers, notably Bertrand Russell," Carington observes:

"We may very well doubt, as many philosophers have most elaborately done, whether anything *else* exists and is 'real'; but that sensa exist and are therefore 'real' at the moment they are sensed is about the only matter in the world about which there can be no doubt at all . . . In fact, the ontological status, if I may be allowed the term, of 'ideas' is higher than that of the 'matter' to which alleged realists make so subservient an obeisance" (pp. 192-193).

Space in regard to sensa is to be considered in terms of relationship. Space in the physical sense is inseparable from the concept of mass, and sensa cannot reasonably be regarded as "masses." Carington feels that "the psychical world doubtless has its own space-time geometry corresponding to the properties of psychical entities; but it is not that of physics" (p. 194).

The Psychon Theory of the Mind:—Carington introduces the word "psychon" by saying, "Largely to save the trouble of writing 'ideas, *viz.*, images and/or sensa' every time we wish to speak of the entities involved in psychical processes and events, etc., I propose to speak, whenever convenient, of ideas, sensa and images, or their constituents, or of the states of mind, or minds, which they compose, as consisting of 'psychons,' without committing myself too deeply as to just what I mean by it" (p. 194). In a footnote he makes it clear that the word "psychon," as he uses it, has no connection with the *psychons* postulated by W. M. Marston.[7] In addition to the convenience gained by the use of the one term rather than a phrase, Carington believes that the use of a concrete sounding word may counteract the naive tendency of regarding psychical entities as remote, diaphanous, and not amenable to scientific treatment. The introduction of the word psychon may promote the realization that psychical entities are "just as real, and (when we know how) just as amenable to rationalistic treatment as the atoms and electrons, etc., of physical science." Thus,

[7] *Psyche*, July, 1929.

although it is only a trick, the connotation of concreteness gives to psychical entities an air of manipulability, and this is important.

Carington believes, moreover, that the next stage in the development of the subject is likely to be the shifting of our attention from the mind as a whole to a study of its constituents and the way in which they combine and interact, in much the same way that attention in chemistry shifted from "substances" to atoms.

The view which Carington now holds of the mind is, he states, almost identical with that held by Bertrand Russell. Psychons (sensa, images, etc.) are grouped, or organized, or held together, by associative links, and these psychons are the sole constituents of mind. There would be no mind left if the psychons were annihilated. In relation to this general statement Carington makes two reservations. The first concerns the status of psychons forming hallucinations. He is not certain whether these should be classed as sensa or images, or whether they should be regarded as being in a special category. They are in any event psychons, and Carington personally would not hesitate to classify them as images. The second reservation tentatively introduces a new factor into the picture:

" . . . It is almost certain that, sooner or later, we shall have to introduce something other than association into the picture, not as a constituent of the mind but as a kind of countervailing 'force,' so to say. I can best illustrate this by analogy: If there were only gravity, all material bodies would simply collapse onto each other, and if there were no inertia, they would do so instantaneously; or if there were only one sort of electricity, all charged particles would fly off in diverse directions under the influence of their own repulsion; and in either case no system would, so to say, 'work' at all. Or if all atoms had equal and infinite valency they would presumably all stick together in a chaotic mass, without forming distinguishable molecules and compounds. It looks as if a minimum of *two* 'principles,' or sorts of 'force,' or 'properties' of some kind, were needed in order for anything interesting to happen at all, and as if association will have to be supplemented by something else. This might, perhaps, take the form of a finite capacity, on the part of psychons, for forming associative links, or an 'inherent' frangibility of the links themselves, or a 'dissociative' tendency, roughly corresponding to electromagnetic repulsion where the associative tendency corresponds to attraction . . ." (pp. 195-196).

In summation of his psychon theory of mind, Carington states:

"According to my view, the mind consists of psychons, and nothing else whatever, grouped under the influence of associative linkages and (in accordance with the last paragraph) of such other 'forces' or analogues thereof as we may find it necessary to introduce. In

particular, I expressly repudiate anything in the nature of a Pure Ego, or Transcendental Self (supposing this phrase to have meaning), or a Mind such as could be said to 'contain' the psychons and to be capable of existing without them. I also repudiate all 'acts of cognition' and the like, as constituents of the mind or of any state or aspect or activity thereof. Also anything that is to be called Desire, Emotion or Will, other than what can be provided by suitable configurations of psychons of suitable types" (p. 196).

The Field Theory of Consciousness:—A major problem in the consideration of the problem of consciousness and of being conscious is the feeling of dualism between the "I" that is being conscious and the "not-I" sensa and images of which the "I" is being conscious. It is perhaps on account of this feeling of dualism between the "I" and its experiences that there has persisted the notion of the soul (or "self," or ego) as an independent entity. If we accept this view, we are confronted with difficulties in respect to cases of automatism and the like, where there seem to be two selves working at once. If we reject the idea, it is difficult to see how we come to be conscious of anything at all. Equally unsatisfactory is a view which leads one to consider consciousness as a "stuff," and sensa and images as "modulations" of that stuff.

"My present view . . . is that consciousness is in no sense a kind of stuff any more than Gravitation is a kind of stuff, despite the equally substantival form of the word; but that it is 'relational' in the same kind of sense that gravitation is relational. We do not say 'Here are two material bodies *and* some gravitation,' we say that wherever there are two or more material bodies there will be gravitational attraction between them. Similarly, I suggest, wherever there are two or more associated psychons [in a footnote Carington expresses some doubt about using the word "associated"] there will be some sort or degree of 'consciousness' between them. In fact, we may stretch the analogy a shade further and say that the consciousness of any psychon system *is* its 'associational field,' much as we might say that the 'gravitation' or 'electrification' of a material system is its gravitational or electromagnetic field" (p. 197).

The Self:—Psychons may be divided into sensa and images. In turn, the sensa may be divided into those which originate outside the body (exosomatic) and those which arise from within the body (endosomatic). The *self*, if there be need to speak of it, and Carington thinks this need should not often arise, must not be made to mean more than a semi-permanent nucleus of sensa of internal or quasi-internal origin, together, if need be, with such images as are most closely and most habitually associated with them. This nucleus will vary from time to time, but will preserve a certain continuity through-

out, just as there is continuity to a rope, even though its individual fibers may be only a few inches in length. The term nucleus does not denote any rigidly marked off area, but is rather a term signifying "a matter of degree—almost one might say of relative density of association." This "self," or nucleus of related psychons, would, by definition, still be conscious, even were it possible to cut off from the outside all stimuli, and also, by some magic, to cut off all the images which would take their place, because the self consists of an aggregate of associated psychons. Presumably, however, the degree of consciousness would be enfeebled or diminished.

"On the other hand, it would be incorrect to think of the nucleus or 'self' being conscious *of* the sensa of external origin which are normally present, in any sense implying that it would be equally conscious without them; for consciousness is a function, so to say, of the whole field of the whole of the psychon system as it exists and is organized at any moment, not the prerogative or peculiar property of any part of it. It is convenient, no doubt, to separate the system into the nucleus, or 'self,' and the externally originated sensa . . . or 'not-self,' and to say that the first is conscious of the second; but I think that to do this may be just as misleading as to say that the Earth attracts the Moon while forgetting that the Moon is just as important a factor in the total gravitational Earth-Moon field as is the Earth" (p. 199).

Emotion and Will:—Emotional states, according to Carington's view, are produced by a combination of psychons derived from certain visceral disturbances, in conjunction with the other sensa and images forming the context in which they appear. "Similarly, states of conation (striving, willing, etc.) are characterized by the presence of certain other particular sorts of psychons, especially, in this case, those derived from intramuscular and articular sources—often, of course, of subliminal intensity and not leading to overt action" (p. 200).

Autonomy of Psychon Systems:—Carington's views are particularly important in the consideration of the problems of multiple personality, mediumship, and survival of bodily death. Mind, or psyche, according to his theory, is an aggregate of associated psychons, and nothing more; if so, it must then be conceded that *any* aggregate of associated psychons is in some degree a mind. The bearing of this view on the problem of autonomous personalities, mediumistic controls, etc., is clarified by Carington as follows:

"If it be true . . . that no mind or any state thereof can possibly consist of anything but sensa and images (psychons) organized in various configurations, then it follows that the special features of states describable as conative, volitional, desirous, purposive, etc.,

such as are commonly held to characterize autonomous minds or personalities, are due to the presence of the appropriate proportions of the corresponding special types of psychons inter-related in the appropriate ways; and if this be true of the relatively large and important groupings, such as those we usually term 'individual minds,' there is no reason . . . why the same should not be true of lesser and subordinate groupings" (p. 201).

In the normal mind, the subordinate groupings of psychons are usually weakly and poorly organized in comparison with the mind as a whole; sometimes, however, these lesser groupings may, as a result of special experiences, etc., develop a high degree of organization and thus achieve a corresponding degree of independent consciousness. If such be the case, we have what is known as "multiple personality." Moreover, following the same reasoning in the opposite direction, it seems likely that the psychon systems of what we know as individual minds may, under some circumstances, be linked together into larger syntheses, to an extent depending on the number and nature of the available and factually operative K's. This view has tremendous importance for sociological theory, where it may give meaning to phenomena designated "the mind of the crowd," "the spirit of the hive," or "the soul of the people."

Emotion as a Factor in Telepathy:—Carington does not believe that the introduction of an emotional tone into the experimental situation would facilitate telepathic "transmission." (He uses the term "transmission" for convenience only, holding that in the true meaning of the word, there is no transmission in the spatial sense.)

The Association Theory applied to Special Instances:—Carington now indicates some ways in which the Association Theory of telepathy and the Psychon Theory of mind seem able to shed light on various problems of psychical research, these problems being other than those with which the theories were originally designed to deal.

1. Psychometry and cases of spontaneous telepathy: Psychometry is interpreted as a perfect example of the functioning of the K-object. Spontaneous cases of telepathy are more difficult to explain, since it may be difficult to discover the presumably necessary K-idea present both to the agent and the percipient. The most likely candidates are the thoughts of either the agent or the percipient of himself and the concurrent thought of the agent or the percipient of the other party involved. For instance, during a crisis A almost surely has some thoughts of himself; if at the same time B is thinking of A, the psychons "thoughts of A" become K-ideas, and the associated thoughts of the crisis occurring to A also are associated in the mind of B with the thoughts of A.

2. Apparitions and haunts: Carington treats rather briefly on this

subject, but seems in the main to agree with Tyrrell on the construction of apparitions, substituting the term *psychon-system* for Tyrrell's idea-pattern.[8] Carington conjectures a perfect continuity between the simplest telepathic impression and the most complicated case of an apparition collectively and spontaneously perceived. The Association Theory is thought to give a neat solution to the problem of why haunts are localized, why "ghosts, etc., are tethered to particular buildings, etc., like goats to stakes, instead of being free to roam at will." The answer lies in the fact that the building, etc., serves as a K-object, just like the rapport item in a test for psychometry.

3. Mediumistic controls: As Carington has already indicated, "we cannot suppose that the individuality and separateness of minds is other than a matter of degree." After his long study of Mrs. Leonard's control, Feda, he concludes that Feda is a secondary personality of Mrs. Leonard. Consistent with his theory, however, he at the same time maintains that: "The fact that the psychon-system known as Feda is derived from and linked in a particular way with the psychon-system we call the Normal Leonard personality, does not mean that it is not, within the framework of its limitations, a 'real' personality." So, although Carington further states that he considers Feda to have a very immature and imperfectly balanced personality, he does believe her to have, within her limitations, as good a claim to being a "real person" as has Mrs. Leonard herself, and he raises the interesting question as to the extent to which Feda will be able to maintain existence after Mrs. Leonard's demise, always assuming that there is some sort of survival.

4. Survival of bodily death: While Carington has never doubted that the best survival evidence is very strong, on any commonsense interpretation of the word "survival," he had hitherto been at a loss how to give satisfactory answers to the questions as to *what* survived, where that which survives is to be found, *how* continuity between the surviving part and the personality as we knew it is to be established, and *what kind* of existence the surviving personality might be supposed to enjoy.

"According to these views [the Association Theory and the Psychon Theory of the mind], the proposition 'Jones has survived death' will mean that 'Jones' mind' continues to exist after the death and dissolution of his body; and 'Jones' mind' will refer to all those images, etc., (psychons) which have been brought into being, or (preferably) organized together, in the course of his life as a result of the incidence of stimuli on his sense organs . . . together with such others as may have become linked with them, notably by telepathic

[8] *Apparitions: being the seventh Frederic W. H. Myers Memorial Lecture,* S.P.R., London, 1942.

interaction with other minds, the whole being organized into whatever particular pattern of associational linkages, etc., his life's experience up to the moment of death has in fact organized it into. The question of *where* the surviving part of Jones is to be found ceases to have any ordinary meaning, because psychons and psychon systems are not spatially located in the physical scene; and there is no difficulty about continuity, because the psychons surviving immediately after death are identically the same as those which formed Jones' mind immediately before it. In short, the body perishes, the psychon system survives" (p. 211).

Carington holds that the crisis of death should not be sufficient to disintegrate the psychon system, since it has in so many ways shown itself to be immune to the laws of physics. But, on the other hand, the mere survival of death is no guarantee of immortality. The absence of fresh physical stimuli, which in life act to bring about new configurations of images, might further a spontaneous disintegration of the mind. Or the surviving psychon system might gradually be absorbed into some common stock, thus losing its personal identity. On the other hand, it may well be that in post-mortem conditions, when the mind is cut off from the sensa of the physical world, telepathic experiences take the place of sensory experiences, possibly in such a way that considerable continuity and stability obtain.

Precognition:—Carington devotes considerable space to precognition in the form of an appendix, under the heading "Tentative Suggestions on Precognition." The need for a theory of precognition is in some ways more urgent than the need for a theory of telepathy. After brief consideration of some of the theories already advanced, he suggests that it might be of use to start with a consideration of the nature of a *thing*. Here he accepts Bertrand Russell's view[9] that a *thing* is "neither more nor less than the whole class of those appearances or aspects (*i.e.*, sensa) which would commonly be said to be appearances 'of' that thing." Carington finds it difficult to understand why there is such widespread resistance to this view, and to giving up the notion of a "thing-in-itself" which exists behind and beneath the appearances which it manifests.

"It is true we cannot prove that the thing-in-itself does *not* exist, for we evidently cannot make observations on a non-existent in order to demonstrate its non-existence, and the conception does not, I think, involve any explicit contradiction in terms unless we beg the whole question. On the other hand it is equally certain that no one can conceivably prove that such an entity *does* exist; for any experiment whatsoever devised for that end must lead to the making of some

[9] *Our Knowledge of the External World*, Open Court, 1914; *The Analysis of Mind*, Allen and Unwin, 1921.

observation, and this observation must consist in the sensing of certain sensa, *i.e.*, in an 'appearance'; so that, do what we may, we can never get 'behind' appearances. We are accordingly perfectly entitled to repudiate things-in-themselves, if we so wish, while it evidently may be very dangerous, on general grounds, to saddle ourselves with any conception which is not absolutely necessary" (p. 223).

Carington clarifies the difference between visualization and hallucination on the one hand, and true perception on the other by saying:

"It is clear that the test, so to say, of materiality (what would usually be called 'reality') is the development of sensum sequences according to expectation based on past experience of the properties of . . ." things.

"Thus we may say that materiality consists in the co-presence or proper sequence of all relevant types of sensa—visual, tactile, gustatory, etc., etc. And it is evident from the occurrence of hallucinations, if from nothing else, that visual (and sometimes other) sensa may exist in the appropriate patterns in the absence of their natural companions" (p. 224).

Carington goes on to suggest that we should adopt the following views in relation to precognition:

"I suggest . . . that these real existents—sensa, images, appearances—really exist all the time and that the existence of a material object, or the occurrence of a material event, consists in the coincidence or coming together or sequential patterning of such of them as, when so patterned, give the sensum sequences which define a material object or event, *i.e.*, those which conform to the laws of physics, which themselves are, of course, descriptive statements of the sensum sequences.

"Thus we might say that an object quite literally 'materializes' at any moment at which it is ordinarily said to be 'real'—and is in a 'dematerialized' state before and after this.

"I suggest that in Precognition we cognize, in a quite ordinary way, certain components only—usually visual, but not of course necessarily so—of that set of appearances of which the subsequent 'coming together' constitutes the occurrence of the event; and that in remembering we similarly cognize certain components which have in the past formed parts of a set constituting an event, but are now 'scattered' or disintegrated. Incidentally, this view of memory will, I suspect, enable us to avoid quite a number of difficulties connected with mnemic causation, traces, and other troublesome conceptions" (pp. 224-225).

Carington points out that this theory of precognition enables us to

avoid the dilemma of saying either that an event contrives to exist full-fledgedly before it occurs at all, or that we are able to cognize something which actually does not exist at all. "I think . . . that, if we accept precognition as a fact (which I think we must do), then its occurrence directly and inevitably proves that events which have not yet occurred *do* in some sense already exist; but that, since they certainly do not exist *in toto*—for otherwise we should call them present (or possibly past) and not future, they must exist only in some suitable sense partially, and that splitting them into not-yet-united components on the suggested lines seems the most plausible way of dealing with the problem" (p. 225).

Part II: Reviewer's Comments

To this reader it seems that Carington has made two positive contributions in the study under discussion: first, he has brought to the fore with very clear and concise thinking the urgent need for serious consideration of the place of paranormal observation and speculation in the broader field of philosophy; and second, he has introduced in his theory of the K-idea, particularly in his experimentation with the artificial K in the form of a photograph, what may be a very useful technique in facilitating the paranormal performance of subjects under laboratory conditions.

I do not propose to dwell at any great length on the difficulties to be encountered by anyone who attempts to base a whole system of psychology (or of parapsychology) on the Associationistic Theory. (The Associationistic Theory as a formal system of psychology is not to be confused with the very familiar fact of association as phenomenal of certain aspects of learning and memory. But, at best, the classical laws of association are heterogeneous observations on dissimilar processes, and are not easily banded together into a systematic science.) It is rather surprising to find Carington so unreservedly reverting to a system of thought which appears to be losing ground in the work of contemporary psychologists.

A large part of Carington's theory is beyond direct refutation. At present, the predominant considerations in the formation of a philosophy are matters of personal preference. If Carington is led by his observations and speculations to believe that the ultimate nature of reality is psychical in character, and that these psychical entities operate under strict mechanical laws, his critic is quite as unable to prove that he is mistaken as Carington is to prove that he is correct.

I may prefer a system of, for instance, psychophysical interaction to one of psychical monism or pluralism. (I am not able to decide

whether Carington's "real existents" in final analysis resolve themselves into undifferentiated components, or whether there are unique qualities pertaining to the various psychons which, while they remain similar in their psychic nature, retain their distinct characters.) I may prefer a determinism less mechanical than that of Carington; and I may prefer a greater emphasis on the whole rather than on the part, on integration rather than fragmentation, on the organized wholeness of the individual rather than the odds and ends of discrete mental processes, on the gestalt rather than the atom. And while I may be able to advance rational and empirical arguments to support my view, I would not be able in any way to prove my point.

A philosophical system, however, is open to attack from two important angles: it may break down when it is examined for its own internal consistency; and it may be inadequate to encompass recognized phenomena which it might reasonably be supposed to coordinate. I believe that I have found in Carington's theory both inconsistency and inadequacy.

In the first place, I do not believe that Carington can logically repudiate the "thing-in-itself," the *Ding an sich,* and at the same time retain his theory that "real existents—sensa, images, appearances—really exist all the time" (p. 224). Either these sensa, images, and appearances[10] are *things,* non-material though they be, and in every sense indistinguishable from the thing-in-itself which Carington repudiates; or, should he refuse to make his ultimate a psychical thing-in-itself, excluding from that category appearance, retaining his psychons, then he must, it seems to me, make his *appearances* the basic reality, stipulating that these appearances *appear to someone.* In this event, I think he is inescapably driven to solipsism—the belief that the self and its experiences is the limit of knowledge, and probably of existence (except in so far as the individual mind may *infer* that its experience is derived from contact with some other mind). In other words, if one takes the position that only appearances are real, that there is no *cause* back of appearances, or perhaps more correctly, no *corresponding* reality back of those appearances, then he must conclude that the appearances which are in his own ex-

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[10]It seems questionable under any circumstances to classify *appearances* in the category of "real existents which really exist all of the time." By definition it is impossible to have an appearance which does not appear to someone, so presumably, even under Carington's system, an appearance would come into being only when a material object or event (and I include here hallucinations, images, etc., without, I believe, doing violence to Carington's own theory) comes into being, *i.e.,* when there is a "coincidence or coming together or sequential patterning of such of them as, when so patterned, give the sensum sequences which define a material object or event . . ." (p. 224).

perience are the only ones he can know, and hence the only ones he can presume to exist. And this view is as completely sterile as it is irrefutable.[11]

Carington's theory is not able to take care of clairvoyance as it is ordinarily defined; the facts observed must be re-interpreted so that they may be explained through a combination of telepathy and precognition. Although Carington realizes that if genuine clairvoyance is to be recognized some modification of his theory would be necessary, he is not disposed to recognize clairvoyance as a phenomenon in its own right. He prefers to keep an open mind on it, meanwhile granting that some of the spontaneous cases, and the "psychic shuffle" experiments of Rhine, are difficult to explain by means of a combination of telepathy and precognition.

Perhaps the greatest drawback of all to Carington's theory is what seems to me to be its complete inability to encompass psychokinesis. He does not even mention the possibility of the existence of such an ability. This omission is rather surprising for, regardless of his views on the subject, there is too much interest in psychokinesis, and too much research on the problem, for him to ignore it completely. Carington's theory of the dynamics of the psychical system seems to be confined to a very simple type of relational influence on the order of gravity, plus a possible tendency towards disintegration, which is probably merely the negative side of the same thing. That is, the apparent ***disintegration*** of one group of psychons is in reality the ***integration*** of these same psychons into new systems. Carington's case for reducing the mind to "psychons, and nothing else whatever, grouped under the influence of associative linkages and . . . of such other 'forces' or analogues thereof as we may find necessary to introduce" is never convincing to me. And if we must "repudiate all 'acts of cognition' and the like, as constituents of the mind or of any state or aspect or activity thereof . . . also anything that is to be called Desire, Emotion or Will, other than what can be provided by suitable configurations of psychons of suitable types," then it seems to me that we will be hard pressed for a theory of perception or action of any kind. But most difficult of all under this theory, it seems to me, would be to account for ***sensory*** perception and for ***non-physical*** action.

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[11]In justice to Mr. Carington, since there is no time for a reply from England before this issue goes to press, we feel that it should be pointed out that the reviewer's comments in the paragraph above do not seem to be aimed at his ***major theory***, as discussed in the body of the paper under consideration. The points to which Mrs. Reeves here takes exception are described by Mr. Carington as "tentative suggestions," and appear only in an Appendix.—*Ed.*

Case

Fully externalized apparition appearing several hours after the death of the apparent agent: The following case, which occurred in 1934, was first brought to our attention by Dr. J. B. Rhine, of Duke University. Copies of all the relevant documents had been sent to Dr. Rhine by Mr. W. P. Bentley, of Dallas, Texas, who compiled the case. Mr. Bentley has been a Member of our Society for many years. The percipient was Mr. Chester Hayworth,[1] also of Dallas, and the apparition was that of his father, who had died about two hours earlier in California. Several days after this experience Mr. Hayworth called upon Mr. Bentley and discussed it with him in considerable detail. Mr. Bentley urged Mr. Hayworth to write a full account, but this was not done until 1943. Below is a statement from Mr. Bentley as to his first meeting with Mr. Hayworth. It was written on August 17, 1943:

Some years ago, the exact date I do not recall, I was called to the telephone one evening by a man, a stranger to me at that time, but since well known, who gave his name as [Chester Hayworth] and stated that he had had an extraordinary experience which he wished to discuss with me. There is no reason to doubt the date given by Mr. Hayworth in his story, which is evidenced by the telegram referred to. He explained that this experience had so upset him, the implications were so much at variance with his personal philosophy, that he felt the need of discussing it with someone who knew something about psychic phenomena. He said he had heard me give a lecture on the subject at St. Mary's (Episcopal) School some years before. Shortly after this telephone message, he called at my house and told me, as nearly as I can recall it, the following story.

Several days prior to this visit he had been teaching astronomy to a group of young men at the Y.M.C.A. in this city. His class broke up rather late and he arrived home at quite a late hour. As he entered the house, he found the living room filled with assorted chairs left after a meeting of friends to see his wife. He went to his bedroom and turned off the light.

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[1]Mr. Hayworth has asked that pseudonyms be used in referring to members of his family and to himself. All the real names are on file at the Society.

Very shortly after getting into bed and propping himself up with pillows and settling down to rest, he saw his mother and another person in a corner of the room, but at this moment his attention was attracted by a noise at the door of the room, and looking toward the source of it, he saw his father standing in the shadows near it. Light from a street lamp a block away shone through the window so that he could distinguish objects in the room. As he perceived his father he thought that the old gentleman must have arrived that day and connived with his wife to surprise him. This would have been in character. He determined to wait and see what his father would say.

The figure then approached the bed and as it did so, he noticed that his father was dressed in old clothes and wore a peaked greasy cap. He then also noticed that his father, who had approached close to the bed, wore a very sad expression, so grave and sad that he began to wonder to himself, "What is the matter with father?" "What is the matter with father?"

At this juncture, the front doorbell rang. The vision disappeared and Mr. Hayworth jumped from his bed and hurried to the door where a messenger boy handed him a telegram transmitted from Los Angeles, announcing the death of his father two hours or so previously (making allowa..ce for the two hours difference in local times of Dallas and Los Angeles). Mr. Hayworth thought it noteworthy that as he ran through the dark living room he did not collide with any of the numerous chairs, many of which were temporarily located in this room.

I urged Mr. Hayworth to write down his experience but he has not done so until a lapse of some nine years and further urging on my part.

It will be noted [below] that Mr. Hayworth gives a description of clothing worn by the apparition as seen in April and which he says he learned subsequently on his visit to his mother in June his father wore on the day of his death. Since Mr. Hayworth told me of his experience before his visit to Los Angeles, I had no knowledge until recently of the correspondence of clothes as seen in the vision.

To recent questioning, Mr. Hayworth submits the following replies to me:

1. His father died very suddenly of a heart attack. It was not suspected that he had heart trouble.

2. He did not see the door open to admit his father, though he was attracted by noise of the door knob. He found the door closed just as he left it before going to bed when he answered the doorbell.

3. The figure of his father appeared to be slightly luminous, which accounts for the perception of detail of clothing and expression.

4. He did not feel any sense of coldness or notice any cold breezes which sometimes accompany such experiences.

5. He recalls that the apparition wore a greasy cap, but did not discuss this with his mother.

6. The percipient has never had a similar experience either before or since the one described.

After a lapse of nine years, I cannot recall whether or not Mr. Hayworth told me about clasping the hand of the apparition of his father, though I am morally certain that he did. The thing that struck me forcefully about the experience was the coincidence between the vision and the arrival of the message announcing the death. Since the whole experience was a very emotional one for Mr. Hayworth, the details are certain to be more deeply engraved on his memory than on mine. Mr. Hayworth informs me that he told two other people of the vision within the first week after the occurrence, an aunt and a friend of hers, both since deceased. I am sure the experience was not two weeks old when related to me. I expect to receive a letter from Mrs. Alice Hayworth, mother of Mr. Chester Hayworth, giving such confirmatory details of the experience related by her son as she can recall. When received, this will be attached to the other papers in the case.

(signed) W. P. BENTLEY

The next document is a firsthand account by Mr. Chester Hayworth of his experience:

Mr. W. P. Bentley
Dallas 5, Texas

Dallas, Texas
July 28, 1943

Dear Sir:

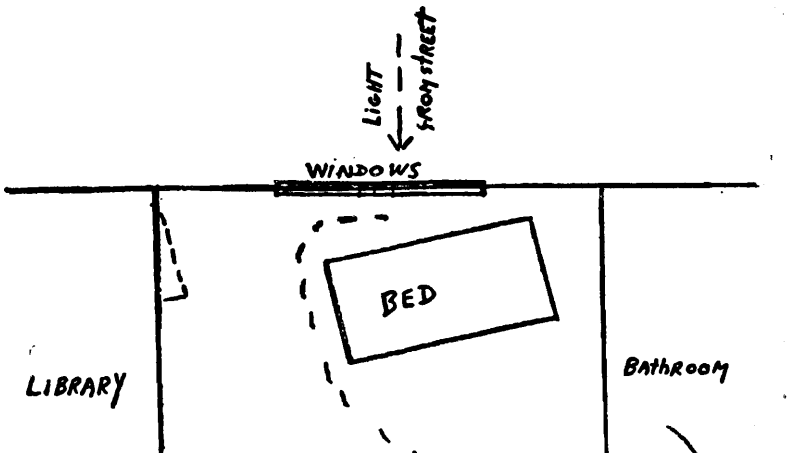
In accordance with your request, I am writing you herewith the account of an experience which happened to me during the early morning of April 21, 1934.

During the evening (April 20th) I was engaged in teaching the science of astronomy to a large group of boys at the downtown Y.M.C.A. My class started about 8:00 o'clock and ended about 10:00 o'clock. Some nights, due to special interest among some students, the closing time extended an extra hour. On the night of my experience such was the occasion and my leaving time was about 11:00 o'clock. After waiting for about twenty minutes for a street-car and requiring about thirty minutes to reach home, this would put me home about ten minutes to midnight. Upon reaching my home at this late hour, I found that my wife had already retired and was asleep. Not wishing to disturb her, I quietly prepared for bed. I don't

remember noticing the time, but it must have been only a short time after midnight when I turned out the light. Being tired after the day's work, and up at least two hours later than my usual bedtime, I was glad to relax and look forward to a fine night's sleep.

My bed was across a large double window and the foot was about two feet away from the wall at an angle as shown in the sketch attached, permitting a person to get in or out of bed on the side next to the window. A street light about a block away shone faintly through the double window, thus dimly illuminating the bedroom just enough to tell where the various pieces of furniture were placed.

I lay on my back perfectly still for a period I estimate to be not more than fifteen minutes, thinking about the discussion of an interest-



Arrangement of Bedroom
Mr. Chester Hayworth's Home, Dallas, Texas

ing point in astronomy I had held with two of my students. The time by now I would estimate to be shortly after 12:30 o'clock.

I suddenly felt dizzy as if suddenly aroused from a deep sleep, and faintly saw the image of my mother and younger brother who seemed to be seated in a corner of the room. This was a fleeting glimpse and no details were observed other than the identification of the two persons. Then I heard the door knob on my bedroom door rattle—the door I had come through shortly before and had closed behind me. This noise naturally attracted my attention. I arose in bed to a sitting position and I looked in the direction of the door. My eyes had scarcely adjusted themselves to the outline of the door when I saw my father walk into the bedroom. I recognized him in a flash. I could see him as plainly and with as much detail as I am seeing the lines on this paper as I write.

The first thought that came into my mind was that he had come back to Texas to visit me. Finding me away from home when he came to the house, he had conspired with my wife to hide some place about the house until I had gone to bed and rush out and say, "Well, here I am," intending to tease me about the surprise. My father was always prone to do things like this, being of a happy and jovial disposition and pranking at others' expense in a spirit of fun. It was just like him to want to run in and surprise me like this without ever letting me know of his intentions of coming to visit me.

I watched him as he walked across the room, around the foot of the bed, and between the wall and the bed up to and opposite me. He stopped and stood two feet or less from where I was sitting. Each passing second I was waiting for him to speak to me. By now I had a good look at his face at close range and I knew from his expression that he was not there to carry out some joke or prank on me. I had never seen my father look so sad, downcast, and forlorn before. I knew at once from his appearance that something was wrong. I thought perhaps some dreadful thing had happened to a member of the family and that he had come to prepare me for the worst. His expression had caused this and other horrible thoughts of disaster to race through my mind as he stood there gazing into my eyes. Apparently from shock and surprise on my part, I was stricken speechless, as I did not say a word to him. Presently he extended his hand to me. I took his hand in mine. He squeezed my hand and held it, much harder than his usual handshake. I only know what I thought—not what I said, as I could say nothing—and my thoughts were these: "Good heavens, Dad, speak to me. What has happened? Are those at home all right?" He never said a word. Still holding my hand tightly in his, and gazing into my eyes, he moved his head from side to side in a negative way, and as I returned his gaze he

suddenly disappeared, leaving me with my outstretched hand in mid-air, gazing at nothing.

It was fully half a minute from the time my attention was attracted to the rattling of the door knob until my father disappeared.

As he came into the room, I had noticed particularly that my father wore a tan colored shirt and trousers and also wore a cap on his head. Attached to the trousers was a pair of brown suspenders. In the shirt pocket I saw a celluloid pencil, fountain pen, and a caliper ruler.

As I sat there utterly bewildered and amazed over an incident of such an overwhelming nature as this, I heard the front doorbell ring. I quickly jumped out of bed and ran hurriedly to answer the bell. I opened the door and there stood a messenger boy who handed me a telegram from my brother in California which I opened and read, and which was as follows:

"Dad died at eight thirty wire answer by western union can you come"

This telegram was sent from Los Angeles, California, on April 20th at 10:08 P.M. and was received with receiving stamp in the Dallas office of Western Union at 12:13 A.M. on April 21. Copy of telegram is attached hereto.

The feeling that came over me as I read the message was equally as amazing as that of my father disappearing at my bedside only a few minutes previously.

My getting out of bed, turning on the light, and closing the door had awakened my wife, who was sitting up in bed asking me what the noise was about when I returned to the bedroom. I handed her the telegram and in a very calm and unexcited manner sat down in a chair.

The love my wife had for my father was very great as also was his love for her. There being no daughters and sisters in our family, and I being the first to marry, my father simply claimed and loved my wife as a daughter from the start. When she read the telegram she was overcome with grief and tears. I continued to sit calmly as if nothing had happened. Apparently she noticed this, and thinking no doubt that I had not understood the message, she asked me if I realized that my father was dead. I said, "My dear girl, I don't believe he is." She said, "What do you mean by talking like that?" I said, "How can my father be dead when he was standing right there by that bed gripping my hand not five minutes ago." I then gave her an account of the experience described above.

After thinking the matter over for several days, the experience being constantly on my mind and having kept the whole thing to

myself for fear of ridicule, I decided to contact you with whom I knew I could discuss the matter and who would give me an interpretation.

The telegram mentioned above was sent by my younger brother who lived with my father and mother in California. I answered this telegram, stating that I was unable to come to California at the time. Subsequently I wrote a letter to my mother, not mentioning, however, anything about my experience. In the month of June following, my wife and I drove out to California to visit my mother. Naturally the main topic of interest was the discussion and telling and retelling of my experience. One of the first questions I asked my mother was this: "Mother, what kind of clothes did father have on the day he died?" Before she could answer me, I said, "Wait—did he wear a tan shirt and trousers with brown suspenders, and have one or more pencils and a caliper ruler in his shirt pocket?"

My mother looked at me astonished and never made an answer, but walked to a closet, opened the door, and said to me, "Come here and look." There, hanging in the closet, was a pair of tan trousers, shirt, and cap. Still attached to the trousers was a pair of brown suspenders. In the shirt pocket I saw a celluloid pencil, fountain pen, and caliper ruler. My mother gave me these three items which I still have. Then she explained to me that on the day of his death my father had worked all day on my brother's car, and had worn his work clothes for that purpose and had left them lying in a chair when he had retired to bed that night, where he died of a heart attack some two hours later.

Yours very truly,

CHESTER A. HAYWORTH

Next we present a letter from Mr. Bentley to Mrs. Alice Hayworth, the mother of the percipient:

Mrs. Alice Hayworth
Los Angeles
California

July 29, 1943

My dear Mrs. Hayworth:

Your son, Chester Hayworth, has dictated for me an account of the experience which he had during the early morning of April 21, 1934 in which he had a vision of his father immediately preceding receipt of a telegram from Los Angeles announcing the death of his father.

It seems to me that this experience should be preserved in order that it may be compared with similar experiences of other people and be studied by competent students of this type of phenomenon.

In this account, your son describes the clothes which the apparition was wearing, together with some articles in the pocket of the shirt. I will much appreciate it if you will write me, giving me the answers to the following questions:

So far as you know, is there any possibility that Mr. Chester Hayworth, prior to his visit to California in June, could have known of the clothes which your husband wore on the day of his death, or about the articles which he carried with him in his shirt pocket?

Will you please write me and tell me, according to your recollection, the story which Mr. Chester Hayworth related to you on his visit to you?

Yours very truly,

W. P. BENTLEY

On August 16, 1943, Mrs. Hayworth wrote to Mr. Bentley as follows:

Dear Mr. Bentley:

I hope you will pardon my delay in answering your letter of July 29th. I was not at home when it came.

Mr. Bentley, I want to say what my son Chester told you is absolutely correct about the clothes his father was wearing and the articles he had in his shirt pocket the day he passed away. There is positively no way he could have known until he visited me the next month here in Los Angeles. He said he was engaged in teaching science to a group of boys and getting home about 12:00 o'clock, went to bed but didn't fall asleep for some time, then suddenly felt dizzy and sat up on the side of the bed; then faintly saw the image of myself and his younger brother who seemed to be seated in one corner of the room—then he heard the door rattle and he looked around and saw his father walk into the room. He recognized him immediately. He thought his father had come back to Texas to visit him, and asked him why he looked so sad; he thought something had happened at home. He said he saw him walk across the room to his bed and stand looking at him, waiting for him to speak to him. He said he took his father's hand in his and squeezed it and held it. Still holding his hand tightly and gazing into his eyes, his father suddenly disappeared, leaving him with his hand outstretched, and as he sat there in a daze, the message came about his father's passing. This is just a part of what Chester told me, but I want to say that all he has told you is perfectly true. I just want to tell you that I believe his father just went by to see him before he went on.

I hope, Mr. Bentley, I have given you the facts you wanted to know.

Very respt. yours,

ALICE HAYWORTH

Upon receipt of the above letter from the mother of the percipient, Mr. Bentley wrote again, asking Mrs. Hayworth this question: "Did your husband wear any sort of a hat during the day of his death? If so, please describe it."

Mrs. Hayworth replied: "In answer to your letter today, will say my husband usually wore a cap and on that day he was wearing one most all day as he was doing some work on my son's car. I think it was a grey colored cap."

On August 31, 1943, Mr. Bentley made the following statement:

I am morally certain that when Mr. Hayworth first told me his story, he gave a full description of the clothing worn by the apparition as related in his story. This description of the clothing seems to have dropped entirely from my memory with the exception of the cap. I assume that there was a certain incongruity in the appearance of an apparition wearing a greasy cap which caused this detail to remain in my memory, and it was with interest that I noted that Mrs. Hayworth confirms the fact, as indeed does Mr. Hayworth himself, that the apparition did wear such a cap as that described.

W. P. BENTLEY

On November 30, 1943, Mr. Bentley wrote as follows:

It is indeed to be regretted that nine years were permitted to elapse before a record was made in writing of the Hayworth case. I feel quite guilty about the matter for, as proved by the outcome, Mr. Hayworth did finally consent to make the record, and probably would have done so earlier had I urged him more strongly.

However, some few additional data in this case are now available. I was informed by Mr. Chester Hayworth that his brother Hugh[2] was not entirely free from some psychic influence which seemed to be abroad on the night of his father's death, April 20, 1934. After leaving his father and mother after supper, Hugh went to keep a business appointment at his office, and after the conclusion thereof he intended to join a party of friends. Instead, due to some unaccountable influence, he was constrained to return to his home, where he discovered that his father had just died. This statement is confirmed by Mr. Hugh Hayworth in a letter dated November 21, 1943, the original of which is attached hereto, together with a copy of my letter of inquiry of November 16th.

W. P. BENTLEY

[2]Mr. Hugh Hayworth is the brother seen in the "vision" prior to the appearance of the apparition.

Mr. H. E. Hayworth
Edmonton, Alberta
Canada

Dallas, Texas
Nov. 16, 1943

My dear Mr. Hayworth:

Your brother, Mr. Chester Hayworth, has told me in detail of his vision of an apparition of his father at the time of the latter's death some nine years ago. I am informed that your own experience in Los Angeles on that same night was unusual. I am wondering if you would be so good as to write me and tell me what happened to you in as much detail as you can.

I have prepared a written account of your brother's story in order that it may be preserved for students of such phenomena and I wish to add yours to it. Your prompt reply would be greatly appreciated.

Yours sincerely,

W. P. BENTLEY

Mr. William Perry Bentley
Dallas, Texas

Camp Canal
Northwest Territory
Canada
November 21, 1943

Dear Sir:

Will try to give you the information in regard to the happenings to me at the passing of my father.

It was customary for the place of business where I was working to have a sales meeting each Friday night. While at the meeting, I kept thinking of a date I had with some friends in planning a trip for the mountains over the weekend. After the meeting I rushed out to go as I was late, the meeting having lasted longer than I had anticipated. The home where we were to meet was in the general direction of our home, but was several blocks out of the way. As I came nearer our home, I had a strong feeling to go by home first before going on to my date. The closer I came to home the stronger the feeling got, and the faster I wanted to go. When I came to the street that turned off to go home, my car just seemed to turn right up the street and I started to go faster. The nearer I came to home, the more convinced I was that something had gone wrong. When I pulled up I hardly had time to stop before I was out of the car and running up the steps. When I got to the bottom of our stairs I heard my mother crying and then I had a feeling that my father had passed on. When I arrived in the room my feelings were justified as my father had passed on, and checking back over my time as to when I had left the sales meeting and when I had arrived home, I came to the conclusion that during this time was when my father had gone.

My mother was alone at the time with my father, and I am firmly convinced that it was my father who guided me home that night.

Yours truly,

HUGH E. HAYWORTH

When all the above documents had been forwarded to us by Dr. Rhine, some questions were formulated by Dr. Murphy and sent to Mr. Bentley who, in turn, submitted them to Mr. Chester Hayworth. The questions, with Mr. Hayworth's answers, follow:

1. How long had it been since Mr. Hayworth had seen his father prior to the latter's death on April 20, 1934? *The last time I saw him was in the summer of* 1931 *or* 1932, *I cannot remember which at this time.*

2. Did Mr. Hayworth recognize the "work clothes" the apparition was wearing as clothes he had ever seen his father wearing when in the flesh? *No, but I have seen him wearing similar clothes.*

3. Would it be possible to find out approximately how often Mr. Hayworth's father was in the habit of wearing such work clothes? Had he, for instance, been doing work necessitating the wearing of such clothes more often than usual during the last weeks of his life? Did he perhaps wear them every day during the last week or two? *I had seen him dressed in such clothes only when he was repairing his own or my brother's car when both lived in Dallas, thirteen years prior to his death. That is to say, not since* 1921 *when my father moved to California. My father was a salesman of automotive accessories and his business did not require the wearing of mechanic's clothes and ordinarily he did not do so. I do not know how often he wore this clothing during the last weeks of his life, but I believe that my mother told me on my visit to her in June following the date of my father's death that he was working several days on my brother's car and wore these same clothes. I am certain that she told me that he wore the clothes in which I saw him dressed during his appearance to me on the day of his death, and that he had undressed himself and laid these clothes on a chair at his bedside when he retired on the night of April* 20*th.*

4. Did Mr. Hayworth's father ever have any psychical experiences during his lifetime? *I never heard of any.*

5. Could Mr. Hayworth tell us whether he is a good visualizer and whether his imagination and his daydreams take the form of clear-cut images? *I believe that I am good at visualizing.*

6. Could he tell us something about the general quality of his dream

impressions; *i.e.*, is it usual for him to dream vividly? *I do not dream often, and most of my dreams are hazy. Those that I remember are quite vivid.*

7. Has Mr. Hayworth ever felt that a waking impression or a dream which he has experienced might have related to a distant or to a future event? (Mr. Hayworth states in answer to your question number 6 that he had never had an experience similar to the one reported, but this might mean only that he had never experienced an *apparition.* We wonder if possibly he might have had minor telepathic or precognitive experiences, and not felt them important enough to report.) *Yes, I have had that feeling. For example, I recall some twenty-three years ago a feeling of depression which lasted two or three days, and I told my wife I felt as though something of an unpleasant nature was going to happen. She tried to reassure me. Within two days after this conversation, a much beloved aunt died. My wife then connected the two events and since it was so strong a feeling, I have remembered it through the years. But I have since had similar feelings which were not followed by events of an unpleasant nature.*

8. Has Mrs. Chester Hayworth ever had any paranormal experiences? (Just as in the case of Mr. Hayworth, we should be interested in these, whether they have any claim to evidentiality or not.) *Mrs. Chester Hayworth, my wife, has never had any paranormal experience, but see answer to question number* 13.

9. Was Mrs. Hayworth asleep in the same room with Mr. Hayworth at the time of the experience? (It would seem so from the report, but we would like to be sure.) *Yes, she was.*

10. If so, are we to understand that she remained asleep until after Mr. Hayworth experienced the apparition, and herself experienced nothing unusual? (Again, this is implied in the report, but perhaps it should be explicitly stated.) *Yes, Mrs. Hayworth remained asleep all during the experience and knew nothing of it until told.*

11. Did Mrs. Hayworth hear the doorbell ring? *No. If she had, she probably would have answered the bell since she was on the side of the bed nearer to the hall door.*

12. Would Mrs. Hayworth be willing to write a general statement as to the events under discussion? [See statement below.]

13. Has Mr. Hayworth's brother had other psychical experiences? *I have two brothers, Hugh and Horace; both speak of hunches or impressions which afterwards seem to have come true. My mother, both before and since her marriage, has claimed to have seen lights and heard raps and had other experiences of a psychical nature, but which she, at my father's insistence, never sought to develop. I am inclined to think that I may have inherited some such tendency.*

In addition to the above, I wish to say that my father, as the son of a Presbyterian minister, was very devout. Until this experience, I did not believe in survival and was generally skeptical regarding religious beliefs. I would like to say too that at no time was I asleep during the period under discussion. In fact, I was never more awake. This is a firm conviction.

The final document in this case is Mrs. Chester Hayworth's statement as to the events occurring during the early morning of April 21, 1934. This account was written on February 1, 1945, and was forwarded to us by Mr. Bentley:

Mr. W. P. Bentley
Dallas, Texas

Dear Mr. Bentley:

Between late hours and sore throat I am sorry this has been delayed for so long a time.

On the night of Chester's experience in April, 1934, I was not awakened when Chester answered the doorbell. As I told you before, the first I knew of what had happened was when he gave me the telegram announcing his father's death in Los Angeles, California. After reading the telegram, I noticed Chester's calm and placid attitude as he sat in a chair. I asked him if he realized that his father was dead, and if he shouldn't begin to make plans to go to Los Angeles. He replied, "How can my father be dead in California when he was in this room less than five minutes ago?" I asked him what he meant by such a statement. He explained that soon after he turned out the light for the night he heard the bedroom door rattle. Turning in that direction, he saw his father enter the bedroom, pass around the foot of the bed, and walk toward him. Chester waited for him to speak, but his father said nothing. Chester noticed a sad, forlorn expression on his face. Presently his father extended his hand. Chester said he felt the firm, warm clasp of his father's hand. He was too bewildered to speak, and his father suddenly disappeared, leaving Chester's hand suspended in midair. While he was trying to determine what had happened, the doorbell rang. He said he jumped out of bed and ran to the door, turned on the light, and signed for the telegram. The slamming of the door awakened me.

Sincerely,

M. HAYWORTH
(Mrs. Chester Hayworth)

Correspondence

To the Editor of the Journal January 11, 1945

Dear Madam:

I have read the article by Mr. Tyrrell, "Is Measurement Essential in Psychical Research?" which appeared in your January number. As one of those who has had to make use of measurement and statistical evaluation in most of his investigations, I wish to express my appreciation and approval of all that Mr. Tyrrell has said. It appears to me that he has stated the case clearly, fairly, and completely.

One can, however, always add something in the way of special emphasis, and if I were to make any comment beyond this general remark that would in any way differ from Mr. Tyrrell's picture, it would be to say: *The experiment is the thing! We design an experiment so as to answer a question. If the design requires measurement and statistics in order to give us our answer, there is no choice about it.* But if the design of the experiment will enable us to avoid bothering with tedious measurement and still more tedious statistics, everyone would agree, I think, to dispense with them. It would be the efficient thing to do.

It is the experimental plan or design that will, if it is good enough, help us to "plunge into the paranormal depths," to use Mr. Tyrrell's words. It is scientific method, to which statistics is only a subordinate technique, that solves our problems.

I believe Mr. Tyrrell would agree that we need better experiments; in fact, he makes a good suggestion as to the direction these should take. Whether they will call for more or for less statistics will depend upon the nature of the problem and our available means of solving it. This is, I think, implicit in his article.

Sincerely yours,

J. B. RHINE
Duke University

Library

The following titles have been received from a private collection:

On the Witness Stand: Essays on Psychology and Crime, HUGO MÜNSTERBERG, The McClure Company, New York, 1908.

Problems of Neurosis, ALFRED ADLER, Cosmopolitan Book Corporation, New York, 1930.

The Problem of Lay-Analyses, SIGMUND FREUD, Brentano's, New York, 1927.

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General Psychology in Terms of Behavior, STEVENSON SMITH, Ph.D., and EDWIN R. GUTHRIE, Ph.D., D. Appleton and Company, New York, 1921.

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The Abilities of Man, C. SPEARMAN, Ph.D., The Macmillan Company, New York, 1927.

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CONTENTS

"Mr. Sludge the Medium"

H. ADDINGTON BRUCE[1]

Almost a century has passed since Robert Browning drew the repellent portrait of Daniel Dunglas Home, and the scathing indictment of spiritualism, which he presented to the world in his *Dramatis Personae,* under the title of "Mr. Sludge the Medium." Any evaluation of this unique and extraordinary poem at this late day, apart from the purely literary evaluation which has long been rendered unnecessary by the work of Dowden, Berdoe, and other competent critics of Browning as a poet, must take into account this time interval. For in its passage many interesting and significant discoveries have been made bearing on the content of Browning's poem; so many, and of such a character, that one would seem justified in affirming that were Browning alive today, and were he once more to undertake the task he set himself in or around 1860, however strongly he might still feel with regard to spiritualism itself he would modify somewhat his estimate of the medium through whom he struck at the spiritualistic movement in general.

[1]Mr. Bruce, a Trustee of our Society, is a past President of the Boston Browning Society.

Indeed, his "Mr. Sludge the Medium" itself yields hints that, for all his fervid indignation at the imposture he condemned, Browning sensed that he was not uttering the last word on the subject of psychic phenomena, and that to relegate mediumship to the category of sheer charlatanism would hardly do. But, to be sure, Sludge, judged by the last words Browning attributes to him, does step off the stage as a scoundrel of a peculiarly low, mean type.

The poem opens at the moment Sludge has been caught cheating and has been half throttled by his whilom benefactor, Hiram H. Horsefall, of Boston, a gentleman whose financial resources distinctly exceeded his intellectual. Threatened with worse hurt if he does not make full confession, Sludge tells the story of his deceits, but in such fashion as to move Horsefall to pity, work on his self-esteem, fill him with fears concerning his own prestige, wheedle more money from him, and gain a promise that there will be no exposure in public print. Then, having left forever the goodly mansion where he has been housed, wined, and in general treated as an honored guest, Sludge lets himself go in the outburst:

> R-r-r, you brute-beast and blackguard! Cowardly scamp!
> I only wish I dared burn down the house
> And spoil your sniggering! Oh, what, you're the man?
> You're satisfied at last? You've found out Sludge?
> We'll see that presently: my turn, sir, next!
> I too can tell my story: brute,—do you hear?—
> You throttled your sainted mother, that old hag,
> In just such a fit of passion: no, it was . . .
> To get this house of hers, and many a note
> Like these . . . I'll pocket them, however . . . five,
> Ten, fifteen . . . ay, you gave her throat the twist,
> Or else you poisoned her! Confound the cuss!
> Where was my head? I ought to have prophesied
> He'll die in a year and join her: that's the way . . .
> An end of him! Begin elsewhere anew!
> Boston's a hole, the herring-pond is wide,
> V-notes are something, liberty still more.
> Beside, is he the only fool in the world?

Thus Sludge, and thus, by implication, the model who involuntarily sat for Sludge, Daniel Dunglas Home. Home and his friends would have been more than human had they not been roused to wrath by these final passages alone. But they had greater reason for being angered in the basic implication and accusation of the whole poem; namely, that Home not only was a fraud but that he had been *detected* in fraudulent acts. This accusation sundry Browning commentators, including the mighty Dowden, have reiterated; and I do not doubt that those students of Browning who have failed to keep abreast of the inquiries and findings of psychical research take it for granted that it is a well-established accusation.

Actually there is not a scintilla of legalistically or scientifically acceptable evidence in support of such an accusation. Only a little while before his death Browning admitted to F. W. H. Myers that he could not adduce such evidence, albeit we have it on the authority of Mr. Dowden that Browning himself caught Home in fraud. Contrast with Dowden's allegation, baldly made and without citation of time, place, or document, Myers' statement appearing in the review of Mrs. Home's *D. D. Home: His Life and Mission.* This review was contributed by Myers and Sir William Barrett to the July, 1889 issue of the *Journal* of the Society for Psychical Research, and was summarized in Myers' *Human Personality* as follows:

> . . . Mr. Robert Browning told us the circumstances which mainly led to the opinion of Home which he expressed in *Mr. Sludge the Medium.* A lady had repeated to him a statement made to her by a lady and gentleman that they had found Home experimenting with phosphorus on the production of "spirit-lights." This evidence, then, came to us at third-hand; the incident had occurred nearly forty years before, and it was impossible to learn more of it, since all the witnesses were dead and had left no written record (Vol. 2, pp. 579-580).

This is very different from Dowden's unsupported declaration, "He (Browning) had grasped Home's leg under a table while at work in producing phenomena" (*Robert*

Browning, by Edward Dowden, p. 160). Dowden's honesty of belief in making this statement is not to be questioned. Possibly he had heard something of the sort at second or third hand, and accepted it at face value without due inquiry; or he may have confused the detection of some other medium with detection of Home, as more than one critic of Home has done through a trick of the memory or careless reading of documentary evidence.

I came by chance upon an illustration of this when I discovered, some years ago, in the philosophical library of Harvard University a letter to William James from Richard Hodgson which the librarian, Dr. Benjamin Rand, did not know was in his keeping. The letter had been tucked, presumably by Professor James himself, into a book acquired by Harvard from Mrs. James. In the course of this letter, speaking of the many accusations against Home which had to be withdrawn, Hodgson made this reference:

> An extreme case was afforded a number of years ago by Jastrow in the *Popular Science Monthly.* He charged Home with fraud and quoted a passage, and Bundy took it up and slanged J. in his P. R. Journal. I sleuthed it down, and found that Jastrow (whose article was chiefly a rehash of articles from our *Proceedings*) had taken a quotation made by Mrs. Sidgwick from D. D. Home's book "Lights and Shadows of Spiritualism," where Home is quoting the confession of a trickster medium; and had, in his ignorance of the subject, and in gross negligence, actually attributed that fraud to Home himself. Bundy was awfully wrathy and kept it up, and Jastrow wrote to me on the subject for advice. I told him I didn't see anything for him to do but write a letter of retraction, and he accordingly wrote a letter to the *Popular Science Monthly* (and also I think to Bundy) explaining that by inadvertence he had accused Home when he ought to have accused some other medium, or something to that effect.

To say that Home was never caught cheating is, of course, not the same thing as to say that he never cheated. On *a priori* grounds, bearing in mind the at least occasional detection in fraud of almost every other medium at all approaching Home in the variety of phenomena produced, one has warrant for suspecting with Browning that Home must have done considerable cheating even if he were too

skilled to be caught at it. But the fact that he was not caught makes one regret that Browning chose Home as the model for his Sludge when he might, with better reason, have chosen some lesser light among the various "rapping" mediums who, in the fifties, carried the gospel of spiritualism from the New World to the Old. Also I am inclined to think that, as an anti-spiritualistic document, "Mr. Sludge" would have been far more effective had Browning chosen some medium more vulnerable to attack than Home. For if Home did on occasion produce fraudulent phenomena, fraud most certainly does not suffice to explain all of the many "wonders" manifested by him, and manifested by no means only in the presence of credulous, uncritical observers. In all the history of modern spiritualism—which dates from the Hydesville rappings of the Fox sisters in March, 1848—there has been no physical medium the equal of Home as regards both the extent of his repertoire and the quality of the audiences before whom he performed.

Home began as an ordinary rapping medium of the Hydesville type, with some poltergeist phenomena thrown in for good measure. Born in Scotland, he was living with an aunt in a little Connecticut village when, in 1850, at the age of seventeen, raps and knocks began to disturb the peace of his aunt's cottage home. They were not welcomed by the aunt, who attributed them to the devil. Others, seeing in them evidence of something divine rather than something diabolic, took young Daniel under their wing, and in a few months he was definitely launched on a career of mediumship.

From town to town he traveled, holding séances at which, if contemporary accounts are to be believed, he gave exhibitions of "supernatural power" far and away ahead of all other of the many mediums who were by this time springing up throughout the Eastern States. Invariably, and this naturally counted heavily in his favor, he refused to accept payment for his séances. "My gift," he would say, "is free to all, without money and without price. I have a mission to fulfill, and to its fulfillment I will cheerfully give my life."

So widely and enthusiastically did this benevolent youth become talked about that, in the spring of 1852, an informally organized committee, headed by the poet William Cullen Bryant and Professor David Wells, undertook to look into Home's performances. The verdict was unexpectedly and emphatically in his favor. The committee reported that at a séance given by Home they had seen a table move in every direction and with great force, "when we could not perceive any cause of motion," and even "rise clear of the floor and float in the atmosphere for several seconds." They had in vain tried to prevent the table from moving by sitting on it, and had occasionally been made "conscious of the occurrence of a powerful shock, which produced a vibrating motion of the floor of the apartment in which we were seated." They finally affirmed, in italics, "We know that we were not imposed upon or deceived."

The report, unfortunately, did not specify what, if any, measures had been taken to guard against fraud; its only reference in this connection was a statement that "Mr. D. D. Home frequently urged us to hold his hands and feet." But in the temper of the times the committee's findings were popularly regarded as absolutely decisive for Home. Invitations to give séances were showered on him, well-to-do persons of social standing gladly received him as their guest, and life became exceedingly pleasant for him until, two years later, he was stricken with a lung malady. In the hope both that he would be benefited by a change of climate and that he would serve as a missionary for spiritualism, his patrons now subscribed generously to send him abroad; thus it was that, in April of 1855, Daniel Dunglas Home landed on the shores of England. To quote from the study of Home which I included in my book, *Historic Ghosts and Ghost Hunters*:

> It is from this point that the mystery of his career really becomes conspicuous. Hitherto, with the exception of the Bryant-Wells investigation, which could hardly be called scientific, his pretensions had not been seriously tested, and operating as he did among avowed spiritists he had enjoyed almost unlimited opportunities for th per-

petration of fraud. But henceforth, skeptics as well as believers having ready access to him, he found himself not infrequently in a thoroughly hostile environment and subjected to the sharpest criticism and most unrestrained abuse. Nevertheless, he was able not simply to maintain but to augment the fame of his youth, and, after a mediumship of more than thirty years, could claim the unique distinction of not once having had a charge of trickery proved against him.

Besides this, overcoming with astounding ease the handicaps of his humble birth and lack of education, his life was one continued round of social triumphs of the highest order; for he speedily won and retained to the day of his death the confidence and friendship of leaders of society in every European capital. With them, in castle, chateau, and mansion he made his home, always welcome and always trusted; and in his days of greatest stress, days of ill health, vilification, and legal entanglements, they rallied unfailingly to his aid. Add again that kings and queens vied with one another in entertaining and rewarding him, and it is possible to gain some idea of the heights scaled by this erstwhile Connecticut country boy.

It was not long after Home's arrival in London that Browning had his first and only séance with him, at the suburban home of a lawyer named Rymer, whose house guest Home had become. Mrs. Browning also was present at this séance, with the Rymer family and one or two other persons. The usual knockings were heard, a table and some small objects were moved about, ghostly hands were seen, and there was one decidedly unusual occurrence to which Mrs. Home in later years attributed Browning's violence of feeling against her husband. During the sitting, according to Home's account, a wreath of clematis was raised from the table "by supernatural power," and placed on the brow of Mrs. Browning. This is said to have happened in full view of Browning, who was standing close behind the chair of his wife. Mrs. Home's suggestion is that petty jealousy and anger at the spirits' want of discernment in crowning his wife with the wreath and ignoring him, gave Browning the anti-Home bias which found full flower in "Mr. Sludge the Medium." Knowing Browning's great love for his wife and his pride in her work, we may promptly reject Mrs. Home's idea as preposterous. More to the point is Myers' conjecture that Mrs. Browning's sudden and

enthusiastic conversion to spiritualism—a conversion markedly reinforced by the Home séance—"may very naturally have caused her husband's belief that the whole thing was a delusion, to assume in his mind a painful intensity." Even so, Browning need not, and should not, have laid himself open to the censure he received for inferentially attributing to Home the oft-quoted lines:

> I cheated when I could.
> Rapped with my toe-joints, set sham hands at work.
> Wrote down names weak in sympathetic ink,
> Rubbed odic lights with ends of phosphur-match.
> And all the rest . . .

Home *may* have resorted to these diverse devices and to many another dubious aid to maintaining his fame as a medium, but nobody can say, on courtroom grounds of proof, that he did; and to have said this is frankly not to Browning's credit. On the other hand, it is to his everlasting credit that, for all the bitterness and contempt of his feeling for Home, he still could perceive and emphasize that the villainy of the medium he personified in Sludge was, at least in part, created in him by the very persons he coldbloodedly duped. Condemning Sludge for coining the most sacred sentiments of mankind, Browning could and did permit him to enter a plea in extenuation, a plea as sound psychologically today as the day it was uttered:

> You see, sir, it's your own fault more than mine;
> It's all your fault, you curious gentlefolk . . .
> A poor lad, say a help's son in your house,
> Listening at keyholes, hears the company
> Talk grand of dollars, V-notes, and so forth,
> How hard they are to get, how good to hold,
> How much they buy,—if, suddenly, in pops he—
> "*I've* got a V-note!"—what do you say to him?
> What's your first word which follows your last kick?
> "Where did you steal it, rascal?" . . .
> With him, in a trice, you settle likelihoods,
> Nor doubt a moment how he got his prize . . .
>
> But let the same lad hear you talk as grand
> At the same keyhole, you and company,

Of signs and wonders, the invisible world;
How wisdom scouts our vulgar unbelief
More than our vulgarest credulity;
How good men have desired to see a ghost . . .
If he then breaks in with, "Sir, *I* saw a ghost!"
Ah, the ways change! . . .
There's no talk now of cowhide. "Tell it out!
Don't fear us! Take your time and recollect!
Sit down first: try a glass of wine, my boy!
And, David (is not that your Christian name?)
Of all things, should this happen twice—it may—
Be sure, while fresh in mind, you let us know!"
Does the boy blunder, blurt out this, blab that,
Break down in the other, as beginners will?
All's candor, all's considerateness—"No haste!
Pause and collect yourself! We understand!
That's the bad memory, or the natural shock,
Or the unexplained *phenomena*!"

. . . Shall not David take the hint,
Grow bolder, stroke you down at quickened rate?
If he ruffle a feather, it's "Gently, patiently!
Manifestations are so weak at first!
Doubting, moreover, kills them, cuts all short,
Cures with a vengeance!"

There, sir, that's your style!
You and your boy—such pains bestowed on him . . .
To teach, say, Greek, would perfect him apace,
Make him a Person ("Porson?" thank you, sir!)
Much more, proficient in the art of lies.

Sludge, on this showing, is more sinned against than sinning. Undeniably, many a trickster medium is thus made largely through the credulity and suggestive urging of the sitter. Spiritualists themselves will acknowledge as much. But are all mediums fraudulent? And is the fraud always deliberate and conscious, prompted by the sordid motive of gain in money or its equivalent? Browning's answers to these questions, as given in "Mr. Sludge the Medium," are in the affirmative. And yet a note of self-doubt, of self-questioning, does creep in, the tacit acknowledgment that perhaps after all the whole psychology of mediumship is

not summed up in the harsh word "fraud." As when Browning lets his Sludge insist:

> All was not cheating, sir, I'm positive!
> I don't know if I move your hand sometimes
> When the spontaneous writing spreads so far,
> If my knee lifts the table all that height,
> Why the inkstand don't fall off the desk a-tilt,
> Why the accordion plays a prettier waltz
> Than I can pick out on the pianoforte,
> Why I speak so much more than I intend,
> Describe so many things I never saw.

This was as far as Browning went in conceding that to bracket all Sludges with, for example, the vendors of worthless stocks and bonds, may be to overlook something. That he went thus far, considering the intensity of his anti-spiritualistic sentiments, and considering also the dearth of contemporary scientific insight into the problems of mediumship, seems to me warrant enough for believing that he would, as in larger knowledge he should, draw a much more sympathetic picture were he writing "Mr. Sludge" today. "The truth above all else," was fundamental in Browning's philosophy. The truth, as we see it now with regard to mediumship, is that conscious, deliberate fraud accounts for the doings of only some mediums, that even among those who do cheat deliberately monetary gain is only sometimes the dominating motive, and that sundry phenomena of the mediumship that is genuine point unmistakably, if not to communication with the deceased, at least to the exercise of faculties and powers that are part of man's racial heritage here on earth but commonly are left unused.

When Browning wrote his "Mr. Sludge," it is important for us to appreciate in justice to him as to the spiritists he attacked, that he necessarily wrote, being the kind of man he was, simply from the point of view of the personal reactions of a vigorous, untutored common sense. There was available to him absolutely nothing in the way of truly scientific study of the phenomena of spiritualism. In 1860 neither Daniel Dunglas Home nor any other medium had been

scrutinized under valid test conditions; and, what is more important, no means were at hand for making a psychological analysis of the personality and psychic make-up of mediums. The first organized body of psychical researchers did not function until 1869, when the London Dialectical Society appointed its committee to inquire into the claims of spiritualism; and it was not until December of that same year that F. W. H. Myers took his historic star-lit walk with Henry Sidgwick, out of which grew, in 1882, the founding of the Society for Psychical Research, the parent body of kindred societies later organized in the United States, France, and other countries.

In 1860, again, Browning could not be cognizant of the work of Janet, Ribot, Morton Prince, Sidis, and Freud in the eighties and nineties in approaching the phenomena and problems of mediumship—not as psychical researchers, but as experts in abnormal psychology. Their labors, as the labors of Myers, Sidgwick, Gurney, Barrett, and Podmore, began long after the séance with Home at Ealing. Thus Browning could not, as we of today can, classify mediums into different categories, draw lines of demarcation between the mental and the physical phenomena of spiritualism, and distinguish between the frauds of gross swindling, the self-deceptions of the psychoneurotic, and the accomplishments of true "sensitives" who bear witness to the play of forces which science as yet has not definitely catalogued.

More specifically, Browning did not have the benefit of present-day knowledge regarding the relationship between psychoneurosis and certain types of mediumship, and of present-day knowledge regarding the mechanisms underlying the psychoneurosis which in one case impels to symptoms of disease, in another to criminalistic activities, in still another to pretensions to "supernatural" contacts. Browning could know nothing of the exceptional opportunity afforded by the brand of spiritualism that flourished in the fifties and sixties in the way of a means to self-assertion and self-expression on the part of persons oppressed, for one reason or another, by tormenting feelings of inferiority.

Still more specifically, when Browning wrote his "Sludge," Pierre Janet had not made his epoch-marking studies of dissociation of personality under emotional stress; and Stanley Hall, profiting from Janet's hints, had not essayed his illuminating survey of the tricks and deceits and frauds of children and adolescents reared under conditions making for emotional conflict and dissociation. As Stanley Hall showed in his *Educational Problems,* let a child, especially an innately supersensitive child, be caused to feel, rightly or wrongly, that he or she is an unwanted child, a neglected child, or a child otherwise deprived of natural rights, and that child may all unconsciously be impelled to eccentricities of conduct having for object the gaining of sympathetic, interested attention. Hall, in concluding a review of false accusations, pretensions to disease, and other instances of pathological lying by adolescent girls, sums up as follows:

> The more varied and interesting and absorbing the daily life, the more the best and the strongest feelings are stirred and given vent; the more the youthful soul palpitates with the joy of existence and accomplishment, the more zestful is the knowledge acquired and the less is the temptation to any form of lying. Conversely, where life is made dull and straitened by the environment or tense by disease or defect, so that the soul is habitually hungry, there we have temptation to many ways of escape, from runaways to falsehood . . . Without knowing it, these hysterical girls feel disinherited and robbed of their birthright. Their . . . instinct to be the centre of interest and admiration bursts all bonds, and they speak and even act out what with others would be only secret reveries. Thus they can not only be appreciated but marvelled at, can almost become priestesses . . . and set their mates, neighbors, or even great savants agog and agape while they have their fling at life, regardless of consequences . . .

Had such studies as these been available to Browning, I do not doubt that he would have felt it necessary to inquire closely into the early life history of the model of his Sludge, Daniel Dunglas Home. And inquiry, I feel sure, would have obliged him to a far more charitable view of Home than Sludge presents. For he would have found in the circumstances of Home's early life more than one of the factors

now known by psychologists and psychiatrists to contribute to the budding of psychoneurotic dissociation of the personality and to pathological lying. For some reason not apparent, Home was separated from his mother in early childhood, making his home, as before stated, with an aunt. Thus he was reared under the shadow of some family trouble (Podmore suggests it was the shadow of illegitimacy), itself an element in causing dissociation and distortion of personality, as has been verified particularly by psychological study of juvenile delinquents.

Moreover, Home was sorely handicapped in point of physical health. And his aunt, though taking him into her home, does not seem to have been overfond of him. Add that at the age of twelve, if not earlier, Home was regaled with ghost stories by a schoolmate, and he surely was ripe, psychologically speaking, for infection with the rapping, table-moving epidemic that had spread from Hydesville, and for a subconscious flight into mediumship from the stress and boredom and inadequacy of life as he had been experiencing it.

The first evidences of that flight from reality were phenomena of the poltergeist type in his aunt's home. Objects were flung about, strange noises were heard. Associating these with young Daniel, the irate aunt, as I have already said, also associated them with the Devil, and summoned three clergymen for the task of exorcism. Had a medical psychologist been available, and had the aunt invoked his services rather than the clergymen's, Home's mediumship might have been nipped in the bud. As it was, the "spirits" discomfitted the clergymen, neighbors began to invade the home to witness the marvels, and Daniel's aunt in despair threw him out. As stated, he did not lack patrons to give him refuge—and to give him also the sympathetic interest and attention that his emotionally starved nature not surprisingly craved, and that actually constituted the major motive for his flight, for his dissociation, and for the thirty years of marvels that resulted from this.

To confirm him in his flight, to render it lasting, the attitude of his patrons counted heavily—and also counted heavily, as Browning understood, in encouraging Home in deceits for which, in the last analysis, he could no more be held responsible than the hysterical person can be held responsible for his mimicking of the symptoms of disease.

But were all the phenomena produced by Home essentially fraudulent, whether or no we acquit him of responsibility on the ground of dissociation? Or did he, at times at least, display genuine paranormal abilities? Browning, I am positive, would not today feel so confident that an affirmative answer to the first question was correct. For today it is known that dissociation, from whatever cause, may bring with it not only strange exaltations of the normal faculties of sight, hearing, etc., and of memory, but sometimes also a quickening of the *paranormal* faculties—those faculties which are not to be explained in terms of the known senses. This has served, especially in the case of so-called automatists—writing and speaking mediums of the type of the famous Mrs. Piper—to keep alive interest in spiritualism, and also to keep psychical researchers hard at work distinguishing between the spurious and the genuine in mediumship, and endeavoring to determine the precise significance of phenomena not justly to be attributed to fraud.

Daniel Dunglas Home, it is true, was pre-eminently a medium addicted to physical rather than mental phenomena, and it is in the realm of the physical that fraud has been most conspicuously in evidence all through the history of spiritualism. But even in the case of physical phenomena the possibility—or the conceivability—does remain that with dissociation there may at times come a releasing of energy—call it magnetic, electric, or what you will—effecting in a veridical way phenomena that run counter to our present notions of the laws of nature. Psychical researchers feel in duty bound to concede this possibility. Browning, who wrote before there was such a thing as psychical research, did not feel so bound. Yet, as previously noted, he did feel

intuitively, vaguely, that there might be in his Sludge something over and beyond trickery and deceit:

> I tell you, sir, in one sense, I believe
> Nothing at all,—that everybody can,
> Will, and does cheat: but in another sense
> I'm ready to believe my very self—
> That every cheat's inspired, and every lie
> Quick with a germ of truth.

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American Experiments on the Paranormal Cognition of Drawings

ERNEST TAVES, GARDNER MURPHY, and L. A. DALE

Abstract: Upon publication in 1944 of Whately Carington's paper, "Experiments on the Paranormal Cognition of Drawings, III: Steps in the Development of a Repeatable Technique," it was decided to perform a similar series of experiments at the A.S.P.R. in order to test the hypothesis of repeatability of results as suggested in the Carington paper. Accordingly, during 1944 and 1945 four series of experiments on the paranormal cognition of drawings were performed at the Society. 272 percipients, scattered throughout the United States (a few in Canada), took part. The results were scored both by Carington's catalogue and by an American catalogue described elsewhere in this issue. By neither method of assessment were the total results shown to be significantly positive. Significant decline effects, however, were shown to exist. Strictly speaking, our results cannot be considered to confirm Carington's hypothesis; this may be due, however, to the fact that in some respects our procedure differed from his.

In another paper in this JOURNAL (1) is described the construction of an American catalogue for the evaluation of experimental results in the paranormal cognition of drawings. It is the purpose of this paper to describe the procedures and results of the experiments upon which the construction of that catalogue was based.

During the period between May, 1944 and January 1945 we performed at the rooms of the Society a series of experiments on the paranormal cognition of drawings, modeled after the experiments of Whately Carington (2, 3, 4, 5). Four series of experiments were performed, designated as CA, CB, CC, and CD; of these the first two were composed of four experimental sessions, and the last two of three experimental sessions each. Thus there were fourteen evenings of experimentation.

Upon each of these fourteen evenings ten drawings were used as target items. These were selected by means of random numbers from a list of suitable items from Caring-

ton's catalogue. The procedure was such that no one knew until the actual moment of selection which target item was next to be employed.

The agents, or experimenters, varied during the series from night to night, and included different combinations of the following: the three present writers, Dr. Lois B. Murphy, Dr. Alice Taves, Dr. Gertrude Schmeidler, and Miss Adele Wellman. From two to five of these persons were present at each experimental session.

Each session lasted thirty minutes (8:00 P.M. to 8:30 P.M.), thus allowing a three-minute interval for the exposure of each drawing. The session began with the random selection of a target item. The person making the selection (by means of a previously prepared list of random numbers) announced it to the group; one member, chosen simply on the basis of his ability to make freehand drawings, rapidly made such a drawing and tacked it up on a board, where it remained until a total of three minutes had elapsed. The drawing was then taken down, and the procedure thus continued until ten drawings had been selected, drawn, and exposed. During the three-minute periods the other agents in some cases made their own "non-official" drawings of the target items, or in other cases simply "concentrated" upon the items.

Subjects, located throughout the United States (and a few in Canada), were instructed to record their impressions at the appropriate times, upon blank forms supplied by us for that purpose, and to mail these forms to us with all possible dispatch. Subjects were cautioned that only simple, concrete, "drawable" items would be used; instructions were also given to label each drawing appropriately, with a single word if possible.

The numbers of subjects involved in the four experiments were, respectively, 56, 95, 90, and 149.[1] From these subjects a total of 8723 responses were received. Of these, 538

[1] 272 individuals took part in the entire series; certain of these individuals, however, participated in two or more experiments.

were "hits" of different types, to be described shortly, leaving 8185 "misses." These "misses," when properly tallied, comprise the American catalogue used in scoring the material.

Hits were tabulated into three categories, *alpha, beta,* and *gamma,* as follows: Alpha hits were "directly on the nose," so to speak. Within the three minute period during which an item was being drawn and exposed, the subject recorded upon his record sheet his impression as to that drawing.

TABLE I

Final results, beta hits, all series, scored by two catalogues

Expt.		*Carington scoring*	*ASPR scoring*
CA	Score	7.366	18.049
	Variance	43.030	166.378
	Sigma	6.560	12.899
	CR	1.12	1.40
	P	.13	.08
CB	Score	8.845	19.524
	Variance	92.620	262.552
	Sigma	9.624	16.203
	CR	.92	1.20
	P	.18	.12
CC	Score	—1.953	—.241
	Variance	75.316	216.002
	Sigma	8.678	14.697
	CR	—.23	—.02
	P	.41	.49
CD	Score	11.037	—16.369
	Variance	121.316	418.034
	Sigma	11.015	20.446
	CR	1.00	—.80
	P	.14	.21
Total	Score	27.248	20.963
	Variance	332.282	1062.966
	Sigma	18.229	32.603
	CR	1.49	.64
	P	.07	.26

Beta hits were hits scored upon a drawing used on that same evening. Gamma hits were hits scored upon drawings used during the appropriate series of evenings (rather than on the evenings of the other three series). Following Carington, all statistics derive from the beta hits obtained. (Alphas of course are contained within the beta category.)

All of our data were scored both by Carington's catalogue, using the multiple-unit procedure described by him, and by our own catalogue, with results as shown in Table I. It will be seen that the two results are not identical, although generally more or less comparable; this finding is discussed in the other paper in this JOURNAL previously referred to. The table shows that in neither case was a significant overall result obtained.

The results are not, however, completely devoid of interest. Comparison of the four successive CR's obtained when scored by our catalogue provides a curve as shown in Figure 1. This indicates that the phenomenon of initial success followed by subsequent decline—what we call the "Midas touch in reverse"—has once again been demon-

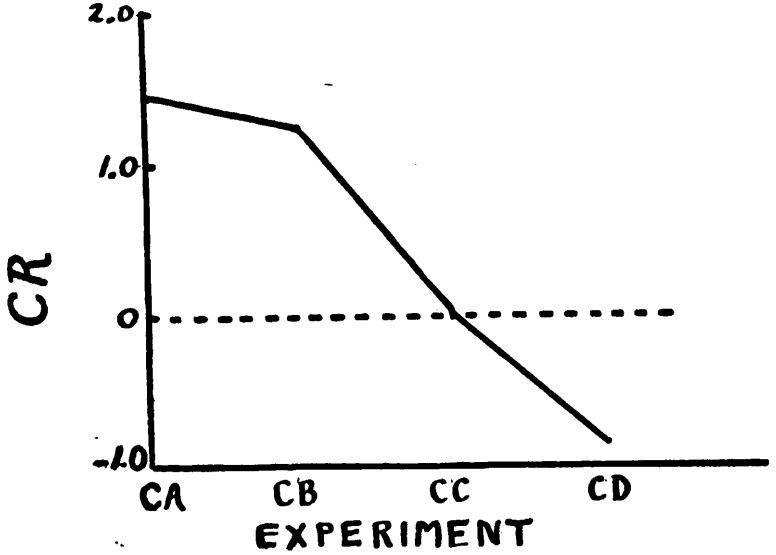

FIG. 1.—CR's obtained for four series of experiments, beta hits. ASPR catalogue.

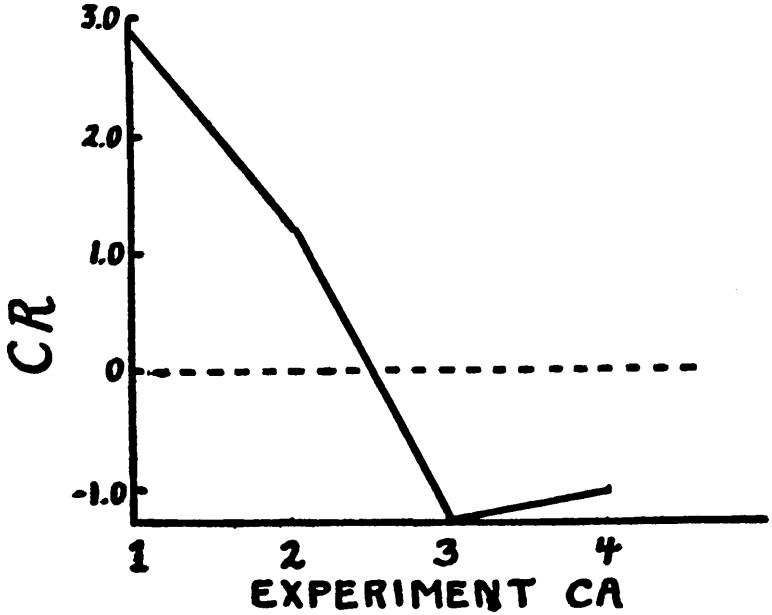

FIG. 2.—CR's obtained on four evenings, CA No. 1, 2, 3, and 4, beta hits. ASPR catalogue.

strated. Moreover, when the scores of the first experiments (CA) are analyzed, a similar curve appears, as shown in Figure 2. It will be noted that the first evening's work, as evaluated by the American catalogue, gave a CR of 2.88 ($P = .002$), which is significant. The results as plotted graphically in these two figures we believe to be the only significant finding in these experiments—the demonstration of another case of initial extrachance scoring, followed by a decline to subchance levels.

The data were also examined in respect of alpha and gamma hits; the results were essentially without interest. The alpha hits are too scanty to permit adequate statistical analysis, and the gamma curves parallel those of the beta hits.

Before concluding this brief report, one further matter requires clarification. During the winter of 1941-42 we had attempted a series of long-distance telepathy experiments patterned in a general way after Carington's procedure, obtaining null results. Carington was able to show, in terms

of his association theory of paranormal cognition (5), that this failure may have been due to the fact that not only the actual target items, but *all potential target items* had been associated in the mind of the agent with the idea of the experiment. Our procedure at that time was as follows: Two of the present writers (GM and LD) chose 208 words which were considered suitable as target items. These words were then illustrated by a City College student. LD, who was subsequently the agent in the experiment, placed the drawings in envelopes, numbered them, etc., and thus was entirely familiar with all 208 potential originals. Regarding this, Carington wrote: "Mrs. Dale was evidently the 'culprit,' so to speak, for there was every opportunity for the 208 potential originals to be firmly associated in her mind with the idea of the experiment—and that is all that is necessary" (6).

The possibility exists that the present experiments will be subjected to similar criticisms because ET had intentionally, at the end of experiment CA, prepared a modified list of target items based upon Carington's catalogue; certain items considered by Carington to be suitable target items were either rejected or grouped together with other items to form a single target item. Thus, in experiment CA target items were drawn from all of the items set in Roman type in Carington's catalogue, whereas in CB, CC, and CD target items were drawn from the modified list, which contained 311 items. Experiment CA (which was not significant as a whole) is exempt from criticism since there we followed, we believe, essentially the procedure outlined by Carington. In all experiments subsequent to CA, however, the situation in respect to ET was comparable to that of LD in the 1941-42 series: that is, all potential target items may have been associated in ET's mind with the idea of the experiment by virtue of his labors to prepare the modified list. Therefore, in terms of Carington's association theory a null result might again have been predicted *if ET had been the only agent in experiments CB, CC, and CD.* But this in fact was never the case (see List of Agents at end

of paper). *The CR's obtained on the two evenings when ET was not present (CC No. 1 and CD No. 1) were, respectively,* — *.29 and* — *.78.* Now as to the other agents: GM and LD were agents in CB; they were familiar with the Carington catalogue, but not with the modified list. (Indeed, if a reading acquaintance with the catalogue disqualified an agent, its value as a research tool would be very limited.) In experiment CC Dr. Lois B. Murphy acted as one of the agents on two out of the three evenings. She was acquainted with neither catalogue nor modified list. Dr. Gertrude Schmeidler, who likewise had had no contact with the catalogue, with the modified list, nor with any part of the previous experiments, came to New York to act as an agent in CD. She took part on all three evenings. This use of "naive" agents throws further doubt upon the hypothesis that our null results may be attributed to lack of differentiation in the agents' minds between target and non-target items.

In conclusion, it may be stated that, although our results differ from his, we do believe that the Carington long-distance telepathy technique is a signal contribution and should be tried by other experimenters in other laboratories. We believe, moreover, that the phenomenon of initial success, which has been demonstrated over and over again, is worthy of further investigation, using entirely different types of experiments.

LIST OF AGENTS

CA 1: ET, AW; 2: ET, AT, LD; 3: ET, AW; 4: ET, LD. CB 1: GM, ET, LD; 2: ET, LD; 3: GM, ET, LD; 4: GM, ET, LD. CC 1: GM, LBM, LD; 2: GM, ET, LD; 3: GM, LBM, ET, LD. CD 1: GM, GS, LD; 2: GS, ET, LD. 3: GM, LBM, GS, ET, LD.

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The Construction of an American Catalogue

ERNEST TAVES

Whately Carington has recently published the results of an extensive series of experiments in the paranormal cognition of drawings and, in addition, a catalogue for use in evaluating the data that are obtained in the course of such experimentation (1, 2, 3, 4). The procedure used in these experiments evolved during the course of Carington's search for a *repeatable experiment.* It is Carington's view that repeatability of results has indeed been achieved, and that the catalogue is an important step towards this attainment; for it permits us to know the actual *value* of any hit obtained in experiments with free drawings. Be this as it may, sufficient work has now been done at the American Society for Psychical Research to warrant publication at this time of results obtained in our attempts to perform experiments of the "Carington type." These results are reported in another paper in this issue of the JOURNAL (5). It is the purpose of the present paper specifically to discuss the construction and utility of, and the necessity for, an *American catalogue,* the homologue of Carington's British catalogue, for use in evaluating data obtained from American subjects. We feel that the importance of Carington's catalogue as a forward step in the methodology of conducting experiments with free drawings warrants the extension of his method to a still wider area of usefulness.

In May, 1944, we performed the first of a series of four experiments using the Carington method, essentially as described by him. These four experimental series we designated by the letter C, for Carington, and since there were four, they appear as CA, CB, etc. The first experiment, CA, continued through four evenings. The subjects were members or friends of our Society; most of them had been known to us for some time. The agents were Mrs. Dale, Dr. A. Taves, Miss Wellman, and the writer. The per-

cipients' responses were scored by the Carington catalogue. It was found that to the history of our research had been added a characteristically recurring chapter: the "Midas touch in reverse," of which we have written elsewhere (6, 7), once again (not surprisingly, by this time) made its appearance. That is to say, the results were exceptionally good, beyond all limits of reasonable chance expectation, on the first night, but falling off into insignificance as the experiment continued.

Accordingly, possessed of the suspicion that perhaps repeatability of results was indeed susceptible of demonstration by this procedure, Experiment CB was planned, and was performed in October, 1944. Again the experiment involved four evenings of work; the subjects were principally comprised of those who responded to an advertisement inserted in the "Personal" columns of the *Saturday Review of Literature*. The agents were Dr. Murphy, Mrs. Dale, and the writer.

This time the results were much less impressive; there was no spectacular success on the first night. Nevertheless, the level of significance achieved by Experiment CB as a whole was just under that of CA, and CA and CB taken together were more significant, in the statistical sense, than CA alone had been. We felt, therefore, that the effort had been of some interest.

During the scoring of CB, however, certain suspicions arose regarding the justification for our continued use of a catalogue based upon responses of British subjects in scoring material from American subjects. For example, one of the CB target items was *teapot* and, as it happened, the score on this particular drawing was negative; that is, percipients in this experiment did not draw as many teapots (at the appropriate times) as they should have drawn by chance, if the values in the Carington catalogue are applied. Now it is at once apparent that *tea* and all things associated with it have in English culture a somewhat different meaning and significance from that found among

ourselves. Thus the possibility suggested itself to us that if *teapot* is a commoner object in England than here, our scoring is vitiated, or at least penalized, if we compare our subjects' responses with an artificially high *expectation,* based on the Carington catalogue. Another item was *mug or tankard.* Here also, perhaps, cultural differences between our two nations might penalize our scoring.

On the other hand, certain other drawings used as targets, such as *saxophone,* are possibly more characteristically American than British. Although in the course of sufficiently extended research these differences should balance each other when using very large quantities of material, we decided that for accurate work in evaluating our experiments it would be advisable to use a catalogue which was demonstrably suitable for American subjects. The data thus far in hand were insufficient for this purpose, however, and we proposed to extend our research, performing Experiments CC and CD with three ends in mind: We wished to see (1) whether the positive trend of CA and CB would maintain itself, (2) whether comparative scoring by Carington's catalogue and an American catalogue would reveal significant differences, and (3) whether the use of completely "naive" agents would favorably affect the results (see pp. 149-150).

During November, 1944, Experiment CC was performed. It continued through only three evenings. Subjects were recruited to a large extent from a gathering of professional people addressed by Dr. Murphy, to which were added certain subjects from the previous two experiments. Agents were Dr. and Mrs. Murphy, Mrs. Dale, and the writer. This experiment was followed in January, 1945, by CD, which also took place on three evenings. For this experiment subjects were recruited largely from an advertisement inserted in the *New York Times.* Agents were Dr. and Mrs. Murphy, Mrs. Dale, Dr. G. R. Schmeidler, and the writer.

These two latter experiments were first scored by Carington's catalogue. CC was insignificantly negative (CR =

— .23) and CD was somewhat positive (CR = 1.00). The entire series (CA, CB, CC, and CD) was positive, but not significantly so (CR = 1.49).

It remained to tabulate the 8723 drawings made by our percipients, to prepare our own American catalogue, and to score all the data with this new tool. This represents the responses of 272 American (and Canadian) subjects, taking part in from one to fourteen evenings of experimental work. The American catalogue is thus based on a sample almost as extensive as that of the Carington catalogue.

The first evening's work in Experiment CA (designated CA #1) remained significantly positive (CR = 2.88), but less so than when scored with the Carington catalogue (CR = 3.62). The main results are presented in the other paper appearing in this issue of the JOURNAL; Table I shows simply the critical ratios obtained for the series of experiments as scored by the two catalogues.

TABLE I

Critical ratios obtained in scoring experimental drawings by two catalogues, beta hits[1]

Expt.	*Carington*	*ASPR*
CA	1.12	1.40
CB	.92	1.20
CC	— .23	— .02
CD	1.00	— .80
Total	1.49	.64

It is apparent that the results are quite comparable, with the exception of CD, where a marked difference appears. We may now examine the basis for this discrepancy. In Table II are presented the results for these three evenings' work. The largest difference is found on the second evening.

Further breakdown into the individual drawings involved yields results as shown in Table III, where weighted scores

[1] See pp. 146-147.

TABLE II

Critical ratios obtained in scoring Experiment CD by two catalogues, beta hits

	Carington	*ASPR*
CD #1	.69	— .78
CD #2	2.11	— .29
CD #3	— .66	— .26
Total	1.00	— .80

on each target are shown, as scored by the two catalogues (the scores are so weighted as to render them comparable).

TABLE III

Weighted Scores obtained in scoring Experiment CD #2 by two catalogues, beta hits

Target item	*Carington*	*ASPR*	*Difference*
cat	37	114	77
car	— 7	— 41	— 34
potato	27	115	88
flag	24	— 168	— 192
rolling pin	9	63	54
anvil	— 7	— 41	— 34
army tank	— 5	— 43	— 38
bellows	0	0	0
beetle	— 4	— 75	— 71
pear	26	— 24	— 50

Thus we arrive at *flag* as the item principally responsible for the difference between the two scorings. *Flag* is apparently a less frequently drawn item in England than here. Accordingly, when our hits on this target are scored by the Carington catalogue, the results are spuriously high. This and other differences, cumulating, comprise the basis for the final divergence of values. The significance of such cultural differences is not a proper topic upon which to

enlarge in this paper; suffice it to say that in Carington's and our research these differences are clearly demonstrated to exist, indicating that the catalogue used in scoring experiments in the paranormal cognition of drawings must be based upon the same national population as that from which the percipients are drawn.

It appears, therefore, that the new American catalogue should be used in subsequent experiments with drawings in which American percipients are used. The catalogue is available at the offices of the American Society for Psychical Research for the use of investigators making such studies.

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In Memory of Lord Balfour

LYDIA W. ALLISON

The death of Gerald William Balfour, second Earl of Balfour, adds another distinguished name to the vanished generation which founded or was familiar and in full sympathy with the plans and purposes of the Society for Psychical Research from its earliest days. Lord Balfour died on January 15th of this year at his home in Whittingehame, at the age of ninety-one. He was educated at Eton, and at Trinity College, Cambridge, and held the honorary degree of LL.D from that University. He attained considerable prominence in politics during the latter part of the nineteenth century and the early years of the twentieth. But it is with his contributions to psychical research that we are concerned here.

When Lord Balfour was elected President of the Society in 1906 he followed an eminent line of predecessors, among whom Henry Sidgwick, William James, Frederic W. H. Myers, Sir Oliver Lodge, and Sir William Barrett may be mentioned. All of them had taken an active part in the work of the Society. In his Presidential Address, Lord Balfour sadly confessed that he had in no way shared in the labors of the Society, nor so much as contributed a single paper to its *Proceedings*. During more than a quarter of a century after the foundation of the Society, he had only been able, in the intervals of a busy life, to read and reflect on the evidence accumulated by others. He referred to himself, in fact, as a "sleeping partner" in the firm.

But in the decades that lay ahead Lord Balfour played an important and active part in the progress of the Society. All the members of the group of automatists concerned in the cross correspondences made a practice of sending their scripts to him, or to Mr. J. G. Piddington, by both of whom they were carefully studied, annotated, and preserved.

Lord Balfour's scholarship, insight, and fine critical sense are at once apparent in his various contributions to *Proceedings*. His reports on the "Statius" and "Ear of Dionysius" cases, both of which are concerned with proving personal identity after death, are among his most impressive papers. And as late as 1935 there appeared his exhaustive and fascinating study, "The Psychological Aspects of Mrs. Willett's Mediumship." It will be remembered that Mrs. Willett was the sensitive whose remarkable powers were demonstrated in both the above mentioned cases, as well as in the evidentially compelling "Lethe Scripts," reported by Sir Oliver Lodge and by Mrs. Verrall. Lord Balfour's personal belief, arrived at after prolonged study and investigation, leaned strongly toward survival and the reality of communication after death. But his arguments were characterized by logic and understatement rather than by the desire to make out a case.

In his Presidential Address in 1906 Lord Balfour advanced the idea that the human individual is an ordered association of psychic units, or centers of consciousness, telepathically interconnected. "I cannot pretend," he wrote in 1935 "that the idea has met with any general acceptance. It has, however, received the powerful support of Professor William McDougall, who adopted it in his Presidential Address to the Society for the year 1920, and has once more emphatically maintained it in his *Outline of Abnormal Psychology*. I still look upon it as a simplifying and unifying hypothesis which may help to explain much that is mysterious and perplexing in the region of Psychical Research." The interaction within the group of selves which Lord Balfour conceived to be telepathic "by no means excluded the possibility—or even the probability—of a similar inter-

between them and a spiritual environment external
m."

In his study of Mrs. Willett's mediumship Lord Balfour approached his subject from the purely mental standpoint. "I do not contend," he said, "that the interaction of mind and body has no bearing upon the questions to be discussed.

But the phenomena with which I am specially concerned relate not to interaction of mind with body, but to that of mind with mind, and I do not believe that much light is likely to be thrown upon them by attempts to correlate thought with brain function. The doctrine of psycho-physical parallelism I am unable to accept in any form."

I was not personally acquainted with Lord Balfour, although I met him on one or two occasions, and I have drawn largely on S.P.R. *Proceedings* for these lines. But when Dr. Walter Franklin Prince went to England in the summer of 1930 to deliver his Presidential Address to the Society, he was Lord Balfour's guest for a few days at his home in Woking. Dr. Prince recalled with pleasure how much he had enjoyed the cordial hospitality of Lord Balfour, his charming and human qualities, and his delightful manner of relating interesting and amusing anecdotes.

My own clearest recollection of Lord Balfour extends back to the summer of 1932, when the Society celebrated its Jubilee. Mrs. Henry Sidgwick had been elected "President of Honour" for that eventful year. Among other important speakers on the program, which extended over several days, Mrs. Sidgwick had been expected to deliver an address on the *History of the Society*. But her advanced age and failing strength prevented her from carrying out the original plan. Her brother, Lord Balfour, read her paper instead. When he had finished he added a few words of his own, which must have given him no small satisfaction. To many in the large audience it was an epoch-making announcement:

> "Some of you may have felt that the note of caution and reserve has possibly been over-emphasized in Mrs. Sidgwick's paper. If so, they may be glad to hear what I am about to say. Conclusive proof of survival is notoriously difficult to obtain. But the evidence may be such as to produce *belief*, even though it fall short of conclusive *proof*. I have Mrs. Sidgwick's assurance—an assurance which I am permitted to convey to this meeting—that, upon the evidence before her, she herself is a firm believer both in survival and in the reality of communication between the living and the dead."

Correspondence on "Difficulties Confronting the Survival Hypothesis"

From Mr. Edmond P. Gibson
Detroit, Michigan

In the April issue of the JOURNAL, Dr. Gardner Murphy contributed an article entitled "Difficulties Confronting the Survival Hypothesis" which would appear to make the inquiry of almost insuperable difficulty before it is well begun. Granting that the problems are great, and that the going is in a relatively foggy country at best, it seems to me that the difficulties enumerated are stressed to a greater extent than they need be.

The biological difficulty, first mentioned, consists of an attempt to fit the idea of survival into the framework of current biological concepts, which in turn are a curious derivation from the predispositions of nineteenth century materialism, modified somewhat grudgingly by twentieth century experiment. Biology, like any other science, is not eager to accept hypotheses which run counter to its current ideology. Witness the long series of controversies engendered by the theories of organic evolution, the germ theory of disease, and the crystalline structure of viruses, to name but a few. Each of these new theories brought about conflict and later modified the total picture. It would seem that the inevitable result is that theory has to be revised to agree with fact. Aristotle gives way to Galileo, Galen is modified by the discoveries of Harvey, and Newton is being superseded by Einstein. The biological difficulty mentioned applies as forcefully to extrasensory perception in its various forms—telepathy, clairvoyance, precognition, retrocognition. It is totally unable to contain the idea for psychokinesis, although the evidence for the above nontemporal and nonspatial capacities of the human mind is much more meticulous than that upon which many biological dogmas are based. Hence it will be seen that the

biological difficulty mentioned applies as forcefully to *all* aspects of psychical research as it does to the survival problem, and will continue to do so until biological hypotheses are slowly modified. It thus seems to the writer that the biological difficulties are overemphasized.

The cultural difficulty appears to a large extent to be dependent upon what is meant by survival. It may or may not be a real difficulty. Certainly the survivalist would have to admit modifications of any personality surviving in a changed environment, unless he wishes to plunge into the completely materialistic concepts of the spiritualist's "Summerland." Dr. Murphy mentions that in certain cultures, primitive mediumship deals almost exclusively with gods, goddesses, and devils, to the exclusion of the spirits of the dead. This would appear to be the case to a limited extent, but such a large amount of primitive magic is devoted to keeping the spirits of the recently dead properly confined to their new abode, and away from the human environment, that the situation mentioned appears to be exceptional rather than general. I remember only one anthropological treatise in which the primitive mediumship described dealt *only* with communications from gods and devils. It was a study of mediumship among the Chinese, and was written by a Christian missionary. The title of the book is forgotten. With this exception, my reading would tend to indicate that the gods and devils produced by most primitive mediums are inextricably mixed with the spirits of the dead. Which shall be produced in quantity probably rests upon the effects of environmental suggestion upon the medium.

There is little question that the "controls" or dissociated personalities of the trance medium display extreme suggestibility at times, as well as considerable dramatic ability, as pointed out by Dr. Murphy. They fish for normal clues from the sitter whenever possible, and gather further clues paranormally from the sitter's conscious or unconscious mind. Certainly the control is not conducting a *tête-à-tête* with the communicator, and then delivering a transcript of

the conversation to the sitter. The warped and twisted condition of the material brought forth by the medium indicates the situation involved is more complicated than the simple drama presented in the séance room. Most mediumistic sittings require no further explanation than a paranormal search of the sitter's unconscious, with or without a dramatic presentation of the material so obtained. But this explanation does not cover adequately many of the more exceptional cases mentioned by Dr. Murphy, and others which are obtainable in the files and libraries of the societies for psychical research.

Paranormal filching certainly does not explain the abortive case engineered by Dr. Stanley Hall and Dr. Amy Tanner, with their animus against psychical research.[1] Drs. Hall and Tanner administered to Mrs. Piper's "Hodgson" control a massive dose of suggestion concerning a fictitious Bessie Beals. In this case, the Hodgson control did not read the sitters' minds, which were bent on deception; nevertheless the control elaborated on the suggestions made. It should be remembered that the Hall-Tanner "research" took place during a period when Mrs. Piper's paranormal powers were at an ebb. The Hall-Tanner "Hodgson" made no survival case for himself, and scarcely came up to Mrs. Piper's normal knowledge of Hodgson, when living. As a personality the Hodgson of the Hall-Tanner period resembles the earlier Phinuit of the first reported Piper trances much more than he resembles the living Hodgson. The Hodgson control, however, is considerably less clever than Phinuit, who seemed to be able to delve at will into the mind of the sitter, giving continual evidence of telepathy. The Hodgson encountered by Drs. Hall and Tanner seemed incapable of telepathy, failed to read the experimental intent and dishonesty of the approach, while accepting suggestion most liberally.

There would seem to be as much difference between the dreamy Hodgson of the 1909 series and George Pelham of

[1] *Studies in Spiritism*, by Amy E. Tanner, Ph.D. Introduction by G. Stanley Hall. D. Appleton and Company, New York, 1910.

the 1892 and subsequent series[2] as there is between a man anesthetized and a man in the full possession of his mental powers. The Pelham control had a clarity of mental response that exceeded that of the other Piper controls of the period and separated this personality from the others. It approximated the response of the living G. P. This early series strains the dramatic theory to the breaking point, and is more informative than dozens of misconceived experiments of the Hall-Tanner variety.

In Dr. Murphy's outline of survival evidence[3] in the January issue of the JOURNAL many striking cases are summarized, and there are many more in the literature which have a direct bearing upon the problem to be studied. I am listing a few cases which I believe might be included in a study of this problem.

Dr. James H. Hyslop reported an unusual case of "invasion" which he described as the Thompson-Gifford case, and which was presented in the *Proceedings* of this Society (Vol. III, 1909). Summarized, he reported it in a popular study of the survival question.[4]

Another case of invasion, less well-reported however, is that of the "Watseka Wonder."[5]

A third case is one in which a child communicator steals the show from the pompous Phinuit in two early Piper sittings held for Mrs. S. W. Sutton and Mrs. Howard.[6]

The investigations of Sir William Crookes have been treated with silence by a good many psychical researchers. At the time they were made they ran the gauntlet of a body of orthodox scientific opinion which Dr. Murphy has characterized as naive. Perhaps the work of Crookes in physical phenomena may point the way to further qualitative and

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[2] *Proc.* S.P.R., Vol. XIII (1897-98), pp. 284-582.

[3] "An Outline of Survival Evidence," JOURNAL A.S.P.R., Vol. XXXIX, January, 1945, pp. 2-34.

[4] *Contact with the Other World,* The Century Co., New York, 1920.

[5] *The Watseka Wonder,* by E. W. Stevens, Religio-Philosophical Publishing House, Chicago, 1887. (See also F. W. H. Myers, *Human Personality,* Vol. I, pp. 360-368.)

[6] *Proc.* S.P.R., Vol. XIII (1897-98), pp. 484-494.

quantitative study when a sufficiently gifted subject becomes available to us.

As noted by Dr. Murphy, the paranormal gifts of the sensitive may argue against the survival hypothesis in a certain sense. They do throw into question whether a supposed communicator is actually endeavoring to get through, or is a fictitious construct derived from paranormal delving and the wishes of the sitter. The testimony of the sensitive, for whatever it is worth, always favors the first hypothesis. The testimony of the sitter often favors the second. Perhaps both are correct on occasion. With the highly developed powers exhibited by certain mediums it becomes difficult either to support or dismiss the survival hypothesis. Certain sensitives have paranormal abilities that are extraspatial and extratemporal. This *suggests* that certain aspects of mental activity are not delimited by the physical environment, and may survive the physical environment, although this argument *proves* nothing.

The mental make-up of these great sensitives is not constricted in any way by the present biological viewpoint, and the abilities manifested do not fit into the framework of our present orthodox biological and psychological hypotheses.

Granting that survival is not proven, it is *suggested* in many aspects of psychic phenomena. The difficulties we must face regarding the survival hypothesis may not be as formidable as they appear at the moment. Our ideas regarding survival and what could survive will change as the over-all picture changes, due to the impact of more research. It would seem that the immediate goal should be more and better research. That this should be conducted with as little bias and as much freedom from preconception as possible, almost goes without saying. In the past, however, certain research organizations have attempted to delimit the field of research to their preconceptions. This has increased the focus on certain aspects of paranormal activity and aided in their investigation, but it has also thrust other

aspects outside the pale and limited the scope of the work. This does not serve to help present a complete picture of the paranormal faculties of man. All phenomena which may be subject to observation and experiment should be included in the field of inquiry, for attempts at delimitation may throw out clues that are highly significant.

To repeat, our endeavor at the moment should be for more and better investigation, financed by endowments which will widen the scope of activity. The immediate effect is to enhance human values; proof or disproof of the survival hypothesis may lie ahead at the end of a long road of additional study.

From Mr. Arthur Goadby
New York, N. Y.

Dr. Murphy in a very able paper, "Difficulties Confronting the Survival Hypothesis," that appeared in the April issue of the JOURNAL, expresses the opinion that survival has not yet been proven true; for the reason, as he states, that all the evidence seems to be susceptible of explanation by the subconscious psychological powers of incarnate man, such as telepathy, clairvoyance, precognition, etc.

Though in an earlier article he admits that "we know rather little regarding the *limits* of supernormal capacities," and therefore should be cautious of assigning any function to the living "which transcends any power of which we are reasonably sure,"[1] nevertheless the scientific hypotheses on which he premises his conclusions in the present article seem to me to carry those conclusions far beyond reasonable warrant, for there are difficulties confronting the non-survival hypothesis also.

The reluctance of orthodox science in general to admit the probability, or even the possibility, of survival is due in my estimation largely to its own misconceptions regarding what Dr. Murphy mentions as the "one fundamental

[1]"An Outline of Survival Evidence," JOURNAL A.S.P.R., January, 1945.

unity, the ultimate nature of which we are not likely to guess for a long time." At the very outset of his discussion he writes:

". . . the electrical particles which we call 'matter' have through eons of time grouped themselves in ever more complex ways; the more stable modes of grouping tend to endure, the unstable to disappear. It is in this way that the simplest living things appear to have arisen. No one, of course, knows the origin of life; but there appears to be no permanently unbridgeable gap between the organization and behavior of certain non-living particles and the organization and behavior of very simple unicellular organisms" which, he then predicates, eventually build themselves up into more complex forms, although he does not proffer any suggestion as to what new factor suddenly intervened during the infinitude of time originally to cause this grouping.

Now presently, according to his hypothesis, these non-living (and therefore unconscious) particles become mysteriously endowed with "life"; and then they begin "to take on attributes" (but from whence he does not state) such as "powers of growth," then, progressively, by emergent evolution, they develop "nervous systems," and thereby achieve "awareness"—then create an "environment" until finally they culminate with "mind" and "personality." Thus out of a hypothetical grouping of "non-living" and therefore dead particles Dr. Murphy derives a living organic universe with all its infinite variety of constellations, laws, planets, and, on our earth at least, the marvels of human genius and culture.

Now just what has really happened in this cosmogony that he is presenting to us? Is it is not simply this: that he has added to his conception of original dead "particles" such attributes as he finds in himself? So once again we are reminded that what we see in nature is a reflection of ourselves. "Man," said Protagoras "is the measure of all things." Moreover, it is to the human brain that Dr. Murphy ascribes the credit for all our world's cultural achievements,

notwithstanding the fact that the physical brain is declared by science to be composed of the very same kind of electrical particles which he posits had been originally "non-living," hence unconscious, dead.

Since science claims that its knowledge is based on experience and reason, let us therefore reduce these propositions to a syllogism (and incidentally be prepared for a *reductio ad absurdum*):

> Matter was originally dead; man arose from it.
> Man does not know when, or how, life began, nor if it ever did begin.
> Therefore man does not know if he is alive.

Since this conclusion is of course contrary to experience, then one of these premises must be wrong. As the second premise is true, then the first must be false. So we amend it, and posit the theorem:

> If matter was originally dead then Man (consciousness) did not arise from it.

Accordingly we are not surprised when Dr. Murphy presently appears to amend his previous statement about consciousness having arisen out of "non-living matter" for he next declares that consciousness and matter are twin aspects of a single unity. "Mind and body are not things about which we have *ultimate* knowledge, nor can we say that one is the 'cause' of the other. They might perhaps best be conceived as two aspects of one fundamental unity . . . the living organism is a psychophysical unity" (p. 70).

In other words, this doubly-aspected unity posited by Dr. Murphy is a parallelism of mind and matter, neither one of whose aspects arose out of the other, or can even exist without the other; so that when the body "dies" the life and consciousness which had originally been "taken on as attributes by non-living matter" eons before (and presumably have existed ever since) suddenly cease to exist at all. This is the logical deduction from the hypothesis known as psychophysical parallelism, which may be symbolized by a disk whose two inseparable sides represent respectively

"mind" and "body." Naturally, after having categorically declared that man when living is inseparable from his body, Dr. Murphy finds that "the biological point of view makes it difficult to think of *any aspect of awareness* as continuing independently of the very substratum which has given it its place in nature," or to conceive (from the biological point of view) of "personality as independent of the living organism (the body)—so as to survive beyond death . . ."

Nevertheless, while he expresses his misgivings even about these conclusions (for he declares that at present we really have no ultimate knowledge about mind and body), yet he holds to a metaphysical hypothesis that has many difficulties, even to the extent that he categorically states an opinion as an ultimate fact—namely, that the "living organism is a psychophysical unity"—when he has just disclaimed that we have *any* ultimate knowledge about such things at all. Moreover, in his use of the term "psychophysical" there is a grave ambiguity, for the word "physical" has been used here to connote such diverse ideas as "non-living matter," "substratum," "electrical particles," "living organism," and "body." This ambiguity would in itself invalidate parallelism as a possible theory explanatory of all phases of psychic phenomena. Moreover, the word "physical" should be held strictly to connote pure matter until it be shown how any "non-living" matter ever came, as alleged, to be infused with life so as to become a living organism.

Thus it would appear that Dr. Murphy's reservations in respect to survival are due not only to his exactitudes in regard to evidence, but also to the system of metaphysics he has sponsored.

For instance, it seems that he has based his conclusions largely on those cases where supernormal cognition appears to transcend time and space and to "filch" information from the minds of distant people by virtue of some rapport, and even to predict the future, and tap hidden treasures of the past. "Rather, it appears" he writes "that space is utterly

irrelevant to the issue; the mind makes contact with that which is *relevant to its purpose* . . . ideas which are related tend to function as a unit."

Assuming these powers to exist in the subconscious mind of the living, yet are they more of a difficulty for the hypothesis of non-survival than for that of survival; for if incarnate man is a psychophysical unity then such filching could not occur. For if the percipient's thought is tied to his physical body and yet can reach into the mind of a distant person, then such thought would have to carry an appropriate part of his body along with it. If, however, it be urged that the percipient's thought itself does not "travel," then we must posit the theory that the quest is consummated by those psychic links which Dr. Murphy calls ideas. But according to his fundamental hypothesis these ideas would have to have some material substratum also; thus in their transit matter would have to pass through matter, as for instance through the walls of a room. Is science prepared to admit the possibility of that?

The survival hypothesis, on the other hand, predicates simply that the physical body is merely a sheath and that the real individual remains after death what he was before, and can at times, even while in the body, transcend all physical trammels. And this power to filch would then be proof that the mind, whether incarnate or discarnate, can transcend matter and space, and therefore time. Since time does not limit the mind, then the mind, the consciousness of the individual, survives, endures.

From Mrs. E. W. Allison
New York, N. Y.

In his admirable article "Difficulties Confronting the Survival Hypothesis," in the April issue of the JOURNAL, Dr. Murphy includes two cases as illustrations which I think lend themselves to a closer examination, and I would like to call certain points to his attention. Dr. Murphy

writes concerning the "Ear of Dionysius" case: "The point we are making . . . is to the effect that while many things in the messages are characteristic of Verrall and Butcher, it is *not* in the least characteristic of intelligent communicators, carrying out a plan, to make a preliminary approach, and then to drop the whole thing and turn to other matters until new conditions are likely to endanger the whole test" (pp. 89-90).

I suggest that Dr. Verrall may have been blocked by the method of the experimenters. Lord Balfour and Mr. J. G. Piddington, who studied the scripts as they came, were not uneasy at the delay, and not without justification. The earlier scripts contained the passages that the experiment was "something good and worth doing," and "that there were additional references yet to come which may take a considerable time." According to Lord Balfour, there was reason to think after script "C" that some attempts would be made to produce a cross correspondence on the subject in the scripts of other automatists. The experimenters also thought that Gurney, who appeared to take chief charge of arrangements on the other side, may have been unwilling to allow an interruption in the important series of scripts of Mrs. Willett, occupied with a totally different subject, that began shortly after the third Verrall script. During the interval attempts were made to refer to the "Dionysius" case elsewhere. There is good ground for believing that these attempts met with at least a partial success in the scripts of Mrs. King. Thus the experimenters were content to wait, without troubling their heads overmuch about the conundrum, until more light would be thrown on the problem.

But one wonders what would have happened had the experimenters taken a more direct approach and sent a message of inquiry to Gurney, through Mrs. Willett, for which they had ample opportunity. From their intimate knowledge of all the scripts of the various automatists such a procedure must have seemed inadvisable to them.

In the earlier "Statius" case we have an almost parallel situation—an interval of more than a year between the first and second scripts. Somewhere, although I cannot now find the exact passage, Lord Balfour has said that the two cases must stand or fall together. It was supposed from the beginning that Dr. Verrall was connected with the "Statius" case. The "passage" to which allusion was made in the first script completely baffled the group of researchers, but did not lead to any action on their part. The subject had been *almost forgotten when it was unexpectedly revived,* more than a year later. The fact that the first script eventually turned out to be the most important one is of particular interest, since this was not the case in "Dionysius."

The responsibility for the delay, which Dr. Murphy thinks "not in the least characteristic of intelligent communicators" cannot, I think, be placed exclusively at Dr. Verrall's door. With Mrs. Leonard and other mediums a leading question, conveying no information, has often resulted in excellent evidence. I do not mean to imply that such a course is desirable if it can be avoided. But Dr. Verrall may have had no control of the situation. In any event, the intentional *laissez faire* procedure, of the experimenters was of small help to Dr. Verrall, in both of these cases, if later he is to be held entirely responsible for the delay. In this part of my letter I have paraphrased largely from various papers in several volumes of S.P.R. *Proceedings.*

The other case (pp. 79-80) is of paramount importance, if we can accept it as direct evidence for the process of filching and sifting among the minds of the living. It therefore seems to justify further scrutiny.

The case is quoted in full in our JOURNAL from an essay by Lily Dougall. The publication of this essay led Mrs. Sidgwick to examine the case more fully because, if valid, it had considerable theoretical interest. It turned out that the incident was told to Miss Dougall by Miss A from memory, more than twenty-five years after its occurrence

and with no independent confirmation. Miss A had no idea who the medium concerned was. Under the circumstances Mrs. Sidgwick did not press Miss A for publication, except for the account privately printed in the S.P.R. *Journal* (July, 1918, p. 209-211). Personally, however, Mrs. Sidgwick attached weight to the case.

Miss Dougall leaves the reader with the impression that Mrs. B (the sitter) was not aware of the distressing matters that occupied Miss A's mind at the time of the sitting—the sudden death by accident of a near relative. This was one of the two appropriate visions described by the medium to Mrs. B. But Mrs. Sidgwick discovered that Mrs. B had known about the accident. It should be mentioned that Miss Dougall described the incident on the authority of Miss A.

Taking the weaknesses of Miss A's memory into account, one is perhaps inclined to attach too much weight to the normal explanations that suggest themselves in the case of the other vision, and that of the Chinaman in native dress. It does not seem worth while to enlarge on these items, but rather to suggest that we keep our eyes open for a more water-tight case in support of Dr. Murphy's important hypothesis.

Correspondence on the Carington Theory

From Dr. Gertrude R. Schmeidler
New York, N. Y.

After reading Mr. Whately Carington's beautifully straightforward and consistent Association Theory of Paranormal Cognition,[1] and Mrs. Reeves' provocative comments on it,[2] it seemed to me that some supplementary remarks might well be made about a point which Mrs. Reeves mentioned, but did not discuss in detail: the classical doctrine of Associationism in its relation to Mr. Carington's theory.

May I preface these suggestions by a brief review of Mr. Carington's thesis? It rests on two assumptions: the first, and the one which I shall try to supplement, is the famous old law of association of ideas; namely, that two ideas become connected in the mind by virtue of being experienced together. The second supposes that, to some extent, the minds of an experimenter and a percipient overlap, or have elements in common. Thus the theory states that if both experimenter and percipient are thinking of the same idea, and if that idea (Mr. Carington designates it as "E" if it is the "idea of the experiment," and otherwise as a "K-idea") is associated in the experimenter's mind with the telepathic message, then it will *ipso facto* tend to be associated in the percipient's mind with the telepathic message.

Obviously this theory is in danger of explaining too much: having accounted so neatly for telepathic success, it needs to be modified to make room for the many cases where paranormal cognition does *not* occur. One such modification comes when the law of association is re-examined in the light of modern psychological research: as Mrs. Reeves has pointed out, and as Mr. Carington

[1] *Proc.* S.P.R., Vol. XLVII (1944) pp. 155-228.
[2] JOURNAL A.S.P.R., April, 1945, pp. 95-112.

would probably be the first to admit, the classical theory of Associationism does not tell the whole story of the workings of the human mind. Thus if we supplement the elegant simplicity of the Association Theory with an emphasis on the relation of the telepathic message to the individual percipient, with his complex patterns of attitudes and desires, it seems to me that we shall have a second approximation to a theory of paranormal cognition which is one step closer to real events than Mr. Carington's initial theory.

May I illustrate this point with an example from the original article? Mr. Carington, calling the experimenter X and the percipient Y, says: "For those who do not object to very crude analogies, not to be taken too seriously, it is rather as if X and Y were in two boats, and X wished to transfer to Y some object too heavy to pass across the gap; so he ties it to a rope, drops it over the side, and throws Y the other end of the rope. O is the object to be transferred, the associative performance is the tying of the knot, and E is the rope.

"Evidently, however, it doesn't matter what sort of a rope is used; and correspondingly there is no special merit about the 'idea of the experiment,' E, as opposed to any other idea, K say. Any idea with which X can associate O and capable of being presented to Y will, in principle, do as well" (pp. 176-177).

But here, anyone who has been concerned with problems of motivation will be tempted to interpose, with considerable emphasis, that it does indeed matter "what sort of rope is used," because the idea of the experiment is so integrally related to the subject's attitude that it will be a crucial factor in the success of his paranormal cognition. Even in terms of Mr. Carington's analogy, the rope is important: if it is too thin it will snap. Or imagine that a hand grenade is fastened to the throwing end; Y will hurl the rope away from his boat with all the energy at his command, and end up farther from O than he was initially.

In research on paranormal cognition, just such difficulties arise. The experimental subject will sometimes act as if his interest were not strong enough, and will score at chance—as if the rope were too thin. And some subjects seem to reject the "idea of the experiment" almost as if the possibility of paranormal experience were loaded with high explosive; their scores are often lower than chance expectation, like the Y who throws away the rope to which O is fastened.

Mr. Carington might argue that the experienced mariner will know intuitively what rope is suitable; so that, if only we stay within reasonable limits, "it doesn't matter what sort of a rope is used." But the analogy still would hold, for it seems to be true that some experimenters, such as Mr. Carington himself, have an intuitive feeling for a suitable "idea of the experiment," which determines their choice of appropriate motivating conditions and leads to successful results. My point is that the limits of variation for the rope, or K-idea, ought to be carefully defined, so that at least one additional dimension should be included in a description of the experimental situation in which a subject will score successfully. To forsake the metaphor, it seems to me that in a description of procedure as much emphasis should be laid on a subject's attitude toward his participation in the experiment, and on his personality and motivation, as on the time of day, stimulus material, or other arbitrarily determined conditions. In fact, it may well be that the latter conditions become meaningful only in terms of the subject's reactions to them, and that this reaction will vary from one subject to the next, depending on the personality factors that are operative.

In summary, my argument boils down to this: that the classical Association Theory has required considerable reworking and supplementation, in terms of both the relationships among the ideas to be associated and of the dynamics of motivation. Parallel complexities must be introduced into Mr. Carington's theory, to help it describe

a wider range of the successes and the failures of paranormal cognition.

From T/5 Morton Leeds
with the Armed Forces in India

I have studied with the greatest interest Whately Carington's recent paper,[1] and feel that at last psychical research may have the unifying theory for which it has been searching so long. But, by its very nature, Carington's well-stated thesis is laden with theoretical dynamite, and it will very likely cause a major discussion for some time to come. With but slight elaboration it could tie together Eastern and Western religious concepts, explain a great many psychic phenomena, more fully describe a number of psychological events, and last but not least of all, offer a scientifically sound idealistic description of man's place in the scheme of things to a world grown weary of materialistic interpretations. All this provided, of course, that there can be further experimental validation.

There are two theories actually postulated: the association theory of telepathic perception and the psychon theory of mental structure.[2] The association theory can be validated if each of its corollaries, such as temporal displacement, additive association, etc., proves to be largely correct. Even if proven and accepted, however, it can neither stand alone without the assumption of a common unconscious, nor can it alone prove the validity of its base and foundation, the psychon theory. One way out is to attempt to validate the psychon theory some other way; then the conception of super-individual association will follow as a matter of course. But I do not see any immediate way of definitely proving non-material existence by material means.

[1] "Experiments on the Paranormal Cognition of Drawings, IV. Section B: A Theory of Paranormal Cognition and Allied Phenomena," by Whately Carington, *Proc.* S.P.R. Vol. XLVII (1944), pp. 155-228.

[2] Readers to whom S.P.R. *Proceedings* are not available may find a full statement of these theories in M. P. Reeves' Review of the Carington Paper, appearing in the April, 1945, issue of this JOURNAL.

Of particular interest to me is the application of the psychon theory to more common psychological phenomena. If valid, it would call for a complete restatement of many concepts. For instance, neurosis could be considered a relatively tight grouping of psychons, loosely associated with the rest of the psychon system. It could thus provide both a personality refuge and a trap—easily gotten into, gotten out of only with difficulty. In any neurotic disorder, a group of psychons would be acting to control a part of the soma, in disjunction with the rest of the organism; while in so-called miracle cures, a large group of psychons would reorganize, directing an unusual amount of energy toward the afflicted part of the soma, and effect a major physical reorganization.

Psychosis represents an even more basic maladjustment. Schizophrenia, for example, would be the loosening of ties between the psychon system and the brain. Multiple personality would be the splitting of the personality into several distinct psychon groupings, each forming a somewhat autonomous self. Manic-depressive psychosis would be similar to multiple personality in that separate psychon groupings would alternately dominate the soma. Finally, paranoia would be structurally similar to neurosis: a small, tight psychon-grouping slowly becomes distorted, and by virtue of its organization would exercise a kind of controlling influence over the rest of the system.

Sleep could be described as the soma resting, the cells repairing, the psychons guarding rest by toning down outer stimuli, and at the same time creating patterns satisfactory yet undisturbing to the resting organism. The problem of the "death urge" would no longer be so puzzling. Suicide could be interpreted as the *life* urge of a psychon system struggling to be released, superseding the weaker life urge of a soma battered by unhappy and frustrating experiences.

Used in this way, Carington's theory does not, to be sure, offer full *explanations,* but possibly our current psychological descriptions would be more accurate if stated in his

terms. Using the same technique with the illusion of *déjà vu,* we might arrive at something like this:

On some physical stimulus (possibly an element of similarity to a past incident) and with the tendency to dissociation present (possibly as a result of fatigue), a group of psychons "wanders off" and "explores." Stimulated by a "carrier" and merging into a perception as it occurred to someone else some time before, they (the psychons) may present a "duplicate" perception to the mind, coexisting with the outer physical stimulus. This would also help to explain the feeling of being able to predict what is going to happen next, since psychons, according to a corollary of the Carington theory,[3] "exist" in time before and after the event. Finally, this would tend to explain the feeling that the conscious self is slowly being overwhelmed by the illusion—when all perception for a few moments carries the tinge of familiarity. One could say that the feeling passes over the entire psychon system until consciousness itself is affected. To illustrate, I should like to quote from my paper on *déjà vu,* recently published in this JOURNAL.[4] This quotation is taken from a personal record of *déjà vu* experiences. "Awake, active. Extremely intense. Stood still for a moment in the shop. Then the feeling grew and grew. One of the most complete I have ever had. As the awareness grew, the feeling of being able to predict the next scene also came. It was so strong it almost nauseated me . . ."

Finally, in my paper I described a case which seems to tie together *déjà vu* and ESP. Again I quote: "Was sitting on the couch at L's, looking at Danny P. Suddenly the feeling (of *déjà vu*) arose. I said nothing, merely tried to understand why it was occurring. Danny, who had been reading Freud that morning, had just picked up the book and had read one page. He remarked (at the moment I was experiencing and analyzing the illusion) that he would like to know whether I knew anything about the 'feeling of

[3] *Op. cit.*, Appendix: "Tentative Suggestions on Precognition."

[4] "One Form of Paramnesia: The Illusion of *Déjà Vu*," by Morton Leeds, A.S.P.R. JOURNAL, Vol. XXXVIII, January, 1944, pp. 24-42.

having been there before.' He said he felt that dreams might have some prophetic part in the illusion. I asked him what had made him think of the illusion at that particular moment. He said that the page of Freud he was reading dealt with dreams, and he had (for no reason understandable to him) suddenly been reminded of the illusion. He also said, upon further questioning, that he did not know that I had any special interest in the illusion. Example of ESP?" (*op. cit.*, pp. 32-33).

The psychon concept here is quite simple. Say that the field of "psychology" was the "K-idea," the link or carrier between my mind and Danny P's at the time. Psychons "wandering off" at the moment I was experiencing the illusion of *déjà vu* were borne along the "carrier," creating the illusion; at the same time they stimulated the question in Danny P's mind. Thus, at the moment I was experiencing the illusion, ideas about the illusion arose in his mind. Such an explanation is far simpler than any other previously put forward. It suggests too, that the illusion of *déjà vu* may be merely a special case of ESP.

Carington also hints at the operation of a "force" counter to association, say dissociation. Such a tendency might help describe more accurately how repression occurs and how the breaking of associative links takes place in neurosis and psychosis.

As we look over the whole hypothesis again, the problem of how to verify it still remains. For the time being, corollaries of the association theory manifested in the material world can be tested, especially in the field of psychical research. For instance, to test his idea that "a plurality of K's might be more effective than one," ESP experiments might be conducted with identical twins, dressed alike, in identical rooms, and thus confirm his ideas on "association." Or the experimental material could be passed through several hands, in an experimental capacity, to strengthen the number of links between the material and the "idea of the experiment." Artificial landmarks could be set up

within the run and results studied. But I am not clear whether positive results along these lines would ultimately strengthen the *psychon* theory of the mind.

Carington should be congratulated for having made a brilliant start on a hypothesis long overdue. Psychical research should take up the challenge and immediately begin to subject the theory to a careful, thorough analysis in an exhaustive series of experiments.

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CONTENTS

Field Theory and Survival

GARDNER MURPHY

In the January and April issues of this JOURNAL an attempt was made to sketch some of the more cogent evidences for survival[1] and some of the difficulties[2] which appear to confront the survival hypothesis. It was felt that these opposed approaches to the survival problem might be of some interest and might stimulate constructive criticism; judging by the correspondence published,[3] and the many comments received, it seems fair to conclude that this purpose has in some degree been fulfilled. It will be recalled, however, that the conclusion was reached at the end of the second article that there may be something wrong with the way in which the survival problem is ordinarily approached, and a promise was made to suggest other ways of formulating the issue. The present article is an effort to fulfill this obligation. Like the foregoing papers, however, it will

[1] "An Outline of Survival Evidence," by Gardner Murphy, JOURNAL A.S.P.R., Vol. XXXIX, January, 1945, pp. 2-34.

[2] "Difficulties Confronting the Survival Hypothesis," by Gardner Murphy, JOURNAL A.S.P.R., Vol. XXXIX, April, 1945, pp. 67-94.

[3] "Correspondence on 'Difficulties Confronting the Survival Hypothesis.'" JOURNAL A.S.P.R., Vol. XXXIX, July, 1945, pp. 160-172.

assume a tentative and groping form; and criticisms will be most welcome.

Evolution and the Paranormal

Believing that the longest way around may be the shortest way home, it has seemed to many students of psychical research that before searching for final answers to ultimate questions we need to explore very fully the nature and the origin of human paranormal powers. These are the first problems to attack if a really adequate basis is to be established upon which to build any specific theory. Putting aside preconceptions and looking steadily at the living organism, perhaps the most extraordinary thing about it is its possession of two fundamentally different kinds of abilities for adaptation to its environment. Most of the time it responds to objects from which energies radiate and impinge upon it—light waves, sound waves, etc. These, as physical energy-sources, buffet its sense organs, and through a well-defined action system lead it to behave in ways more or less appropriate to its survival needs. It would probably be no exaggeration to say that 99.99 percent of the time it responds to objects from which physical energies are being received, just as do non-living things. Thus the action of the retina involves a photochemical process, somewhat like that which takes place on a photographic plate. Living things select and organize these energies in their own way, as when a child interprets its mother's smile in terms of its experience; but to do so there must first be the physical energy of the light wave. What has come to be called experimental biology deals very largely today with the physical and chemical energy systems of the organism, and year by year such systems seem less and less different from the systems known generally to all physics and chemistry. To give a single example, viruses act like living things, but recent research shows that they often take the form of *crystals*. They can rapidly increase their quantity when in a favorable medium, as if "reproducing."

Occasionally, however, the living organism makes con-

tact with events in a way which, as far as we know, involves no transmission of physical energies (in any ordinary use of the term "physical") between the object and itself; somehow it reaches out to portions of space remote from it. These events are called telepathic, clairvoyant, etc. Occasionally, also, the organism makes some sort of contact, we know not how, with future events (precognition) and apparently also with past events (retrocognition) in a way not involving the impact of physical energies. Neither biology nor physics as systems of knowledge can readily find a place for such contact with events at a time other than the present. For the theory to be developed here it is important to make clear that animals below the human level of complexity seem to participate to some degree in these powers, which are inherent, as far as we know, in *life,* not simply in human life.

Now from the evolutionary point of view these powers are altogether extraordinary. Evolution has in general proceeded in accordance with physico-chemical principles, and here we have something at work outside the physico-chemical system as we know it. Moreover, such powers, whenever they manifest themselves, are not "flukes";,they obviously perform an important function in bringing the organism into contact with things related to its needs, and on a Darwinian basis we should expect those organisms which possess such gifts to survive and reproduce their kind more effectively than those which lack them. We should expect, therefore, on a Darwinian basis, to find a rapid magnification of these abilities. The point has often been made, as, for example, recently by Thouless,[4] that these powers are in some measure outgrown by organisms which find another method—namely, the physical method—more effective. The logic of this point, however, seems hard to follow. For paranormal powers, though less common, appear, as we have encountered them in research, to be no less specific,

[4] Presidential Address to the Society for Psychical Research: "The Present Position of Experimental Research into Telepathy and Related Phenomena," by Robert H. Thouless, *Proc.* S.P.R., Vol. XLVII (1942), pp. 1-19.

no less effective in making adjustments to life, than the powers of the senses; they bring us real information about real events. There may be paranormal powers which are biologically superfluous, but our only knowledge of the paranormal lies in a definite correspondence of impressions with facts relevant to the life of the individual organism. How can the senses do more than this, or serve life better? Suppose a deer is about to drink from a spring and a lion approaches. Can it be denied that a deer with a paranormal awareness of the lion's approach would benefit, speaking in the Darwinian manner; and that deer should, on this basis, be expected to develop more and more of the "psi" (ESP) ability? But these powers are in most cases rudimentary, at least among creatures below the level of man. They constitute a profound biological enigma.

Another way of stating the biological problem of the paranormal is to say that the closed system of the time-space-energy contact which the organism makes with its environment is somewhat leaky; that impressions which do not "belong" slip through into the physical system. Experimental work in human paranormal abilities directly reveals what is meant by the word "leaky." A subject taking part in an ESP experiment calls a series of cards in a casual mood; not, as far as the experimenter can see, especially strongly motivated nor in any peculiar mental or bodily state. Suddenly, however, the subject begins to *call correctly* and maintains the successful streak until a fantastically high score is attained—not just a score which is one of the ordinary variations which theory of probability leads us to expect, but a score which one would not expect, on a chance basis, to encounter in a lifetime. Then, having proved itself, having had its fling, the odd capacity departs, and scoring goes back again to its former humdrum level.[5]

[5] To illustrate, we might refer to the case of Miss L. L., a Hunter College student, who took part in an ESP experiment conducted at the A.S.P.R. in the Spring of 1943. This subject at her first sitting obtained a score of seventeen correct guesses out of twenty-five, the first fifteen cards of the deck being correct. Miss L. L. gave no evidence of being "especially strongly motivated." In further experimentation Miss L. L.'s scores were of a chance nature. See JOURNAL A.S.P.R., Vol. XXXVII, July, 1943, pp. 116-117.

But behind these apparently capricious expressions of a power beyond the ordinary, there is good reason to believe that there exists a *deeper level of function,* a level at which, perhaps, the paranormal is the normal. Research has more and more encouraged the view that these "capricious" episodes are merely the occasional flashes thrown into consciousness by an enduring capacity which, in the depths of the organism, may indeed be in contact with all of space and with all of time. The suggestion is that there are two ways of functioning, two systems of life activity; the time-and-space way of functioning is just one of the ways in which life manifests itself. There may of course be still others, perhaps even a continuum between these two which are contrasted. Some of the laws which apply in paranormal perception—laws relating, for example, to the role of motivation and to the most effective ways of grouping material to be perceived—appear to apply generally to all perception.[6] But it does not appear to be fruitful to melt down the distinction as it appears today between those processes which use known physical energies to make contact with the environment and those which appear to make contact more directly.

The Interpersonal

Now, if we look closely, we find another—and perhaps deeper—respect in which the paranormal violates our usual habits of thought; and this, I think, has been rather neglected in recent years. Paranormal events appear to depend not simply upon the powers of individuals but upon powers set free by the *relations between persons;* they are interpersonal. The awareness of sharp separation from one's fellows, and the distinctiveness of individual ego and purpose are often attenuated in states which appear to be conducive to the paranormal; states, for example, of relaxation so profound that one finds one's awareness of self pushed away from the center to the fringe of consciousness or

[6] "Position Effects as Psychological Phenomena," by Gertrude Raffel Schmeidler, *Journal of Parapsychology,* Vol. VIII, June, 1944, pp. 110-123.

almost completely extirpated. It is not maintained that loss of self-awareness is complete; the point is simply that it is greatly reduced. The practical cultivation of these states in the Far East, and among oracles and seers in classical antiquity, is paralleled by the development of crystal gazing and trance practices in Europe and America. Now these states seem to have been cultivated in these many different cultural situations partly because often they actually do help the paranormal to appear. In another paper[7] an effort was made to show that profound relaxation permitting complete absorption in a task, with minimal attention to self, may be a favorable state for telepathy. There is much to suggest some real basis in fact for the ancient belief that loss of sharp awareness of self may actually bring one into paranormal contact with one's fellows—just as it may sometimes do normally, and without reference to a paranormal factor.

In a sense this seems to mean that we can be closer to one another at a level of psychical functioning which is deeper, more stable, than ordinary awareness. Myers[8] struggled with this problem in his effort to show how the subliminal of one may merge with that of another. Warcollier[9] made an effort to portray the intercommunication of individuals at a subconscious level, and Mrs. Sidgwick[10], perhaps most clearly of all, undertook to show that paranormal processes are best understood if we give up the idea of transmission

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[7] "Concentration Versus Relaxation in Relation to Telepathy," by Gardner Murphy and L. A. Dale, JOURNAL A.S.P.R., Vol. XXXVII, January, 1943, pp. 2-15.

[8] *Human Personality and its Survival of Bodily Death,* by F. W. H. Myers, Longmans, Green, and Co., New York and London, 1903. See especially Vol. I, Chapter VI, "Sensory Automatism."

[9] *Experimental Telepathy,* by René Warcollier, Boston Society for Psychic Research, 1938.

[10] "Phantasms of the Living: An Examination and Analysis of Cases of Telepathy between Living Persons . . ." by Mrs. Henry Sidgwick, *Proc.* S.P.R., Vol. XXXIII (1923), pp. 23-429. See especially pp. 419 following. In speaking here of reciprocal dreams, Mrs. Sidgwick says, "Dream cases though they be, I am disposed to regard [them] . . . as the fullest manifestation we have in the collection of telepathic communication. In other words, I think the kind of union of minds, the thinking and feeling together, here shown may be regarded as the type or norm of telepathic communication to which all other cases conform in varying degrees."

from one mind to another and speak simply of the fusion of agents' and percipients' ideas. (Whately Carington's recent theory[11] has much in common with this view, but for the present I should rather cling to the conception of the loss of sharply defined individuality, the interpersonal nature of the mental operations during those activities which we call paranormal.) Two individuals seem to become psychically one—or indeed in some cases there appears to be a group of three or more individuals who somehow, while remaining themselves, yet become a single psychical entity. We in the West deeply fear, and indeed resent, this approach, for our individualism in all its phases dreads any loss of self-awareness—just as many persons dread to lose consciousness under ether, or to be hypnotized. Actually, however, this approach, long cultivated in the East, has forced its way into recognition in psychical research simply because the evidence seems to permit no other valid interpretation.

But whereas the *spontaneous* cases are very likely to occur in relaxed states where the ego is ill defined—with many examples of reciprocal and collective experiences[12]—the *experimental* instances often show us a tense individual competing strenuously with other individuals, consciousness of self seeming to be at a high level. Is there a contradiction here? We cannot answer with confidence, for we do not know what is really happening to self-consciousness in such states, nor what the altered self-consciousness may be doing to the deeper levels of activity. Perhaps there are some kinds of self-awareness that make one psychically closer to another person and some self-absorbed states which are favorable because they free one of one's fears. At any rate, there is an interpersonal factor to be noticed in passing. If one looks closely at what a successful subject in an experiment is doing, one often finds, I believe, that he has

[11] "Experiments on the Paranormal Cognition of Drawings, IV. Section B: A Theory of Paranormal Cognition and Allied Phenomena," by Whately Carington, *Proc.* S.P.R., Vol. XLVII (1944), pp. 155-228.

[12] "Visions and Apparitions Collectively and Reciprocally Perceived," by Hornell and Ella B. Hart, *Proc.* S.P.R., Vol. XLI (1932-33), pp. 205-249.

"identified with" the experimenter or with the other persons taking part; if so, he has achieved some degree of interpersonal function. And experimental results are what we should expect. The Duke laboratory has given us evidence that paranormal scores may run high with one experimenter, and at a lower level with another, the same precautions being taken.[13] B. S., subject in the notable Soal-Goldney[14] experiments in precognitive telepathy, obtained highly significant results with three agents, but failed to score above chance when working with ten other agents; that is, only three out of thirteen individuals were able to influence him paranormally. Whately Carington[15] has repeatedly been able to obtain results by his own method, while our A.S.P.R. group of investigators, following essentially the same procedure, could not.[16] Dr. Gertrude R. Schmeidler[17] has now repeatedly obtained significant results which the reader may compare and contrast with the results of one of our own experiments (designed especially to test the theory of the "Midas touch"), in which, since our subjects were virtually all "sheep" (believers in the possibility of paranormal experience), a positive result might have been expected.[18] The fact seems to be that throughout psychical research the personality of the experimenter plays a significant role. One reason for this is that subjects identify with some experimenters and not with

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[13] "The Experimenter-Subject Relationship in Tests for ESP," by J. G. Pratt and Margaret Price, *Journal of Parapsychology*, Vol. II, June, 1938, pp. 205-249. It is true that in this research the hitherto "unsuccessful" experimenter, by changing his psychological approach, was able to raise his subjects' scoring level. But this may have been because the subjects were then able to identify with him.

[14] "Experiments in Precognitive Telepathy," by S. G. Soal and K. M. Goldney, *Proc.* S.P.R., Vol. XLVII (1943), pp. 21-150.

[15] "Experiments on the Paranormal Cognition of Drawings, III: Steps in the Development of a Repeatable Technique," by Whately Carington, *Proc.* A.S.P.R., Vol. XXIV, January, 1944.

[16] "American Experiments on the Paranormal Cognition of Drawings," by Ernest Taves, Gardner Murphy, and L. A. Dale, JOURNAL A.S.P.R., Vol. XXXIX, July, 1945, pp. 144-150.

[17] "Separating the Sheep from the Goats," by Gertrude Raffel Schmeidler, JOURNAL A.S.P.R., Vol. XXXIX, January, 1945, pp. 47-49.

[18] "Research Notes: A Short Report on a Series of Exploratory Studies," by L. A. Dale, Ernest Taves, and Gardner Murphy, JOURNAL A.S.P.R., Vol. XXXVIII, July, 1944, pp. 160-170.

others; but a number of other interpersonal factors are probably involved.

The argument is, of course, fragmentary and suggestive only; it is offered tentatively, and as an hypothesis. But looking back over the history of the last seventy years, there seems reason to believe that the subject-experimenter relationship is connected with the fact that subjects do, under certain circumstances, reflect paranormal capacities which are expressions of a particular interpersonal situation and do not occur elsewhere. It is entirely likely that we are dealing here with something analogous to the cases of collective veridical hallucinations, in which perhaps a group of persons merge their individuality, at a deep level, in observing the same apparition, on the basis of the capacity of one of those present to identify with a loved person who is at the time dying, or who has just died. It is, of course, *not* asserted that the loss of the sense of individuality is complete. The term can be taken in its rough, everyday sense. As, for example, the mother identifies with the child which is going through an ordeal, or the wife with the distant husband facing unknown dangers, and becomes more likely to receive from the distant loved one a telepathic impression, so the child or husband in turn becomes more likely at the same moment to make contact with the mother or wife. Many *normal* insights are facilitated by this type of identification; so also the *paranormal* types of awareness. A very striking and well-evidenced case from *Human Personality*[19] will serve to illustrate the point:

> In October of 1863 Mr. Wilmot sailed from Liverpool bound for New York. For eight days a storm had raged. Towards morning of the ninth day, during a "refreshing sleep," Mr. Wilmot vividly dreamed that he saw his wife (then in the United States), clad in her nightgown, come to the door of his stateroom, which he shared with a Mr. Tait. The apparition seemed to become aware that someone was occupying the upper berth. Finally she approached Mr. Wilmot, stooped down, and kissed him. Next morning Mr. Tait said that, while wide awake, he had seen a lady enter the cabin and caress Mr.

[19] Vol. I, pp. 683-685.

Wilmot. Apparently Mr. Tait believed that a flesh-and-blood woman had actually entered the stateroom.

Almost immediately upon reunion with his wife in America, Mr. Wilmot learned that she believed she had paid him a visit on the night in question. She explained that on account of the severity of the weather she had been very much worried about him; about four o'clock in the morning she seemed to go out to seek her husband. Finally she came to a low, black steamship, whose side she went up, then descended to the main cabin, and thence through the stern until she came to her husband's stateroom. In it she saw a strange man looking at her, felt disturbed at his presence, but bent down and kissed her husband before going away. The description which Mrs. Wilmot gave of the steamship, and of her husband's stateroom, was correct in every particular, although she had never seen it.

The point we wish to insist upon is not that selfhood disappears, but that one thing which prevents paranormal contact is our *psychological insulation* one from another. Though we know extremely little about this, there is evidence that this insulation can in varying degree be removed.[20] It is likely, in fact, that the frequency of collective veridical impressions arises from a sort of "induction effect"—a fusing or merging process by which two or more persons, sharing to some degree the same experience, act to make contact with a distant event more easily than could one of them alone. This, it will be recalled, is more like Gurney's[21] theory of collective apparitions than like Myers'; but instead of believing that one person perceives paranormally and transmits the impression to the others, we should be inclined to believe that the very fact that there is a group having much in common makes the likelihood of their experiencing a veridical impression so much the greater. We shall, of course, be told here not to resort to analogies. The term "induction," or "field," or "fusion" is, of course, a mere groping gesture to define a process only dimly glimpsed; but the whole language of such matters

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20 "Removal of Impediments to the Paranormal," by Gardner Murphy, JOURNAL A.S.P.R., Vol. XXXVIII, January, 1944, pp. 2-23.

21 *Phantasms of the Living*, by E. Gurney, F. W. H. Myers, and F. Podmore, Trübner and Co., London, 1886.

has to be based on analogies, which can only be put aside when our knowledge is far more exact.

The Time Dimension

So far we have considered chiefly the interpersonal nature of the telepathic and clairvoyant processes. Suppose now we extend the hypothesis to relate to the future and to the past. The present hypothesis would assert that there is no barrier against traveling to a future point or to a past point (we cannot here enter into a theoretical discussion of time), provided that individuality is not completely absorbed in the physical or biological present. The fact that such a large number of precognitive cases appear in dreams (compare Dunne[22]) would probably be paralleled by an equally large number of dream contacts with the past (retrocognition) if we had given equal attention to the study of such cases. (We refer here not to telepathic contact with memory streams of living or deceased personalities, but to actual perception of past events in exactly the same way in which one makes contact with future events.) The hypothesis now suggested would say with regard to the Moberly-Jourdain *Adventure*[23] that these women may well have glimpsed directly some events which had taken place in Marie Antoinette's garden over a hundred years earlier; in connection with the "interpersonal," is it entirely accidental that this extraordinary experience, in its most striking aspects, was *shared* by two persons? Our hypothesis would also say that many of the cases of so-called "deferred impressions," where there is a long interval between death and apparition, are due not to any deferment but to retrocognitive contact with the tragic episode itself.

There are several other types of experiences for which retrocognition seems a reasonable working hypothesis. In the case of collectively experienced apparitions of animals, for example, seen in the haunts where once they lived, it

[22] *An Experiment with Time,* by J. W. Dunne, Macmillan Co., New York, 1927.

[23] See "Time and the Trianon," this issue, pp. 216-234.

may be easier for some to believe that the human observers made contact with the past than to take any other view of the matter. A well-corroborated case of this sort was presented in the *Proceedings* of the S.P.R.[24] It concerned the apparition of a cat which was seen by four people:

> Miss H. G. had a favorite cat, Smoky, a pure-bred blue Persian of peculiar shade. There was no other cat in the neighborhood that was in the least like her. Shortly before her death in June, 1909, Smoky had become lame as a result of an altercation with a dog. Miss H. G. was not sentimental about animals, and, although fond of Smoky, did not grieve unduly over her death. One day in July Miss H. G. looked out of the window and saw Smoky, looking very ill, limping across the grass. She called her sister, Miss B. G., who also saw the cat. One sister ran outside after the cat while the other remained at the window and saw Smoky disappear into the shrubs. About ten minutes later Miss H. G. and a friend living with the family saw Smoky again, going through a hedge in front of the window. Miss H. G. went out after her, but could not find her. Half an hour after this, a servant saw the cat in the kitchen passage. She ran to get her some milk, but the cat walked away, and from that moment on disappeared completely. The percipients began to think that there had been some mistake about Smoky's death; the gardener, therefore, dug up the body. The neighbors were questioned, but no one had seen Smoky, or any other cat like her.

The ordinary procedure of science at this point would appear to be one of hesitation to draw large conclusions, while probing and investigating in the fullest possible way all these telepathic, clairvoyant, precognitive, and retrocognitive powers. Hypotheses should be bold, but methods of verification cautious. It is the present hypothesis that these various powers are not solely derived from the psychological make-up of individuals; that they depend in some degree upon interpersonal relations—indeed, that such interpersonal powers are much richer and more complex than any possessed by the individual when isolated from his fellows. When a group of individuals functioning as an interpersonal entity is involved, they may have really extraordinary capacity to make contact with phases of reality which transcend time and space.

[24] *Proc.* S.P.R., Vol. XXXIII (1923), pp. 381-387.

Mrs. Sidgwick[25] made a first approach to a similar interpretation of hauntings over fifty years ago. The Carington[26] theory of hauntings resembles the present theory, but we need have no ideas functioning as independent units, out of a context; we have ideas anchored in the past, but accessible to the present retrocognitive powers of the living.

From the present viewpoint, most mediumistic phenomena also fall into order. The sitter and the mediumistic consciousness are focused upon a deceased individual, and constitute a team or center of induction in the sense described earlier. An explanation must be found for the fact that there are good sitters and poor sitters; and here we have Mrs. Sidgwick's suggestion[27] that the subconscious make-up of the sitter may permit or fail to permit paranormal material to come through the sitter to the medium. This way of thinking is crudely represented in Figure 1.

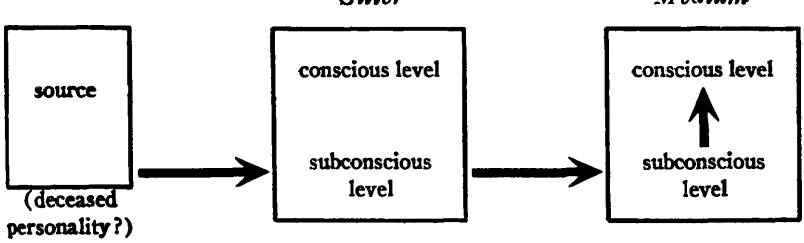

FIG. 1.

In the proxy cases, again, there is much to suggest that a sitter and a note-taker are both important. The theoretical possibilities of the Sidgwick theory are suggested in Figure 2.

But the figures are too static, and the flow is not necessarily in one direction. The present theory would state that all these entities interact.

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[25] "Notes on the Evidence, Collected by the Society, for Phantasms of the Dead," by Mrs. Henry Sidgwick, *Proc.* S.P.R., Vol. III (1885), pp. 69-150.

[26] See reference 11, especially pp. 208-209.

[27] "Discussion of the Trance Phenomena of Mrs. Piper," by Mrs. Henry Sidgwick, *Proc.* S.P.R., Vol. XV (1900-01), pp. 16-38.

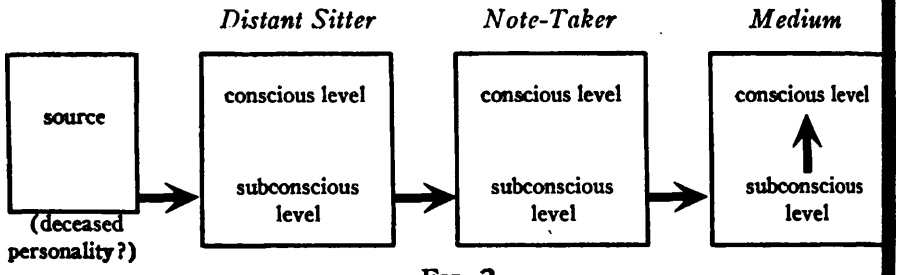

FIG. 2.

The Development of Field Theory

So far, an attempt has been made to show that paranormal phenomena may express something other than the sharply defined and individualistic aspects of human personality; they appear to express a kind of reality which, as far as our own limping words can describe it, is "interpersonal." Now it happens that this way of thinking has a great deal in common with a way of thinking which characterizes much of modern science, a way of thinking called "field theory." I should like now, in the most tentative sort of way, to outline the implications of field theory, and when this is done, to see how far they agree with the sketch we have just been drawing. The reader may recall a somewhat similar venture carried out by Margaret Pegram Reeves[28] in this JOURNAL; but the present outline deals not so much with the topological developments which interested Mrs. Reeves as with the broader foundations of field theory.

When, during the latter part of the nineteenth century, the study of electromagnetism had advanced sufficiently to permit Clerk-Maxwell to formulate mathematically the nature of electromagnetic waves, it proved possible to envision electromagnetic activity as a distribution of energy in space and time; this distribution, conceived as a unitary structural whole, is a "field." Instead of proceeding (as classical physics had done) to study elementary *particles* and to record big events as summations of little events, it

[28] "A Topological Approach to Parapsychology," by Margaret Pegram Reeves, JOURNAL A.S.P.R., Vol. XXXVIII, April, 1944, pp. 72-82.

became possible to approach directly the structure, or *form of organization,* of the energy distribution. Indeed, as Einstein and Infeld have put the matter in *The Evolution of Physics,*[29] the entire classical attempt to work from parts to wholes broke down in relation to many fundamental problems. The traditional analytical method of working proved to be insufficient. Field theory—the theory of the structure and organization of distributions of energy—found itself free to develop without primary concern for ingredient parts of any sort. Knowledge of what one particle alone is doing, added to a knowledge of what another particle is doing, will not in any way predict what will happen in the total interaction. In fact, it is an embarrassment and an obstruction of research if we try to explain the laws of such interaction in terms of the dynamics applicable to single parts. The structural whole is not the sum of the parts, and the attempt to state its problems in terms of parts confuses the issue.

It likewise became evident in the biological sciences early in the present century that the field manner of thinking was of value, because a fundamental unity of nature began to appear in which the laws of physics and the laws of biology proved to have many formal similarities. An effort was made in embryology, notably by Spemann,[30] to show the operation of the field principle during embryonic growth. In his fascinating experiments, tiny loops were passed over the various microscopically observed regions on the surfaces of an embryo, and the material removed from the embryo and then transplanted immediately to another embryo. By this and other methods it was possible to show what happens to the same kind of tissue when it grows in several different environments—an environment provided by the first body, an environment provided by the body of another embryo to which it has been transplanted, and the environment of a test tube. The result was to show that the

[29] Simon and Schuster, New York, 1938.

[30] *Embryonic Development and Induction,* by Hans Spemann, Yale University Press, New Haven, 1938.

same kind of cells, removed at the same time from the same growing individual, would become, in one environment, skin cells; in a second, muscle cells; in a third, nerve cells. Growth is an expression of a field.

Spemann and his pupil Paul Weiss were able to show first that such action of living matter on living matter is never a one-way affair; such influences are reciprocal. The interactions proved to be no mere summations of the separate reactions occurring between pairs, but took on the properties of structural wholes or fields. Most important of all, Spemann and Weiss showed that the mother's body and the embryo are physiologically a single unit; there is no meaning in trying to describe mother and embryo as two sharply defined and separate forms of organization. The pre-natal environment—uterus, or whatever it is, depending upon the form of life involved—is not separate from the thing whose environment it is. A single energy field is involved.

It became evident during the 1920's that field theory also had much to offer in psychology.[31] In studies of perception the various colors and shapes in the field of vision proved to be not so many discrete objects interacting on one another, but aspects of a unitary field in the full sense. It became clear that the motives which struggle with one another, as in the case of human conflict situations, are not always sharply defined, nor do they necessarily "block" or "repress" one another; they may form highly complex organized units in which the analytical method suffers exactly the same fate in practice which we noted above as occurring to the analytical method in late nineteenth-century physics. Mathematical analysis is feasible, but structural analysis, or what Dilthey called "the dismembering method," will no longer work. All the various phases of the individual's actions, whether he perceives or feels or remembers or thinks, have proved to be more intelligible when seen in terms of unitary fields. Psychology has found that in

[31] *A Dynamic Theory of Personality*: Selected Papers by Kurt Lewin, McGraw-Hill Book Co., Inc., New York, 1935.

various experimental studies, notably those on memory and will, field principles make a practical difference in predicting what human action will be.

But psychologists, being ardent individualists, as are men of our culture generally, have proved by and large to be content with the application of field principles *to the individual* as a system of activities. They have not yet learned what they might have learned from Spemann and Weiss; namely, that there are instances in which two individuals may constitute aspects of an indivisible field. Social psychology has been influenced in some slight degree by the effort to apply field principles to the behavior of crowds and other social groups, but the effort has not carried us far. There is not the slightest doubt that anthropology and sociology within the next decade or two will learn more and more to see the individual as an aspect of the social field—far indeed from the sharply defined and autonomous little capsule of energy which he is likely to imagine himself to be. If field theory is a sound approach to the study of nature, it is probably sound in relation to all of nature's aspects—though of course the degree to which it will alter our existing outlook will vary from one area of study to another.

Implications of Field Theory for Psychical Research

At this point the implications of field theory for psychical research may be suggested. If it is a general principle of nature—that is, a principle which is independent of specific subject matter—that complex organized wholes cannot be fully understood in terms of ingredient parts, and if it is true that the life sciences have shown successful applications of this broad principle, it would certainly seem reasonable to look, at least in a tentative way, for evidence regarding the operation of field principles in telepathy, in mediumship, in psychokinesis, etc. From this point of view, it seems odd that we have made as much progress as we have in our efforts to study the "transmission of thought" from "one mind to another mind," and so on, assuming *a*

priori a certain absolute cleavage which in all probability does not exist. It might be of practical value in research if individuals—and cultures—could be chosen for intensive study in terms of their possession of rich potentialities for an unself-conscious approach, a capacity for interpersonal response.

We have already pointed out that Myers, Warcollier, Mrs. Sidgwick, and others groped towards the conception of a deep-level unity, an interindividual reality—a field, we may now say—of which all specific paranormal processes are actually aspects. From this point of view a subject and an experimenter in a telepathy experiment represent phases of an organic whole both at the ordinary normal level of interaction and also, more profoundly, at the deeper level at which the paranormal processes occur. If there be two or three subjects taking part simultaneously or successively, they constitute a larger unit, polarized to some degree perhaps by the experimenter. What Warcollier has called "contagion" between percipients,[32] and what Mrs. Rhine[33] found in groups of competing children in an ESP game situation, may well be aspects of a sort of deep-level psychic interaction which gives results when no single percipient can make an independently significant score.

The Sidgwick hypothesis regarding the interaction of medium and sitter takes on richer meaning in these terms; and such complex structures as are found in the proxy sitting, where there is a physically present note-taker as well as a distant sitter, offer great possibilities for such field participation, as we hinted above. Indeed, instead of thinking of the position of the note-taker, between the medium and the distant sitter, as a sort of barrier or obstacle, we might think of the influence of the note-taker as depending largely upon his own psychological make-up, especially upon his deep-level make-up, and as contributing

[32] *Op. cit.*, pp. 77-92, 241-246, 247-251.

[33] "Some Stimulus Variations in Extra-Sensory Perception with Child Subjects," by Louisa E. Rhine, *Journal of Parapsychology*, Vol. I, June, 1937, pp. 102-113.

to the situation. In such situations certain note-takers might, far from interfering, actually enhance considerably the functioning of the field as a whole. We seem to have reached, via field theory, the point reached by a direct study of paranormal phenomena.

Two extensions in field theory are, however, required for psychical research purposes. First, it must be recalled that the phenomena with which we are dealing comprise contact with remote points in time as well as with remote points in space; such contacts with remote points in time are even more difficult to admit, from the physical point of view, than those involving space. Retrocognitive and precognitive phases of the field are involved, so that quite literally what happened long ago and what will happen at a remote future time become phases of an organized unitary psychic activity. Secondly, there is nothing whatever in the psychical field which would make the discarnate either especially likely or especially unlikely to be found participating in a given field. Their activity would not be required by the theory; it would not be necessary to believe, for example, that they are the messengers which carry telepathic impulses between the living, for the living themselves are fully capable of operating in the psychical field as described. On the other hand, field theory may quite properly be stated in terms of the processes known to psychical research, which, as we have seen, are not biological processes of the ordinary type; and if, on independent grounds, there is reason to believe that the discarnate exist and are capable of contact with the living, there is no theoretical difficulty involved in their participating jointly with the living in an interpersonal psychical field.

It will be noted that aspects of an interpersonal field do not have that capacity for *independent* existence which we usually like to assign to ourselves. While there is nothing in field theory as sketched which in any way weakens or argues against the existence of human entities independent of their biological organization, it is, on the other hand, reasonable to believe that with the loss of biological indi-

viduality — including the competitive individualistic life which plays a part in what we call human personality— every remaining and continuing psychical activity must tend to be articulated more closely into the complex structural whole of which it is an aspect. This would not mean that it would cease to exist. It might mean, however, that it would be less readily identified in terms of sharp differentiation from its psychical context. It is hard to know what a living poet, or an Eastern mystic, or a communicator through a sensitive, really means when he uses phrases about the gradual merging of the individual into some sort of cosmic whole. Indeed, they may mean different and contradictory things, and they may all be wrong. What they say does, nevertheless, seem to have much in common with the implications of field theory. If there is such a thing as a rigidly fixed and invariable entity continuing without change in a varying environment, such a thing is difficult to conceive; it would be contrary to the dynamic principles of interaction as understood by science, and in the light of a relativity approach difficult even to define. Human personality during life here is an aspect of the field in which it appears. After death, the field must surely be very different. No fixed unit recognizable in one field can be transferred, as by surgical transplantation, except into a new environment to which it is assimilable. The example of the embryonic grafts mentioned above may be useful. Whatever within us may exist under conditions other than the biological will reflect these other field conditions. Indeed, if we were to carry over into such other conditions the type of biological individuality which we have here and now, it is hard to see what we should do with it. Like the characters in Mark Twain's *Captain Stormfield's Visit to Heaven*, we should find ourselves equipped with powers irrelevant to our environment, and with attributes meaningless in relation to the tasks to be done. Even the term "personality" will be misleading unless defined in terms of each context in which it is studied. Whatever exists under other time-space-energy conditions, conditions in which

physics and biology as we now know them no longer directly apply, will be an aspect of these new conditions realized so fully that it may be better to start with a new terminology.

A final effort at an analogy will be made. As you watch the sunset, note a patch of red which persists more stably than the oranges and yellows which are rapidly changing about it. Disentangle this red, get it out of the sky, bring it home and put it among the embers in the fireplace in an attempt to make it fit with the other colors. But under the conditions of the illumination of the sky, and under the conditions of the atmosphere, a certain red was produced which cannot be carried home; it cannot be seized and put in the fireplace; and even if it could be, the embers and the firebrick about it, and the little eddies of orange and crimson smoke behind, will make it a very different thing. It is an aspect of a field. No aspect of a field can be identical in structure or process with any aspect of a field which is constituted in a fundamentally different way.

It must of course be remembered that the individual himself is a salient aspect of any structured whole in which he appears; his environment—the context of his life—derives attributes from him just as he derives attributes from it. The field is not the environment; it is the pattern of individual-in-environment. Now just as the various features of the environment differ in their importance, their influence upon the individual, so individuals differ in their influence upon their surroundings. Some are almost formless and fluid; others may be likened to storm-centers, modes of concentrated energy. The interdependence of personalities does not imply the absence of individuality, nor the varying influence which different individuals may have upon the world of which they are a part. But our thesis is that no personality can fail to exert *some* interpersonal effects, nor can it exist *solely* in and through itself without influence from others.

Does personality survive bodily death or not? The question presupposes a rigidity, a sharpness, a distinctiveness.

an encapsulation, which simply is not an attribute of the thing we know as personality. The field properties of personality from infancy to old age change profoundly as contacts change. With the change called death, there is every reason to believe that in so far as psychical operations continue, they must, as aspects of larger fields, take on new qualities, new structural relationships. The only way in which individuality could survive unaltered would be to cling forever to the biological organization first determined under evolutionary conditions—something perilously close to what the spiritualists call "earthbound" conditions.

So far, the theory has emphasized the almost unexplored interpersonal life of man. But precisely what is it that ordinary psychological processes *accomplish* in that universe of reality in which the paranormal exists; what is the influence of psychological activity upon the world of the paranormal? The simplest way of conceiving the matter might be to say that activity in time and space leaves a trace in a world which is not defined in terms of time and space. (A crude analogy: a dynamo cuts through fields of force, and in this way is able to generate electric current passing out over a wire. Such electromagnetic effects, once set up, may persist for a considerable time; indeed, from a theoretical point of view, they may persist indefinitely.) Is it not possible that every psychological event has made an impression in this way upon that interpersonal world which we have tried to describe? With such an impression the *present* psychological activity may make contact. (Telepathy and clairvoyance would make such contacts directly, while retrocognition might, perhaps, as we earlier suggested, reach back to the original events without needing contact with enduring impressions.) Through one means or another, we have the possibility that all the psychological processes of the past are somehow permanently assimilated to or organized within a single great context, with which our present activity is in touch and to which it makes its own infinitesimal contribution.

We come now to a pair of alternatives which constitute an

essential phase of this approach to the survival question. The term "surviving entity" may be used in a neutral sense, implying neither activity nor inactivity. Is the entity left by earlier psychic activities something which remains static, just as it was until recaptured by a retrocognitive process? Or are such entities continuously active? If the former is true, the continuing existence of deceased persons would be like the continuing existence of all other things which have manifested themselves in time and space. These things, be it noted, are "real" from the present point of view. They are not things located in the past only; they are also located by definition in a non-temporal order of existence. According to the second hypothesis, however—the hypothesis of activity—such surviving entities are not only located in time in the sense defined, but interact continuously with the deep-level activity of the living.

It may appear that these two hypotheses are in flat contradiction. One hypothesis emphasizes the powers of the living, with retrocognition playing an especially important role — retrocognition which illuminates the feelings, thoughts, and purposes of men long gone, and histrionically presents these men as still living. The other hypothesis seems to imply a continuing personal life articulated into an interpersonal existence. But perhaps the two theories both contain some truth and some confusion, owing to the presuppositions which still enter into our ways of thinking and into our language. Let us reserve judgment about this and look at the matter in another way. If any paranormal event is to occur, there must be a cosmic system of psychical laws and psychical realities; the universe had to be the kind of a universe in which the paranormal could emerge. We may conceive the world of the paranormal as a sort of matrix from which proceed impressions which influence the specific psychological events which happen from day to day, and upon which they in turn make some impression. The impressions may be like the creases in a garment which long afterwards reveal the postures and habits of the one who has worn it, so that they can be retrocognitively caught by

the psychical activity of a sensitive; they may, on the other hand, be phases of a continuing cosmic activity. This is a question which there is no way of answering at present. Indeed, it is doubtful whether the two figures of speech tell the whole story. Assuming that "active" is more or less equivalent to "personal" and "passive" to "impersonal," the crease in the garment seems to be an impersonal thing, and a surviving memory seems to be a personal thing, so that from our present frame of reference they may seem to be utterly antithetical. But it is conceivable that these impressions left on the cosmic matrix are both personal and impersonal—both and neither—depending upon how we wish to define the word "personal." Psychical they certainly are, but sharply defined in individualistic terms they probably are not. The degree to which such surviving organized impressions resemble the memory, thought, and other impressions in our minds today, which distinctively mark us off from one another, and the degree to which they represent interpersonal events is something there is no possible way of deciding now.

But it is definitely feasible for research to study the role of interpersonal or superpersonal factors, and to define here and now the extent to which personality does function as an aspect of an interpersonal mode of organization; we may approach this problem both in ESP research and in reference to mediumistic communications. The two fields of research are not so dissimilar as they may seem. For it is likely that it is not only after death, but here and now, that the deep-level aspect of the self is an interindividual reality, exactly as Myers suggested throughout his writings, and perhaps in a sense even more profound than he guessed. Perhaps both before and after death individuals are aspects reflecting trends of the whole; and survival may be a continuity of these aspects of the whole, though undergoing gradual change. From this point of view, the apparent sharpness of individuality is not only a biological fact, it is also a biological artifact; that is, we seem to be more sharply individuated than we actually are. Yet in view of

the intercommunication between surface and deep-level processes (as shown in psychiatric experience as well as in psychical research), it is likely that biological individuality involves some binding or restraining influence at work in the organism which keeps even the deepest activity from becoming fully interpersonal, and therefore that the process of dying not only weakens biological individuality at the surface level, but also accelerates the process of liberation; *i.e.,* facilitates the process of articulation between selves which we have already attempted to describe.

In terms of the tentative viewpoint developed here, the question for science in dealing with evidence for post-mortem existence might be phrased not in terms of a question such as "Is this Myers or not?" but in terms of the questions "What are the similarities between this communicator and the old Myers we used to know? What are the differences between this communicator and the old Myers?" The question appears to be not whether the fluid and complex thing which we call personality exists as exactly the same thing after death, but specifically what continuities and what changes can be observed. According to the alternatives sketched above, there would be, on any basis, some resemblances; but on no basis would there be complete identity. The question is not whether we survive or not, but what points of continuity there are, what points of functional comparability between those things which we call individualities as we know them, and those aspects of the interpersonal manifold sketched in various forms here. The question is to discover the aspects of individuality which remain, the degree of continuity in the way of thinking and feeling, and above all the balance between activity and passivity. If the types of research just referred to as urgent are intensively followed, notably if the interpersonal aspects of such experiences are earnestly pursued, we may well discover that loss of the "boundaries" of the self is just as rich and just as interesting a form of existence as preservation of rigid self-boundaries. At any rate, our wishes in the matter are no safe guide. We may well find,

as science has usually shown us, that the specific things that we want for ourselves are not waiting there in nature for our use, but that many undreamed things—often far more interesting—come to surprise and intrigue us.

Criteria for Survival Evidence

Now in spite of all the reservations and qualifications expressed here, many will wish simply to put the question whether *individual memories and purposes* continue active after death. In attempting to answer this question, we ought to state what types of evidence would be most cogent. The answer would be that at least three types of evidence would be of the highest importance.

(1) The first kind of evidence needed is evidence regarding the actual scope of the paranormal powers of the living who are involved in obtaining the evidence—notably more evidence on the influence of the investigator and the influence of the sitter, with a view to substantiating or refuting the field conception of the interpersonal powers developed here. When this has been adequately done, we might find in what degree purporting survival evidence is a function of interpersonal processes attributable to the living. Highly important in such an enterprise would be the discovery of cases of collective veridical hallucinations occurring *long after death,* hence pointing to the probability of *activity* on the part of the deceased rather than to activities assignable to a group of living persons. If there are a considerable number of good cases occurring long after death, under conditions making it implausible that the living could have engineered the matter, they will add greatly to the conception of active rather than passive residues.

(2) Another type of evidence which would bear directly on the problem would be a type of mediumistic material in which a communicator would assume the form under which he was known some time prior to his decease, rather than the form in which he was known at the time of death.

In most instances, of course, the surviving entity is represented as going on beyond death essentially as he was just before death. If, however, the retrocognition theory sketched here should be sound, we should expect to find cases in which the medium, sitters, and others involved in the communication make contact with the deceased as he was some time—perhaps a matter of years—before death. There have been a few cases in which apparitions took the form in which the individual was known some time prior to his death; but these are rather ambiguous, because the deceased may at the time have been remembering himself as of a certain period. The critical question is to find out by one means or another whether contact is made retrocognitively with the different periods of the communicator's life, or only with the personality as it was at the end of life. If only the latter kind of evidence appears, the fact must count against the retrocognition theory.

(3) Our third type of evidence seems to me most important of all. In discussing the Ear of Dionysius[34] case (in the January article), we encountered something which certainly looks like a purpose taking shape in Dr. Verrall's mind *after his death,* and consequently we concluded that to explain the episode in terms of telepathic information from the living is a forced hypothesis. The survival case is, however, made much stronger by the part represented as played by Professor Henry Butcher. The whole drama takes the form of communications jointly expressing the two friends; the communications make sense in terms of a plan worked out by them post-mortem. If the reader will make the attempt at a systematic interpretation of this case as expressing only the subconscious paranormal activity of the living, he will find the task of introducing Henry Butcher's part in the plot excruciatingly difficult. The process of planning looks, at least, like a process which was actually initiated by the fact of death and the opportunity to communicate.

[34] "The Ear of Dionysius: Further Scripts affording Evidence of Personal Survival," by the Right Hon. Gerald W. Balfour, *Proc.* S.P.R., Vol. XXIX (1916-18), pp. 197-286.

Now this way of approaching the problem leads to a way of answering the question: "What is the most cogent type of survival evidence?" The answer, I believe, is that it is evidence which by definition takes the form of post-mortem *interaction* of two or more communicators. It is specifically a field expression; not expression of a solitary individuality, but of an enduring relationship. Some years ago I tried to contrive a plan for survival evidence based on this principle: Let us say that Paul Kempton, of Tulsa, Oklahoma, Pierre Leclerc, of Pawtucket, Rhode Island, Angus MacGregor, of Stirling, Scotland, and Leslie Durand, of the Isle of Wight, meet on the "other side." They wish to give evidence to their families. Checking over their various life activities, they discover that they all had one thing in common: they all had made collections of rare old Wedgwood china. No living human being ever knew that they had this *in common;* it is the kind of fact that could be ascertained post-mortem, but not before. It is true that the method would be laborious, and that the practical difficulties of carrying out the plan would be great; indeed, an attempt to give just such a test through Mrs. Leonard did not meet with a notable success.[35] But if such a plan did succeed it would be worth almost any amount of labor. Generalizing, I would say that to me the strongest of survival evidences would be this kind of evidence of continued purposeful interactions of personalities after death. Conversely, I would be inclined to say that the rarity of such evidence, and, in general, the feasibility of interpreting much purporting survival evidence as an expression of the extended powers of the living, constitutes a difficulty in accepting the case for survival. One of the "next steps" is to try to contrive a "favorable situation" for the development of the kind of evidences suggested.

Summary

In summary, we have discussed the suggestive evidence that paranormal processes are not necessarily the processes

[35] See the "Note" by Mrs. Allison, this issue, pp. 210-215.

of isolated individuals, but may express interpersonal systems of forces; and have tried to show that such a finding calls for the application of field theory, a scientific tool devised expressly to study systems of forces which are not mere summations of separate and distinct activities. While field theory is simply a way of formulating observations, and cannot solve the survival problem, it suggests that any personal activity which has ever occurred does continue to have cosmic context and to be part of cosmic processes; personal activities constantly change contexts, become phases of the activities of other personalities. The result is to make the sharp yes-or-no question as to human survival very unsatisfactory. There is some reason to believe that personality continues after death to be, as it is now, an aspect of an interpersonal reality, and to doubt whether it could survive as an encapsulated entity. But the question for science is to define just how fixed, just how fluid it is in respect to each of its characteristics. Paradoxically, the best survival evidence appears to be evidence (such as that afforded by the Dionysius case) of the survival of an interpersonal relationship capable of being brought into relation with the living.

Note on "Plan for Securing Survival Evidence"

LYDIA W. ALLISON

In "Field Theory and Survival" (this issue) Dr. Murphy has defined what he considers would be the most cogent type of survival evidence, and he has also suggested the difficulties of carrying out such a plan. Dr. Murphy proposed his experiment to me before I sailed for England in May, 1925. I enthusiastically agreed to try his plan with Mrs. Leonard if the opportunity presented itself. I quote first from Dr. Murphy's letter, which reached me in London early in June.

Department of Psychology
Columbia University
New York City
29 May 1925.

I was unable to get this letter written to you before you sailed. I hope it will, nevertheless, be of some use.

What I should like to have you say to Feda and the other controls is about as follows:

"People have been working awfully hard for forty-five years not only to help us to believe in survival, but to give us absolute proof. We on this side feel that some of the evidence is extremely good, but we want to ask you whether you will help us to try a new method which we think would help in the direction of real proof. You see, the trouble is that we do not know much about telepathy and mind-reading and if a spirit gives information that is known to living people there is, after all, some possibility that that information might have come from a person who is still in the body. Of course, we don't say that this is so—we only say that it could be so, and so we haven't the right to talk about final proof. On the other hand, if a thing given by a spirit is not known to any person in the body it's terribly hard to verify. Of course you have sometimes gotten around this in a way, by the book tests, and they are very important, but still there isn't proof because we don't know how it is that books can be read, and it may be that some people in the body can read closed books—in fact, there are some people who have done it. So now we have a plan that we want to ask about. Is it possible for a spirit to give information which is verifiable, yet unknown to any person in the body and not contained in any book? Well, here's an illustration

of what I mean. There is Mr. Tom Jones of Dover, Mr. Harry James of Sheffield, Mr. William Burne of Aberdeen and Mr. John Smith of Bristol. These four men pass out of the body at different times, being completely and absolutely unknown to each other. They meet on the spirit side. They talk about their earthly lives together and try to find out what they had in common. They find that they worked at four different trades, married at different ages, had different interests, that they and their wives and children were unlike, and so on. But after a long time they find one thing that they had exactly in common—they all smoked a 3 B Milano pipe. Now you see no earthly person could possibly know about their all smoking a 3 B Milano pipe, because no one person had known all four of them and there is no earthly mind from which this information could come and no source of such information except their meeting and talking on the other side. So now Tom Jones comes and talks to you as you are in communication with us and he says something like this: 'I am Tom Jones of 24 Westminster Street, Dover, who died March 21st, 1920. I am speaking on behalf of three other men,' etc., giving their names and other facts about them. 'I wish to say that we four men had one thing in common, namely, that we all smoked a 3 B Milano pipe.' Now you see this would be something like real proof and it is extremely worth working for because if it could be done it would be information the origin of which would have to be the other side of life. Of course absolute proof is a hard phrase, but this would be worth a great deal to us and very wonderful if it could be done."

I think in talking to Feda you had better talk very personally to her, adding a few compliments on the very excellent work she has done. I think that in all cases a free and spontaneous manner of talking would be very much better than an exact reading of this letter.

GARDNER MURPHY

Extract from a sitting with Mrs. Osborne Leonard, June 14, 1925, 10:45 A.M. Verbatim notes by the sitter, Lydia W. Allison. This sitting was held just before Mrs. Leonard left for her summer holiday. I presented Dr. Murphy's test case from memory, according to his suggestions, and added that the "test gentleman" (Prof. J. H. Hyslop) and "Mr. Ned" (Dr. Allison) would be very much interested in the experiment. On reaching the third name given in Dr. Murphy's letter, I was doubtful of holding Feda's attention long enough, so used only three instead of four names.

Feda: Mrs. Lyddie, difficulty in names. Addresses is so difficult. [Pause] The test gentleman says, even then that somebody would remember that those three people had smoked 3 B, and that they had telepathed their knowledge to the medium. Somebody would have to remember that the facts were related, but they would be living people on earth who could telepath. [Apparently quoting Prof. Hyslop] "As a matter of fact, my dear, I doubt if there's such a thing as an absolutely safe test that could not be explained by telepathy. All we can do is the safest we have. There is only one test that could not be explained by telepathy. Your way could be explained by telepathy. That a person should go to an unexplored or uninhabited part of the earth and see something intelligent no man in the body has seen, because that could come from the mind of no living person." [Feda] He's afraid if anyone remembered, even in different places, they could all have sent the telepathic message to the medium. You can get telepathy from a hundred places. He thinks it would be a good thing to try. Your gentleman says, even if he went to some part of the Arctic region which hadn't been explored, and described something very peculiar, or if he went into some old tomb not explored for hundreds of years, people would say the medium had vision, trance clairvoyance. There isn't such a thing as a watertight test, but all we can do is to get the best test we can. That's why we so often tell you things that are not in your mind. We will investigate. In the meantime, they will try the thing you say. Whichever they can get best, they will try.

Extract from a sitting with Mrs. Osborne Leonard, July 21, 1925, 10:45 A.M.

Feda: Mrs. Lyddie, you were asking him [Prof. Hyslop, the "test gentleman" of whom Feda had just been speaking] to try and find out some things about people, to find details that would apply to all three, and all three must have passed over. (Yes.) Now he has found three people that have all passed over, but he had great difficulty to find people whom you could trace easily. No good finding strangers altogether, because you would not have found anyone who could have told you anything about them. So he says he's picked on three people who have passed over some time ago. Now he's laughing. He says one is himself, the other one is a man that he is very friendly with and that he likes very much. Feda will know him, but that Feda doesn't know what he will tell you, that it has not been mentioned before in a sitting. Now he says, "The man of whom I am speaking is called"—wait a minute—Oh, I know him, but that isn't his name. His name, he call him Verrall. Feda calls him Mr. Arthur. You must know about him, everybody does.

L. W. A.: Oh, yes.

Feda: When he was here, the one he calls Verrall, he used to play—can't get that—a game, and the gentleman is showing me a board like a square, do you see, and it is covered with little squares, and he's bending over it and moving things about on it. And he says Verrall used to play this game a lot at one time. Just take down what I say. He was very good, but very slow, very slow indeed, and sometimes he exasperated people by taking a long, long time without moving the things. Wait a minute. Now he wasn't doing this so much just before he passed over. It has been several years before he went over in which he had particularly played this game. Wait a minute. Now he says, "I played this game. The strange thing was I played it just about the same period that Verrall played it." He says, "I think his daughter will be able to verify this and give you an idea of the time in which he would have played the game." He says he understood that she still has part of the apparatus. He says this has not been given in a sitting before. He says, not here, at any rate. I understood she has not got all the apparatus, but only a part of it. That there is some part of it missing.

Now, he says, "You know our friend Myers"—that's Mr. Fred—"he played the same game too." "We all three played the same game," and he says "you might find many scientific men who have not played the game, never wanted to play this game, but we three all played it." And he's laughing. "We were all very slow with it. The people with whom we played were always much quicker than we were."

Now he's trying to explain something in this game. You might say there are two ways of playing it, two styles of play, just as there are in many games. There is a usual game, and a special version of the game which might be played occasionally. Now, in this game, one could play it in a slightly different manner than the usual, and we all three employed that method. So, he says "You'll have to use your wits" and just find out what he has told you. But he had to be careful to find something that would not be recorded, as a well-known occupation of him, of all these people. It's awful difficult finding something that other people don't know or that most people don't know, and he says he thought at first of trying to find some street where he could find a person quite unknown to you or to anyone by name. But there would be such difficulty in verifying the information afterwards. So he had to get someone that there was a likely chance of your verifying the statements.

To summarize the sitting of July 21st: Professor Hyslop, Dr. Verrall, and F. W. H. Myers are all represented as

having played a game on a board "covered with little squares" upon which "things were moved about." This may be interpreted as meaning chess, checkers (draughts), or possibly backgammon. In answer to my inquiries, Dr. George H. Hyslop, son of the late Professor Hyslop, wrote as follows:

New York, N. Y.
May 22, 1926

My father was fairly fond of checkers, and used to play the game with me fairly often between 1905 and 1910, before I went away to college. He probably played the game with my sisters also.

I recall playing only the straight game of checkers. My father also played chess, but before my time.

GEORGE H. HYSLOP

Next I quote the annotation of Dr. Verrall's daughter, Mrs. W. H. Salter:

The Crown House,
Newport, Essex,
Aug. 6, 1925

With regard to the statement about my father, the game I chiefly associate with him is backgammon, which he used to play a good deal at one time as a relaxation after his work. As a child, up to the time I went to college, I played a good deal with him. But the difficulty of supposing that the allusion is to backgammon is that a backgammon board is not divided up into small squares. That would suggest either chess or draughts. I have a vague idea that my father played chess to some extent when he was quite a young man. But he never played within my memory. I don't think he even possessed a chess board. I think he did now and again play draughts, but of games of that type backgammon was the one he played most often. It is true that he played rather slowly (I remember I used to get rather impatient waiting whilst he thought out his moves) and it is also true that he did not play during the last years of his life. His hands were too much crippled by rheumatism for him to move the pieces on the board. I do not think I now have any part of "the apparatus." I am sure I haven't got the board. It is true of backgammon that there are two different ways of playing it. You can either start with all the pieces on the board or "play" them on. My father always followed the second course, though I believe the first is more usual. It has just occurred to me that the confusion about the

little squares may be due to the fact that our backgammon board—as I believe is usually the case—was marked for draughts on the reverse side, and of course the pieces can be used equally for either game.

As to Mr. Myers—I know he played chess (he was, I believe, a fairly good player) and I believe he did play backgammon. I never played with him myself, but I think I remember his daughter, whom I knew well as a child, speaking to me of playing the game with him.

I hope this letter will give you the information you want. The time at which my father played backgammon would be up to about 1906 or 1907. I do not think he played much after that.

HELEN DE G. SALTER

Miss Isabel Newton, then Secretary of the Society for Psychical Research, wrote as follows in regard to F. W. H. Myers. Her letter came from the Society's Rooms in Tavistock Square, London, and was under date of July 3, 1928:

I am inclosing the papers you left with me concerning Dr. Gardner Murphy's 3 B pipe experiment. In reply to the question whether F. W. H. Myers played chess, draughts (checkers), or backgammon, Mr. Piddington replied that Myers certainly did play chess. Whether he played draughts or backgammon he could not say; but whereas chess is not played by every Englishman of Myers' class, he considered that nine out of ten Englishmen of Myers' class have played both draughts *and* backgammon when boys.

With regard to the question whether the time coincides with the period when Dr. Verrall and Professor Hyslop played either backgammon or checkers. Mrs. Salter gives 1906 or 1907, and Dr. Hyslop gives 1905-1910. Mr. Myers was not living then; he died in 1901.

I. NEWTON

As Dr. Murphy has said, my attempt was not a notable success. Even if the correspondences, such as they are, had been much more elaborate from an evidential point of view, they would not have met the conditions of Dr. Murphy's plan. One would have to assume that some living person knew all the facts.

Time and the Trianon

Analysis of *An Adventure*

FRANCIS WOODBURN LEARY

When we consider the plausibility of *An Adventure*[1] we cannot but be impressed by the failure of the episode to fit into any familiar pattern of psychic theory. Apparitions, disembodied intelligences, clairvoyance do not seem immediately useful; we are compelled to explore other, less usual possibilities. The comparative isolation of the case goes far to rationalize the lack of a competent hypothesis. There is nothing in the *Proceedings* of the English or American Societies at all resembling *An Adventure* in minuteness of retrocognitive detail and the degree of apparent participation on the part of the narrators.[2] The uniqueness of the incident, the mystery which still clouds the circumstances of its occurrence, the integrity and intelligence of the two participants—these factors have justified and continue to justify examination of the case in the hope of one day achieving a reasonable explanation.

The facts as related are simple and fairly widely known. Briefly, one hot August 10th in 1901 two English women, Charlotte Moberly and Eleanor Jourdain, made their first visit to the Gardens of Versailles. They became confused in looking for the Petit Trianon and took a small lane leading from the main drive into a close wood.[3] Miss Jourdain then

[1] *An Adventure*, by Charlotte Moberly and Eleanor Jourdain. Macmillan and Co., London, 1911. Second edition, 1913; third edition, with additional matter, 1924; fourth edition, with further additional matter, 1931. Reprinted by Faber and Faber in July, 1944.

[2] Several of the impressions of the Mexican hypnotic subject, Señora Reyes de Z., as reported by W. F. Prince in the A.S.P.R. *Proceedings* for 1922, appear to relate in some obscure manner to scenes from the past, ancient Mexico, Rome, the Pyramids—but no details were verifiable as forming an actual historical scene, and of course the medium, whatever the acuteness of her fingertips, was always in her chair and not in Tenochtitlan.

[3] ". . . I saw a gate leading to a path cut deep below the level of the ground above, and as the way was open and had the look of an entrance that was used, I said: 'Shall we try this path? it must lead to the house,' and we followed it." Eleanor Jourdain, *An Adventure*, Ed. of 1913, p. 16.

glimpsed a stone cottage with a woman passing a jug to a girl and nearby a plough suggestively antique in appearance. Following the lane, they inquired directions from two men in green whom they took to be gardeners. At the crossing of another path they encountered a scowling individual near a small kiosk. They were hailed by a running man who gave them further directions for reaching the Trianon. Finally, passing over a small rustic bridge near a waterfall, they arrived at the royal retreat, looked about the grounds, and Miss Moberly saw a lady sketching on the terrace outside the Trianon. A young man appeared, approaching by a terraced runway from the closed Chapel nearby; he guided them toward the main entrance of the Trianon where they joined a French wedding party and according to Miss Jourdain everything once more became fresh and natural.

This last is a reference to an impression which they both had of a flat lifeless appearance, as if the background were a kind of painted drop; the trees were woven into the rest like a "wood worked on tapestry." There was a feeling of depression in the Gardens; a sense of loneliness and a curious stillness. At the time, however, the two women accepted this in an uncommunicative British manner and it was not until some months later when, comparing memories of their trip, they discovered that something had gone quite wrong. Miss Moberly, it appeared, had missed the cottage, the woman and the girl as well as the plough, while Miss Jourdain had somehow failed to see the woman sketching, although she confessed to an awareness of something invisible as they passed the terrace. Stimulated by this discrepancy, they made desultory inquiries about Versailles, and in November—three months after the event—they recorded their impressions in separate narratives.

The daughters of clergymen, surrounded by books in their youth, occupying highly responsible academic positions at Oxford and on the Continent, it may be assumed that Miss Moberly and Miss Jourdain, while not specialists in the subject, had at least an average acquaintance with

the history of old France.[4] To test their suspicion that they had encountered a period other than 1901 during their tour of the Gardens, they examined French archives, read memoirs and histories of former times, talked to French scholars and specialists in various subjects, pored over ancient maps discovered in 1906, 1907, and 1912. The map discovered in 1912 was believed to be the original plan made by Mique in 1783, the earlier discoveries being copies by de la Motte. The original Mique plan is reproduced in all editions of *An Adventure* subsequent to that of 1911. Out of this research came the conviction that they had seen Versailles in the days of its glory just before the Revolution; they had spoken with the *gardes* of the Comte d'Artois, had been hailed by the Queen's page running to warn his mistress that the mob was at the gates, the pockmarked Comte de Vaudreuil had glowered at them from his kiosk, while Miss Moberly had seen the Queen sketching on the terrace, and they had been guided from the royal presence by her concierge. Miss Jourdain had glimpsed beside the stone cottage a gardener's wife and her daughter Marion in a scene from 1789. Further, the two had passed across an ancient bridge no longer in existence, had discovered the true situation of the Queen's grotto which had been unknown for decades; they had seen a kiosk long forgotten, while the royal concierge had approached them along a terraced runway long since disappeared and had guided them through a carriage drive bricked up for generations. Where the Queen had sat a large flowing bush now stood, planted, appropriately enough, by a member of the Orléans family!

Miss Jourdain, during a visit in January, 1902, had a further experience in which she heard voices and music in a strange wood, talked with a very tall gardener, and saw two men in medieval costume picking up sticks. The music (she wrote down twelve bars from memory) was subse-

[4] Miss Moberly avowed a knowledge of Carlyle's *French Revolution* and a work by Justin McCarthy on the same subject. She also stated that at one time she had some slight interest in Marie Antoinette and had read an article about her. Such a background, however, would scarcely equip her with an authoritative understanding of the topography, dress, customs, and so on, of 1789.

quently identified as being of 18th-century genre, the gardener was likely the English Richard whose grandfather was brought over by James II, while the two men were helpers from the Paris guild wearing their distinctive dress.

The results of their historical labors were included with the narratives, as well as a rather curious explanation of the phenomena (omitted from the latest editions of the book) in which it was suggested that they had participated in an "act of memory" on the part of the Queen on August 10, 1792, the day on which the Tuileries was stormed by the Paris mob, when she was confined for hours in a small room off the hall of the National Assembly while that body debated the fate of the royal family.

Publication of their volume in 1911 aroused critics[5] who pointed out the long interval between the experience and the time of recording, that there was no immediate effort to check anything on the spot (they did make a subsequent visit in 1904 and found "everything normal"), and that they had gone to enormous trouble to unearth obscure historical data which proved nothing since they arbitrarily identified the facts with the incidents instead of first seeking a "normal" explanation. The map drawn in 1783 by Mique, the Queen's landscape gardener, or the copies mentioned above, were attacked on the ground that they were so poorly made no one could tell what the cartographer intended beyond a general layout of trees and main approaches and principal buildings, the positions of which were not at issue. Sir William Barrett wrote in the first edition of his book *Psychical Research*:[6] "This narrative, when examined by the S.P.R. (Society for Psychical Research in London), appears to be based on slender evidence and trivial incidents, undesignedly amplified by the authors, and cannot be accepted as of any real evidential value." Later on, however, Sir William changed his point of view,

[5] See, for example, *Proc.* S.P.R., Vol. XXV (1911), pp. 353-362. Dr. J. H. Hyslop, however, favorably reviewed the case in JOURNAL A.S.P.R., Vol. V, 1911, pp. 405-417.

[6] *Psychical Research*, by Sir William Barrett, Home University Library, Henry Holt and Co., New York, 1911, pp. 200-201.

and in October, 1912 wrote as follows: ". . . The evidence seems absolutely conclusive of the recital of your narrative immediately after your first visit to Versailles. Unreservedly therefore I will withdraw the statement in my little book."[7] In later editions of *Psychical Research* Sir William stated that he was inclined to regard the case as an instance of retrocognition.

The latest and most widely read assault has been delivered by J. R. Sturge-Whiting[8] who, more than twenty years after the publication of the narratives, undertook a similar tour of the Gardens and emerged with a bundle of coincidences and "natural" explanations. Coming down the small path he found several indisputable gardeners near the spot where the "guards" were encountered. Further on, he identified the kiosk as the Belvedere and even found an obliging Frenchman to pose beside it in the manner of the Comte. The bridge nearby was the existing Rocher bridge, while Miss Moberly was deceived as to the location of the Grotto by the secret pipes of a forgotten waterfall. The Chapel Man was, of course, another gardener (as was the Running Man), while the Queen was a tourist.

Some of the suggestions are well worth consideration. The discovery of the hidden conduits near the bridge was a clever bit of detective work and makes it difficult to support Miss Moberly's assertion about the supposed secret Grotto. Likewise, the suggestion that the "bridge" is actually the Rocher bridge seems a reasonable one (particularly in view of the unpublished manuscript reference to "water on the left"[9]). The further argument, however, that the women should have seen two bridges—the Rocher and the ancient one—is unnecessary and arbitrary; too little

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[7] This letter, with other documents concerned in the case, is deposited in the Bodleian Library.

[8] *The Mystery of Versailles*, by J. R. Sturge-Whiting, Rider and Co., London, 1938.

[9] Miss Jourdain had referred in her manuscript (examined by Sturge-Whiting in the Bodleian Library) to an impression of water on the left while crossing the bridge. This was omitted from the published narrative for some reason. Sturge-Whiting thought it highly significant as fixing the position of the bridge.

is known about the processes of retrocognition to assert in what proportions past and present may be blended.

The attacks on the value of the Mique map are not justified; the facsimiles, though obscure, are not impossible; and with patience significant points may be located.[10] A comparison of the 1757 plate of the "Ruine" with a modern view of the Belvedere (complete with a painfully apparent 20th-century Frenchman) leaves a strong bias in favor of the former as conforming to Miss Moberly's "light garden kiosk, circular, and like a small bandstand." The further details of pillars and "a low surrounding wall" are only identified with the Belvedere by considerable use of the imagination. The description is more appropriate to the Temple of Love but this, from its position in the Gardens, is not put forth as a possibility by Sturge-Whiting. The existence at one time of such a kiosk is substantiated by the entry respecting construction in the *Wages Book*.[11] Sturge-Whiting's interpretation of this as merely a "project" never undertaken seems arbitrary and unjustified by the language, while his reliance on a contemporary author, M. Léon Rey, who failed to include the kiosk in his list of Trianon undertakings, instead of on the original sources, weakens his case.

With regard to the gardeners Miss Moberly wrote: "Afterwards we spoke of them as gardeners, because we remembered a wheelbarrow of some kind close by and the look of a spade, but they were really very dignified officials dressed in long greyish-green coats with small three-cornered hats" (Ed. of 1913, p. 193). It is not specified that the "gardeners" were carrying the spade or trundling the wheelbarrow; indeed, the implication seems clearly otherwise. Nevertheless, Sturge-Whiting, following earlier critics, states that they were gardeners and that the strange costume described was imposed on them through the faulty

[10] Curiously, the reproduction in the Edition of 1913 is clearer than that in the later edition of 1931.

[11] A primary source unearthed in the Archives. It was a kind of account book for the Gardens listing servants and their stipends, various construction projects, and an inventory of physical properties. When examined by Miss Moberly, it bore every evidence of not having been opened in decades.

memory of the sightseers. He found gardeners there; it appears to be a logical place for them, therefore the figures of August 10, 1901, were gardeners. He dismisses the obvious distinction between the striped short-sleeved shirt and casquette of the 1901 gardeners and a uniform which appeared to conform in all essential respects to the livery of the Household Guards of the Comte d'Artois, ignoring the point that even after three months it would seem almost incredible to confuse such diverse apparel. The confirmation of a French army officer respecting the nature of the uniform Sturge-Whiting dismisses as an example of Gallic politeness not worth consideration. Although the authors have not included as closely detailed an account of this conversation as we should like, one cannot assume in dealing with obscure points that a corroborator is merely being "polite" when as an expert he vouches for the accuracy of certain details.

The argument in favor of gardeners becomes stronger for the Running Man and the Chapel Man. Both are so vaguely described—as to costume, although their facial expressions and mannerisms are closely set down—that lacking an initial encounter with the men in green these other two would probably never have been identified with the 18th century. The case of the pockmarked man is not so clear; one has an impression of him in his cloak and broad-brimmed hat and the evil sneer on his face which is not what one would expect in the usual tourist—and the appearance of the little Frenchman in his cap and suit outside the Belvedere is a ludicrously inept attempt to reproduce the description given in *An Adventure*. While Sturge-Whiting's selection for the Comte may not have been a happy one, it may be granted that there is nothing in the description which would preclude a denizen of the Left Bank, an artist, poet, or actor, on a holiday, from representing in 1901 what might have been taken for a nobleman of 1789 in casual dress.

The "Queen" is as uncertain as her favorite. The prime difficulty is again the possibility of a similar costume being

worn by a tourist. The authors do nothing to obviate this by their talk of flowing skirts, a pale green bodice and shady hat; such terms could probably have been equally applied to the informal dress of ladies in 1789 and 1901. While one may pay tribute to the skill in research which unearthed Marie Antoinette's pale green bodices made in the summer of 1789, the case would be stronger if the argument had tended to demonstrate that certain items worn by the Lady Sketching could not or in all likelihood would not have been seen on a tourist in 1901.

In his zeal to avoid any aspect of what he calls "occult data" and dismisses as "mass self-deception" in most cases, Sturge-Whiting contends that Miss Jourdain simply failed to notice the "Queen" although passing beside her while Miss Moberly likewise ignored the plough, the cottage, the woman and the girl. It seems clear, however, that if evidence is to be treated in this manner so-called "natural" explanations can be shaped to fit any case, no matter how illogical or farfetched they may be.

The notion of a visual deception or illusion is supplemented by that of an auditory one in Miss Jourdain's January visit. The former is also present in the case of the guildsmen who disappear almost immediately. Both visual and auditory phenomena occur in connection with the very tall gardener who gives her directions; he, it is true, has never been definitely claimed for the 18th century although suggested to be Richard.

Sturge-Whiting's handling of this visit is particularly unsatisfactory. In first discussing it he makes the curious error of attributing it to Miss Moberly; this is corrected on a later page. The band, he thinks, might have been one which sometimes played for tourists at Versailles. (Miss Jourdain had made inquiries about this and it is expressly stated that this band was not playing the day of her visit, nor could she have heard it from her position in the wood.) The music written down by Miss Jourdain is dismissed with the offhand and foolish remark that no one could

write from memory twelve bars an hour or so after hearing them. The fact that a gardener was seen on this visit and an effort made to identify him with the past suggests an *a fortiori* argument to Sturge-Whiting; if an association with the 18th century be ventured even in the case of a *bona fide* gardener, how strong must be the desire for such identification with men whose status and aspect is not so clear—the Running Man, the Chapel Man, and others.[12]

To summarize thus far. Sturge-Whiting has suggested a plausible explanation for the supposed Grotto with his secret pipes; his point on the Rocher bridge appears well founded; we can further agree that identification of such points as these from Mique's map may be conjectural at best (but not the Belvedere, the Trianon, the Chapel, and the carriage road). Lacking the initial ambiguous experience with the men in green, it seems likely that the others would not have been taken for anything other than gardeners or tourists; no undeniably historical details referring to them were seen. It is admittedly unfortunate and to some extent prejudicial that three months elapsed between the time of the experience and that of recording it, while the lack of more checking on the spot (Miss Moberly did not return until 1904) before resorting to the archives does seem curious.

On the other hand, Sturge-Whiting is unsuccessful in an attempt to identify the kiosk as the Belvedere and to explain the men in green[13]—upon whom perhaps the identity of all the others depends—and has nothing to offer respecting the discrepancy in vision. He is unconvincing with the music in

[12] Admittedly, this is to some extent a matter of taste, depending on the temperament of the individuals involved. Several commentators, Barrett, Lang, Edith Olivier, have attested the personal integrity and balanced judgment of the two women. It would appear difficult to make a convincing statement to the contrary without more knowledge of the narrators than Sturge-Whiting offers. He may be quite right, but others with more direct acquaintance disagree and on the face of it his opinion seems no more than a guess. It may be relevant to recall that for a week after the experience the women had no idea anything was unusual, and that the eventual process of realization was a slow and tortuous one based on their interpretation of inquiries made.

[13] I find it curious that they did not have powdered hair, assuming they were *gardes de portes*. The Swiss Guard at the Tuileries did, and it seems likely that this would have been a distinguishing feature of all the royal guards.

18th-century style,[14] the voices, the strange wood and the laborers in their blue and red hoods. The atmosphere of stillness, of oppression, and the flat tapestried effect everywhere do not fit well into a notion of coincidence and a misinterpretation of the "normal"—they do accord admirably with the authors' view of a certain displacement in time, or possibly with an hallucinatory projection on the whole background.

With regard to projection from the subliminal of the participants several difficulties arise. It is necessary to assume on the part of the subliminal a knowledge of customs and topography which could only be obtained through long research—a sort of astral plucking of the archives which seems as unlikely as any explanation could be. But if we assume this laborious latent activity then we must further assume a more or less total divorcement from reality during the entire walk, the emergence of an hypnotic state from no apparent cause as soon as the main drive is left, the persistence of this state while conversing with several strangers and with each other, and the mutual perception of numerous projected details as well as an individual awareness in which there is unilateral projection. We must also assume complete ignorance as to the circumstances of the perception. At no time did they have an impression of "seeing something"; however curious certain details may have appeared, they possessed a realistic aspect at the time and afterward. That is, the three-cornered hats were three-cornered hats. They did not merely seem that way.

It may be useful to list at this point those historical details which could not have been acquired without considerable preliminary research. Putting aside all ambiguous or unverifiable references, they are:

1. The green uniforms and three-cornered hats.
2. The small pillared kiosk.

[14] This seems a suggestive point, since the classical style of the 18th century was so distinctive that it would appear difficult for a person with any experience of music to confuse it with 19th-century romanticism. The expert to whom the passage was submitted pronounced it similar to the idiom of Sacchini, Grétry, and Philidor—all masters of the 18th century.

3. The terraced runway from the Chapel.
4. The inner gallery and the communicating door in the Chapel.
5. The former appearance of the Trianon's façade and immediate approaches.
6. The aspect and function of temporary laborers in 1789—the guildsmen's dress, the cart and horse, the tidying of the grounds (seen on Miss Jourdain's second visit in January, 1902).

But it may be argued that this apparent reality may have been projected, which brings us to a consideration of veridical and non-veridical as applied to the experience of the two women. In the course of their walk they obtained information, as listed above, not previously known to them, at least not known in any normal way. They discovered how the *gardes des portes* dressed, the appearance of a former kiosk, the position of an ancient terraced runway and the communicating Chapel door, the previous appearance of the façade and approaches of the Trianon. Subsequently, Miss Jourdain saw the medieval dress of guildsmen which certainly had not been in evidence around Versailles for decades. If we add to this minimum evidential material the ambiguous descriptions (the other figures encountered, the bridge, the grotto, the carriage drive, the oppressive silence and strange tapestried effect), we have a connected whole which to all evidence of sight and hearing had a quality of external reality.[15] Thus, we have in the details first named the communication of unknown (to the women) historical information and in the whole a consistent pattern of realistic appearance. The fact that on any theory of perception of events in 1789 the sequence of view was confused will be

[15] It is in the general impression of the background that a note of paranormal perception intrudes at the time. The stillness, the sense of depression, the tapestried appearance of the landscape impart to the whole scene the atmosphere of another plane. Particularly is this the case on a subsequent visit in September, 1908, when the scene gave a "little shiver"; gates in the old wall near the *logement des gardes* vanished and Miss Jourdain experienced the odd sensation of an immediate transition in process from 1789 to her present.—(Ed. of 1931, pp. 107-108.)

dealt with below when we consider the application of Dunne's theory of time.

When invited to comment on the narratives in *An Adventure,* J. W. Dunne contributed a Note to the 1931 Edition (retained, of course, in later reprints) in which, disclaiming any judgment on the purported facts, he suggested a rather ingenious possibility of time wandering plus telepathy from the mind of someone living in 1789, the child Marion or the tall gardener. This suggestion is based on Dunne's view that "all our individual minds are merely aspects of a universal common-to-all mind which mind has for its four-dimensional outlook *all* the individual outlooks."[16] In other words this is Dunne's Observer II, the subliminal self aware of the supraliminal Observer I and the one able to depart from the specious present (generally in dreams) to visit either past or future.

Dunne, a mathematician and military engineer, has expressed his time dimensional in a series of geometrical diagrams. The basic elements are Observer I traveling in the primary time field *across* the diagram from left to right (birth to death), his life a constant succession of specious "nows"; Observer II traveling straight *up* the diagram in a secondary time field at right angles to the primary field; both Observer I and Observer II intersecting the same point during the hours of waking concentration. During sleep, however, and ultimately at death, Observer II escapes from the constraining focus of Observer I, whose organized thought pattern has been necessary to him, and theoretically there are no temporal limits assigned to him in the secondary field.

His primary concept has been described by Dunne thus: "Everything in the [time] diagram which runs from left to right is differentiated in that dimension. The result of that differentiation is . . . a beginning and an end in Time One for any entity which depends for its identity upon a condition of internal organization . . . Observer II will

[16] *An Adventure* (Ed. of 1931), p. 34.

lose touch with Observer I, leaving [the other] behind him in the fifth dimension . . . Observer I's world-line crosses the diagram from left to right . . . but Observer II thereafter travels straight up between those two boundaries, and there are no limits or changes assigned to the substratum ahead of him in Time Two, and no limits assigned . . . to his endurance in Time Three."[17]

Dunne has remarked of his Observer II: "Though your brain is asleep, you, as ultimate observer of your series, try to continue both observing and remembering in the same three-dimensional fashion . . . this is bound to result in a curious and confusing temporal instability in the images observed and remembered—an instability which must render the dream images much less definite . . ."[18] Experiments which he conducted convinced Dunne that while nominally awake it was possible to achieve the degree of dissociation from the guidemark of "now" in which Observer II became significant; in other words, waking impressions or visions may contain bits from past and future as in dreams. He deduced from this that the *habit* of concentration on the specious present was the strongest reason why past or future was not more frequently observed in the waking state and that almost anyone with patience and concentration could summon Observer II. Now, this Observer II loses touch with Observer I (who is simply your everyday self observing successive artificial "nows") as he becomes prominent; there are no limits assigned to his endurance as he travels about in Time Two (which measures Time One which in turn we define by our clocks and calendars). In this condition, past, present, or future have an equal title to reality; it is all a matter of one's point of observation.[19]

[17] *The Serial Universe*, pp. 122-123.

[18] *An Experiment with Time*, by J. W. Dunne, Macmillan, New York, 1927, p. 189.

[19] Concerning our concept of "now," or the "present," Dunne notes: ". . . the state M (the present) seems real to the instrument—simply because it is the state which is being observed by that instrument. But that *we* regard it as real depends, obviously, upon whether we are regarding the instrument as real. And the nature of the regress is such that, *when we are regarding the instrument as real, we are regarding as equally real all states which are past or future in first-term time.*"—*The Serial Universe*, Faber and Faber, London, 1934, p. 85.

Applying this concept to the experiences at Versailles one may begin with a partial state of dissociation—"Everything suddenly looked unnatural . . . it was all intensely still . . ." and proceed with Observer II, now broken from the present and ranging over the broad scope of Time Two, perceiving fragmentary episodes from the history of his immediate surroundings, much as in a dream one builds images from the impressions suggested by a clock ticking or a backfire beneath the window. While in theory there are no temporal limits assigned to Observer II, his particular range of vision has not been elaborated by Dunne beyond the life span of Observer I. Hence in any specific instance Observer II would appear to be limited to scenes in his own past or future, not distant historical events. But, as Dunne points out in his Note, there may be a possibility of reaching the Observer II who is Richard or Marion and through his memories becoming aware of the remote past. On the other hand, if, as Dunne indicates, Observer II theoretically extends beyond Observer I with respect to the future, he may well extend equally into the past since in all cases his time field is co-existent.

It seems plausible, therefore, that the "world-line," as Dunne calls the track of the individual self along the time diagram, may extend to a first cause as it presumably stretches to an ultimate result and everything in between be cognizable by Observer II, once he has gotten free of the irksome "now."

From this point of view *An Adventure* becomes comprehensible. While traveling from one point in the Gardens to another, the women withdrew in consciousness from the present; they became to some degree dissociated,[20] their

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[20] That is, in the sense of observing the visual guidemarks of a specious present, not in the sense of being remote or detached from the background and imposing on it an arbitrary projection. The authors are quite definite on this point. "If some such impression [such as an eclipse] was felt for about half an hour in a shady place full of trees on a fine afternoon without sunshine, it would enhance—without any startling sense of incongruity—the deepening oppressive stillness; and it might easily be mistaken at the moment for some personal inability to see things freshly and brightly"—*An Adventure* (Ed. of 1913), p. 170.

attention no longer focused on an artificial "now; scenes about them suggested incidents to this secondary state, which discovered and elaborated them. This process was carried to the length of crossing a non-existent (in the present) bridge, walking on a spectral terrace and passing through a bricked-up gateway. While it is true that the evidence for this part of the narrative is uncertain, it may be questioned whether matter passing through matter in different time dimensions is any more remarkable than displacement of consciousness in time; the evidence for this, however, is less convincing than for other aspects of the experience.

In considering the possibilities of such an explanation as that above, it may be pointed out that as related the impressions were precisely what one would expect if the Misses Moberly and Jourdain had turned a corner in 1901 and found themselves in 1789. The fragmentary confused incidents are typical of the vision of Observer II; time is mixed—July and October, 1789 are associated with a suggestion from 1784;[21] there is a reduction of intensity, the stillness, the flat impression; the "world-lines" are imperfectly related since neither sees altogether what the other does. Such impressions are in accord with Dunne's view that Observer II's intelligence is somewhat rudimentary; his mental images are likely to be confused and dreamlike and he is still in the process of learning how to think.

But there remains one considerable difficulty—that of interference with the past. This also arises with respect to the future and equally from our compartmental notion of

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[21] It is not necessary to suppose, as the Misses Moberly and Jourdain did, that the Running Man is related to the incident described by Madame Campan. Nor is it necessary to assume that the Kiosk Man is Vaudreuil nor even the Lady Sketching the Queen. Not enough historical detail is offered on these figures to make more than a tentative judgment. As in a dream, certain factors may relate to the present and others to various scenes in the past. What they appear to have had are glimpses of a number of scenes from the former life at Versailles and it is not possible to make more than a broad identification of any one of them. Given the background impressions, however, it does seem logical to suggest a continuity and completeness of perception within Time Two (although particular past scenes may not be directly related) not necessarily demanded by the evidence.

both past and future states. Dunne himself observes: "Behind you lies the part which you have retwisted. Your twisting does not alter that." Although not clearly stated, it is probable that this is the chief reason Dunne suggested the rather awkward device of telepathy from Marion or the gardener. Yet it is highly doubtful whether even Miss Jourdain felt that the latter was really in the 18th century and the argument for Marion's presence and knowledge is at best hypothetical. The ladies' own suggestion of a participation in an "act of memory" on the Queen's part, while possibly more open to attack on grounds of romantic suggestion, is more consistent with the narrative.

If, however, the past is not annihilated but coterminous with present and future it may be revisited by Observer II in Time Two and some interference on this level possible.

Then one could undo the Revolution, perhaps successfully defend the Bastille, decorate de Launay instead of hanging him?

This seems scarcely credible in Time One with the limited faculties of a first-term Jones. But much may be possible with an ultimate Jones who is active in the broad substratum of Time Two. "In the greater 'now,' your attention may revisit such a scene . . . communication is not by word or gesture, but through the medium of a common field of consciousness . . . The eyes of every creature that lives are at your disposal there."[22] One point needs elucidation. It is just this fact of apparent speech and gesture which constitutes the interference at Versailles. But there are gestures, there is talk in dreams. It is the *form* which is here significant; communication with the *gardes* seemed to be in the usual manner as it does in dreams. In both cases, the actual means may have been by way of this common field.

Now—if Miss Moberly and Miss Jourdain can do this why not others? May not other tourists visit Versailles and

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[22] The New Immortality, by J. W. Dunne, Harper's, New York, 1939, pp. 93 and 96.

commune with Marie Antoinette, perhaps even glimpse the King and the Lost Dauphin? Surely, one may say, if this is possible it would have been done before and after the experience described in *An Adventure.*

It seems curious that Dunne never attempted to apply his theories to the huge collection of evidential material in the *Proceedings* and *Journals* of the psychical research societies. In *An Experiment with Time* he admits that his own dream experiences "mimicked to perfection many classical examples of alleged 'clairvoyance,' 'astral-wanderings,' and 'messages from the dead or dying.'" Had he extended his researches he might have worked out some interesting confirmations of his point of view. The whole cycle of hauntings, for example. What are most of these plaintive tappings, these wandering incongruous forms but a representation of time long past, a displacement of view on the part of the haunted? The visitations seem irrelevant to an attitude restricted to the present but appropriate to a perception of a coterminus past. The figures going purposelessly about their vanished tasks acquire significance if viewed, as they should be, in their proper temporal focus. This the authors of *An Adventure* apparently had an opportunity to do, and it is this which makes their experience so impressive in its fullness and continuity.

While more complete, this experience is not necessarily different in pattern or interpretation from more orthodox hauntings. Its very completeness has prompted consideration by the authors and others from a point of view other than that usually adopted in cases of figures, voices, outcries, and so on, from the past. There is a dimensional quality about *An Adventure* notably lacking in cases such as those cited, for example, by Harper[23] or Halifax.[24] It may be noted, too, that there is no sense of horror or even real distress at any time such as is often experienced by the casual percipient who sees a form or hears a voice. The

[23] *Haunted Houses*, by Charles C. Harper, Chapman and Hall, Ltd., London, 1907.

[24] *Lord Halifax's Ghost Book*, Didier, New York, 1944.

horror probably arises not so much from the thought of death as from the incongruity of the visitation. If the percipient realized that he was witnessing a partial representation of a scene long past and dissociated from his temporal "now," much of the alarm and confusion would disappear. There might eventually be a beneficial disposition to view hauntings and ghosts as striking confirmation of a persistent time dimension over which our traveling intersection points are moving.

Dunne's Observer II seems to fit the case most nearly. It is he who, moving up and down the substratum of Time Two, asks directions of the *gardes des portes,* is glared at by Vaudreuil and pursued by a household page, and finally has a glimpse of majesty on the terrace.[25] He is the real adventurer, learning to think, exercising his rudimentary intellect, having sudden immense glances about his time field. It is he who at one moment may be remarking the "now" of a quiet English school teacher in 1901 and the next the romantic splendors of 1789. If our glances even in dreams usually tend to be much less varied it is probably because there persists the fixation of the guidemark, the habitual demand of the organized mind pattern for a specious present which gives each life the appearance of continuity and significance.

In the final estimate enough substantial evidence remains in *An Adventure* to justify the widest speculation. The above suggestions are not intended to exclude other possibilities. Dunne's theory seems to explain the narrative more adequately than any other, and it seems probable that the application of his theory of the serial universe to evidential material on retrocognition or precognition has been insufficiently discussed and considered. He provides a means by which these displacements in time may be understood, perhaps even controlled to some slight degree.

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[25] I am assuming here, of course, a continuity of perception with regard to the past from the point of departure at the main drive to joining the French wedding party. I have already indicated, however, that the evidence for certain incidents is much stronger than for others.

It may be, as critics have suggested, that the authors of *An Adventure* were too ready to believe in the 18th century and too little disposed to make accurate examinations on the spot. We cannot safely overlook the possibility that a "natural" explanation might have been found had an extensive inquiry been made at the time of the experience. Yet, on the narrative as given it seems understandable that this was not done and certainly the authors afterward made every possible effort to investigate the cause and veracity of what they had witnessed. With its shortcomings, *An Adventure* remains one of the most fascinating documents in psychic literature. It emphasizes as dramatically as any case has ever done the almost limitless possibilities of the whole concept of retrocognition, too little realized up to the present, and the great need for experimental efforts on the widest basis.

(NOTE: This paper was developed by Mr. Leary from one which he read at Dr. Murphy's seminar course in psychical research. This course took place at the New School for Social Research from February 8th through May 17th of this year. We hope to present in future issues of this JOURNAL several other papers which were read at the seminar—Ed.)

Note on the Repetition of Whately Carington's Experiments

In a recent report of this Society,[1] the experimenters describe their efforts to test the repeatability of results of Whately Carington's "Experiments on the Paranormal Cognition of Drawings, III: Steps in the Development of a Repeatable Technique."[2] If significant instead of null results had been obtained in the A.S.P.R. experiments it would have been rather less remarkable, since, in seven experiments, Carington had obtained a total chance probability of 1 in 100,000 under the most rigid literal scoring. Experiment VII consisted of five different groups. What Carington considers the really important thing about his Table is that the eleven different groups of originals all gave positive results. This Carington thinks enabled him to meet the only reasonable criticism that might be made, to the effect that the scores were due to topical influences, to non-random sampling of percipients, or to some other variety of what he terms "the *pro pluribus unum* error, which consists in treating as plural and independent events (drawings of percipients) which are, in fact, no more than dependent manifestations of some single cause" (pp. 163-165).[3]

In the above passages, as well as in all that follows, I am thinking mainly in terms of Carington's I-VII experiments for test purposes, in which certain experimental conditions appear to remain constant, and on the responses of which his catalogue is based. I am not taking into special account other independent experiments, based more or less on the original seven, where in some cases the objective was primarily for further information about the phenomenon,

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[1] "American Experiments on the Paranormal Cognition of Drawings," by Ernest Taves, Gardner Murphy, and L. A. Dale, JOURNAL A.S.P.R., Vol. XXXIX, July, 1945, pp. 144-150.

[2] *Proc.* A.S.P.R., Vol. XXIV, January, 1944.

[3] "Experiments on the Paranormal Cognition of Drawings, IV," *Proc.* S.P.R., Vol. XLVII (1944), pp. 155-228.

and the principle of literalism in scoring was not carried to such lengths as in scoring for test purposes.

The A.S.P.R. experimenters pointed out in their report that in some respects their procedure differed from Carington's. To what extent these differences may have affected the results is impossible to determine, since too little is known of the processes of paranormal phenomena. But the results are not likely to encourage other experimenters to undertake a similar laborious task. It therefore seems of interest to compare the A.S.P.R. procedure with that of Carington's, especially as he insists on a strict adherence to his method. "I have no doubt at all" he writes, "that the drawings-technique as a whole, using any statistically valid method of assessment, is truly repeatable, in the sense that anyone who cares to do what I have done will obtain substantially the same results; though he may not, of course, if he elects to do something different."[4] By Carington's "method" I assume that when the objective of the experiment is to demonstrate the *occurrence* of the phenomenon, certain conditions in his I-VII experiments hold out the best prospect for success at the present time.

In the four American experiments CA, CB, CC, and CD, each percipient was first invited to participate at least three or four times (although he may not have done so in every case). This depended on whether the particular experiment consisted of three or four sessions. At each session ten target items were displayed by the agents, on which the percipients made their responses. Certain percipients took part in additional experiments. In the A.S.P.R. report, the authors say that 8723 responses were obtained from 272 individuals who took part in from one to fourteen experimental evenings.

Carington tells us "the technique does not work well if the same percipients are used over and over again in a series of experiments . . ." and states his reasons for this conclusion. "Strictly speaking," he says, "the Catalogue

[4] *Proc.* A.S.P.R., Vol. XXIV, January, 1944, p. 106.

should be used to assess only data obtained from percipients . . . who (a) have not taken part in such an experiment before—since this was true of virtually all the 'catalogue' percipients—and (b) aim at no more (or less) than ten originals. So far as I can ascertain at present . . . deviations from this rule all tend, on the average, to reduce scores . . ."[5]

Scoring responses of percipients by Carington's catalogue also seems to present difficulties when the subjects have sent in a large number; in the recent A.S.P.R. experiments the average for individual subjects involved in the four experiments was about 32. In a letter concerning earlier experiments performed at the A.S.P.R. Carington wrote: "My own Catalogue embodies the drawings of 741 percipients doing 10 drawings each (more accurately, an average of 11.42 each), and naturally can only be used with assurance to assess the performance of percipients doing an equal, or nearly equal, number of drawings. Your percipients sent in about 28 responses each, on an average. We cannot properly allow for this by arguing that each of your percipients is 2.8 times as likely to draw any given object, X, as a percipient of my Catalogue . . . "[6]

Another point of interest is that before experiments CB, CC, and CD, a list of the thirty or forty target items used in the previous experiment in which they had taken part was sent to the percipients. Thus a percipient who took part on all fourteen evenings would have been informed of the 110 targets used before CD, and this applies proportionally all along the line. The possibility that the thoughts of the percipients may have been confused with the many target items previously used, of which they were aware, may also have had some effect on their responses. Carington states that ". . . experience shows that percipients tend to reject thoughts of originals already used, even if they have been told that they may be used again, on the ground that this is 'unlikely' or 'dull,' etc.; this handicaps the ex-

[5] *Proc.* S.P.R., Vol. XLVII (1944), pp. 166-167.
[6] "Correspondence," JOURNAL A.S.P.R., Vol. XXXVII, July, 1943, p. 153.

periment, because, by doing this, the percipients concerned exclude themselves from the possibility of scoring a hit on a certain class of original which is not excluded from selection."[7]

Another difference in the A.S.P.R. procedure was the use of three, four, or five agents on ten out of fourteen evenings against Carington's one or two. Warcollier has discussed the comparative advantages and disadvantages of using "batteries" of agents and percipients. He writes: "The method which we used and which is, I think, novel, was the systematic employment of *batteries* of agents and percipients. We have become convinced that as the number of agents increases their influence becomes less; this is at least something to have discovered."[8] In applying Warcollier's conclusions to the over-all decline effects reported by the A.S.P.R. experimenters, I have followed their procedure; *i.e.*, CA, CB, CC, and CD are regarded as units, independent of the CR's obtained in the fourteen individual experiments.

CA and CB, scored by the American catalogue, yielded encouraging positive results; the respective CR's were 1.40 and 1.20. In CA two agents functioned on three evenings and three agents on one evening. In CB the number of agents was increased to three on three evenings and two at only one session. In CC the number of agents was again increased; three on two evenings and four on the third. CC yielded the first negative score. CD marked a further increase of agents; three on two evenings and five on the third. The score dropped again. This increase of agents in relation to the decline effect of the four experiments may be too small to have any meaning. But the result as it stands does tie in with Warcollier's observation.

Batteries of agents are of course no invariable barrier to success. In the Warcollier-Murphy[9] Transatlantic experiments, for example, some interesting results were obtained.

[7] *Proc.* S.P.R., Vol. XLVII (1944), p. 167.
[8] *Experimental Telepathy*, by René Warcollier, Boston Society for Psychic Research, Boston, 1938, p. 18.
[9] *Ibid.*, Chapter IV, pp. 56-73.

(Nor have results with single agents in experiments with drawings, aside from Carington's experiments, exhibited any consistent measure of success, so far as I know.) But I am thinking here of Warcollier's conclusions, based on his extensive work as a whole. It seems worth testing the general validity of his own findings, in experiments for decline effects, by differentiating between single agents and groups of a half dozen or more. What is more important to my present purpose, however, is the fact that Carington did not use more than one or two agents, and that the hypothesis of repeatability of his own experiments was being tested.

The A.S.P.R. report has already pointed out that in Carington's association theory of paranormal cognition, failure is predicted if the actual target items and all the potential target items are associated in the mind of the agent with the idea of the experiment. This was the status of Dr. Taves in experiments CB, CC, and CD when, after CA, he had prepared a modified list of target items based on Carington's catalogue. But the experimenters take the position that since the other agents present at each experiment were *not* familiar with the modified list of targets, Dr. Taves' presence was insufficient to account for the total null result.

The A.S.P.R. experiments, in spite of disappointing results, are a contribution to the subject, especially in the many instances where they admit of comparison with the work of other experimenters. Singly or collectively, the differences I have noted may have been negligible in so far as results were concerned. Both significant and null results have been obtained under varying experimental procedures. On the other hand, groups of agents, the repeated use of the same percipients, and more than approximately ten drawings by nearly all of them, appear to be in contradistinction to certain fundamentals in the Carington catalogue technique. I therefore suggest another attempt to repeat Carington's results, by following as closely as possible the conditions of his first seven experiments.

Lydia W. Allison

Note on Mrs. Allison's Comment

The critique directed by Mrs. Allison to our American experiments on the paranormal cognition of drawings appears to us to be extremely pertinent and valuable, and to represent constructive criticism of a type for which we are indeed grateful. Since her critique is throughout most reasonable, the present note is not offered as a rebuttal or rejoinder, but simply as an explanation to which our readers are entitled.

It should first be made clear that the term "repetition," as applied to pioneer experiments, is unsatisfactory as it stands, and should have been defined in our report. Carington, like all pioneers, has constantly varied and improved his method; yet he has almost invariably obtained significant results. There seems then to be no single "standard" method to be followed in detail. Moreover, for reasons which we shall attempt to describe, it appeared to us that some aspects of Carington's research could feasibly be followed in our own work, and that some aspects could not. And further, we believe that absolute repetition, even if such a thing were possible, would be undesirable.

We were faced with certain practical difficulties, for instance, which seemed to demand an original solution. First, the catalogue scoring did not appear to us to be wholly objective, and extreme pains were taken by ET to make the scoring as objective as was humanly possible. This, as we noted in the report, necessitated the preparation of a modified list of target items based upon the Carington catalogue. Secondly, a fair amount of experience with American groups, academic and non-academic, had impressed upon us the extreme difficulty of getting together groups large enough to permit a series of "one-evening type" experiments; that is, a series of experiments in which some hundreds of percipients would supply us with adequate material by making their guesses as to a series of only ten target items. It should be stressed that it was absolutely imperative that the number of target items be sufficient to permit a real test, and this involved using subjects for a series of evenings.

Mrs. Allison makes some points in connection with (1) this use of percipients for more than ten responses, and (2) the fact that some of these percipients took part in more than one series of experiments.

In her comment (pp. 236-237), Mrs. Allison first reminds us that Carington says "the technique does not work well if the same percipients are used over and over again in a series of experiments. . ." The reason for this is believed by Carington to lie in the fact that percipients tend to reject the thought of originals already used. The point, therefore, appears to be of direct relevance only in the case of those subjects who have been informed as to the target items used in an earlier series, and who then continue in a subsequent series. (In our research no subject was informed as to the originals used until the series in which he had taken part, whether of three or four evenings, was completed.) This difficulty cannot apply to Experiment CA, since here, of course, all subjects were "naive"; nor can it apply to CB, since CB subjects were also naive.[1] It might apply, however, to CC and CD, since in these series certain special subjects from CA and CB, as well as a large number of new subjects, were invited to participate. But it should be pointed out that neither CA nor CB, both exempt from this criticism, gave significant results. On the other hand, it is true that CA and CB, *taken together,* gave a suggestive (though not actually significant) result, while CC and CD, which used some "repeat" subjects, did not. The meaning of this might be clarified by siphoning off the responses of the naive subjects who took part in CC and CD, and treating them separately from the responses of the repeat subjects. If their data were significant, it would support Carington's view that it is unwise to use the same percipients in multiple series. We plan to take this step.

The second point (p. 237) made by Mrs. Allison would seem to be entirely independent of the first, and concerns the technical difficulties of scoring percipients' responses by Carington's catalogue when they have averaged appreciably

[1] With a single exception. One especially interested Member of the Society took part in all four series. To summarize, 194 subjects participated in one series only, 60 in two series, 17 in three series, and 1 in all four series.

more than the number of responses averaged by Carington's own subjects—as indeed our subjects did. This would at first sight seem an entirely reasonable point, in view of the fact that Carington has said: "My own Catalogue embodies the drawings of 741 percipients doing 10 drawings each... and naturally can only be used with assurance to assess the performance of percipients doing an equal... number of drawings." But we feel that Mrs. Allison has overlooked the fact that our results were evaluated by our own American catalogue, *based on the actual work of percipients who averaged a rather large number of responses;* that is, this catalogue is a yard-stick especially constructed from the very data which it was later used to evaluate, and the results were non-significant.

As regards the number of agents taking part, it is true that Carington in his own research has not used more than two at a given time. The comparison of our experiments using two agents (as we did on four evenings) with Carington's experiments using two agents suggests that he was able to realize psychological conditions which we were unable to realize. And, in view of this primary fact, it seems rather improbable that the use of more than two agents could have made much difference.

But on none of these issues is it possible to demonstrate categorically that our own judgment is correct. The very fact that so thoughtful a reader as Mrs. Allison has regarded the repetition as unsatisfactory warrants a further experimental program in which the most rigid possible adherence to Carington's procedure is used. Since it remains the judgment of the present writers that the changes made were actually desirable, it would be well to have a new experimenter at work who would be wholeheartedly in accord with the plan of a literal repetition. We hope that we may at least be of some assistance to such an experimenter through helping to secure the large number of subjects necessary, and in the statistical treatment of the data. But we feel that since our own judgment does deviate in some respects as to optimal methods to be used, it might be well for us to confine our activities to such advisory ones.

ET, GM, and LD

Book Review

RORSCHACH PSYCHOLOGY, by Paul Maslow. Brooklyn College Press, Brooklyn, 1945. 149 pp.

Legend has it that the impetus leading to some of Newton's great theories came from his astonishment at noticing that apples generally fall down instead of sideways or up. It is not uncommon for everyday, often repeated events to hold within themselves the key to some of the most perplexing mysteries; and indeed in the early stages of research this is almost inevitable, for the most frequently repeated occurrences are the ones that must reveal the action of natural law.

One such commonplace, familiar both to the student of psychical phenomena and to the sympathetic layman, is that some people have more paranormal experiences than others. Another, as intimately connected with the first as two strands wound together to make a thread, is that there are certain moods or feelings which are more likely than others to be accompanied by paranormal experience.

It is natural to suppose that an understanding of these people, or these moods, would teach us something about the nature of psychical phenomena. Tools for such study have been suggested in great number; and among those that at present seem most promising are the projective techniques, psychological tests which allow a person almost as much freedom in expressing himself as if he were to write an autobiography, but which take only an hour or two of the subject's time instead of being the work of weeks or months. By such tests, if they are properly administered and interpreted, it is possible to learn much about the deeper levels of the personality as well as about the side that is shown to the world. Thus a judicious use of projective tests should give us valuable clues as to the characteristics of the personalities and moods most conducive to psychical experiences.

Of all these tests, the best established, the most widely used, and probably the most appropriate to our purpose is the Rorschach. In this test the subject responds to a series of ten carefully prepared cards, each of which is made of blots of ink. In spite of its apparent simplicity, this is not an easy test to administer properly; and its interpretation presents an even greater variety of difficulties, ranging from the most subtle to the crudely statistical. Several competent books discuss the administration and scoring of the test; but there is no compact and comprehensive treatment of the interpretation of the Rorschach record. Maslow's *Rorschach Psychology,* which deals exclusively with interpretation, thus was designed to fill a real need.

But unfortunately the book's faults outnumber—even though they

may not outweigh—its virtues. To list some of them, from the minor to the most critical:

The proofreading of the mimeographed text was extraordinarily poor. There are errors in spelling and punctuation which sometimes confuse the sense of a passage. And the list of references was so carelessly compiled that it has a name spelled three different ways on a single page.

The author's scoring is sometimes unconventional. Since he does not supply a glossary, the difficulty of recognizing unfamiliar symbols is unnecessarily increased. Definition of the symbols is perfunctory, without the use of examples from Rorschach records.

No authority is cited for the statements in the text; and without evidence from experiments or case records it is impossible to evaluate the various pronouncements of which the book is composed.

The enthusiasm of some of the generalizations implies that the book was written too rapidly, without the sober second judgments that might have helped to take the place of documentation. On page 111, for example, occurs this passage: "Indeed, a superior adjustment is more necessary to a Rorschacher than a doctor, teacher, lawyer, clergyman or any other professional because the unique human material involved, under certain circumstances, can easily replace a perfectly good detached objective approach with a close meaningful subjectivity." This extreme statement might well have been modified into a more modest one; no one could quarrel with a sentence which read: "A superior adjustment is desirable in a Rorschacher just as it is in a doctor, a teacher . . ."

But in spite of its faults, this is an impressive book, which will repay careful reading on the part of the Rorschach student. It is systematically conceived, and covers a wide variety of personality types. The author's background in dynamic theories of psychology has given a solid foundation for the analysis of Rorschach symbols, and for the perception of meaningful constellations within a record. Many of Maslow's interpretations seem both apt and strikingly novel. Perhaps it would not be unfair to say in summary that the impression the book gives is that of a brilliant series of lectures (with demonstration material omitted). It would be a stimulating experience to listen to them; notes made on them would be well worth studying; but the cautious auditor would not feel safe in acting on the hints in his notes until he himself had studied the source material on which the lectures were based.

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