

A BULLETIN FOR RESEARCH ON THE PROBLEM OF SURVIVAL AFTER BODILY DEATH
PUBLISHED BY THE PSYCHICAL RESEARCH FOUNDATION, INC., EDITED BY W. G. ROLL

MRS. EILEEN J. GARRETT AND THE PARAPSYCHOLOGY FOUNDATION

Mrs. Eileen J. Garrett, President of the Parapsychology Foundation, is one of the persons who has contributed most to the field of parapsychology. Undoubtedly, her support encompasses a wider spectrum than anyone else can hope to attain. Her roles range from philanthropist to convener of conferences, subject in mediumistic tests, author, editor, publisher and, while the P.F. had its own research center, supervisor of its experimental program. Her involvement is always deeply personal and guided by her intuitive appraisal of persons and situations.

In recent years most of Mrs. Garrett's efforts have been channelled through the Parapsychology Foundation (P.F.) which she founded in 1952. Through this organization she has supported workers in many parts of the world and arranged conventions where they and other scientists could get together. Several of the meetings, much of her support for research, and a large part of the P.F. publication program have been devoted to the survival question. Her aid made it possible for Mr. W. G. Roll, Project Director of the Psychical Research Foundation, to conduct parapsychological experiments for three years at Oxford University before he came to Duke in 1957. However, Mrs. Garrett's aid to the field antedates the P.F. by many years. She played an important part in the establishment of the Parapsychology Laboratory at Duke University in 1934 by providing two large grants which enabled Dr. William McDougall, then Chairman

of the Department of Psychology at Duke, to form the Laboratory with Dr. J. B. Rhine as Director.

The Parapsychology Foundation publishes two important periodicals, *The International Journal of Parapsychology*, a quarterly, and *Parapsychological Monographs* which comes out at irregular intervals. As the head of Garrett Publications, Mrs. Garrett also publishes books about parapsychology and related fields. A recent significant addition to her list is a compilation of the works of Dr. McDougall dealing with psychical research entitled, *William McDougall: Explorer of the Mind; Studies in Psychical Research*, which is reviewed in this issue of THETA.

Mrs. Garrett's most recent book, *Many Voices; The Autobiography of a Medium*,¹ (to be reviewed in a later issue of THETA), gives an account of her many-fac-

eted life, from a childhood in Ireland immersed in Celtic mysticism, to her discovery by Hewat McKenzie and training as a trance medium at the British College for Psychic Science in London, to her work as lecturer, writer, publisher, and head of the P.F.

Mrs. Garrett began her career in parapsychology as a professional medium and has participated in numerous studies of her own abilities. She was the first medium to collaborate in research at the Parapsychology Laboratory of Duke University.

¹New York: G. P. Putnam's Sons, 1968, 254 pp., \$5.95.



Dr. J. G. Pratt's² report on this investigation, published in 1936, remains one of the most important studies in the field. The most recent article about Mrs. Garrett's mediumship, "The Vanished Man: A Psychometry Experiment with Mrs. Eileen J. Garrett," by Dr. L. L. LeShan appeared in the January, 1968 issue of the *Journal of the American Society for Psychical Research*. LeShan describes some striking information Mrs. Garrett obtained about a man who had disappeared a month earlier from a hotel in a midwestern city. For instance, she stated correctly that he was in La Jolla, California, though at the time no one knew whether he was dead or alive.

During a visit to the Psychical Research Foundation in March, 1968, to consult about the P.R.F.'s activities, Mrs. Garrett participated in an exploratory experiment. The first part consisted of an object association ("psychometry") test with Dr. William T. Joines, a member of the Department of Electrical Engineering at Duke, Dr. Milan Ryzl, a Czech parapsychologist now affiliated with the Institute for Parapsychology in Durham, and Mr. and Mrs. W. G. Roll. The objects for the test were submitted by Joines, Ryzl, and Roll. Mrs. Garrett produced several "hits" and was particularly successful with regard to Dr. Joines. This was followed by a trance session in which Mrs. Garrett was controlled by the "Uvani" entity. During this session, too, Mrs. Garrett produced several items about Dr. Joines which he recognized as applying to his circumstances. Uvani also gave predic-

MEDIUMISTIC EXPLORATIONS

The English medium, Mr. Douglas Johnson, came to Durham for one week of investigation, April 4-11, 1968. Nineteen persons participated as target persons (TPs). Before seeing Mr. Johnson each TP filled out a questionnaire regarding his deceased relatives and other information of the type to which Mr. Johnson is sensitive. The replies to the questionnaires will be compared with Mr. Johnson's statements. It is also planned to carry out content analyses of the medium's responses. If in-

formation ostensibly due to theta agents differs from items concerning living people, this may suggest different sources of information for the two cases.

During Mrs. Garrett's stay she visited Dr. and Mrs. J. B. Rhine at the Institute for Parapsychology of the Foundation for Research on the Nature of Man to which Dr. Rhine moved his research center when he left the Duke campus in 1966. She also visited Mr. Angus McDougall, the sculptor son of Dr. McDougall, who resides in Durham.

At a reception for Mrs. Garrett and on other occasions, persons in the Duke and Durham communities who have been collaborating in the P.R.F. program had the opportunity to meet her. They became convinced of her deep concern for parapsychological research in the Durham area and her wish to further this work. She demonstrated her interest by promising to aid in the publication of an anthology on survival collected by the P.R.F. and in providing a grant for Dr. John L. Artley of the Department of Electrical Engineering at Duke, to enable him to attend the annual convention of the Parapsychological Association in Freiburg, Germany, September 5-7, 1968. The grant from the Parapsychology Foundation will enable Dr. Artley to present a paper on "Mathematical Models for the Attenuation Effect in Two RSPK Cases" which describes P.R.F. studies of the tendency of "poltergeist" effects to diminish with increased distance from the agent, hereby pointing to the nature of the psychokinetic energy involved in such events.

²J. G. Pratt, "Towards a Method of Evaluating Mediumistic Material." *Bulletin* 23, Boston Society for Psychical Research, 1936.

formation ostensibly due to theta agents differs from items concerning living people, this may suggest different sources of information for the two cases.

In the same month, an exploratory mediumistic investigation was made of Mrs. Audrey W. Manny on Shelter Island, New York. During object association ("psychometry") and other tests, Mrs. Manny showed evidence of paranormal abilities. It is hoped that further work can be done with her.

WILLIAM McDOUGALL: EXPLORER OF THE MIND¹

Edited by Raymond Van Over and Laura Oteri

Reviewed by Robert Morris²

In his introduction to this book, J. Wainwright Evans poses a difficult question: Why are William McDougall's writings so little known to today's public?

McDougall was a brilliant scholar, well-trained in several scientific disciplines, who wrote clearly and intelligently on a variety of topics of vital interest to laymen as well as scholars. Two of his books (*Social Psychology*, 1908; and *Psychology: The Study of Behavior*, 1912) achieved a circulation of better than 100,000. Yet today's best minds in psychology and philosophy generally act as though William McDougall never existed. McDougall himself was acutely aware of the fact that his writings were not well received, especially by his colleagues, and he never obtained satisfaction from them as to why this was so.

Perhaps a consideration of the present volume will lead to some insights. Essentially, the book is a collection of essays written by McDougall which deal in one way or another with the problems of psychical research, a topic of special interest to him. McDougall served as president of both the British and the American Societies for Psychical Research. He wrote several articles on the subject and featured it prominently in his textbooks. Indeed, the notion of a psychic, or non-materialistic, side to man lay at the very heart of McDougall's theories about the nature of man's mental life.

As one goes through the various readings in the book, one is struck by two pervading lines of thought, one methodological and the other theoretical. On the side of method, McDougall was a thoroughgoing empiricist, and he pushed this empiricism to its logical consequence; namely, that one must be prepared to examine any proposition for which there is empirical evidence, no matter how inconsistent the findings may be with the prevailing views of the current scientific orthodoxy. Again and again, we find McDougall castigating his colleagues for their dogmas, for their refusal to be open to ideas contrary to their own. An excellent example of this is the extensive chapter on the Margery case, in which McDougall was actually at odds with

colleagues who were too sympathetic with psychical research, in his opinion, and who had become dogmatic in their support of a medium whom McDougall considered guilty of fraud.

It is all too easy, of course, for someone to maintain that those who disagree with one's own interpretation of results are being dogmatic in their refusal to impute the "proper" significance to the empirical evidence, thereby becoming dogmatic oneself. And yet, whenever McDougall seems to be succumbing to this temptation, whenever he seems to be concluding just a bit too quickly, with "undoubtedly" and "it is therefore obvious" intruding a little too frequently for the reader's comfort (as was occasionally the case for this reviewer), he will almost always finish with an acknowledgment of the potential fallibility of his own line of reasoning. For example, at the end of a chapter on Sally Beauchamp, in which he attempts to adduce the characteristics of her multiple personalities as evidence for his own solution to the mind-body problem, he summarizes in part as follows:

"... and one has to recognize three possible flaws in the argument. (1) The premises may be false, i.e. the facts of the case may have been incorrectly reported. (2) The argument may have been illogically conducted. (3) The conceptions used may have been hopelessly inadequate to the realities."

This manifest objectivity may be one of the reasons that McDougall has been unable to make friends with his more professional readers. Most of them sooner or later find themselves taken to task for not being open to the possibility of the existence of some particular phenomenon. Then, just when it seems that McDougall himself is committing some sin of equal proportions, he comes through with a generalizing statement which takes him off the hook.

On the theoretical side, McDougall's main point seems to be this: a great deal of

¹New York: Helix Press, 1967, 319 pp., \$8.50.

²Mr. Morris is a graduate student of psychology at Duke University and a frequent contributor to parapsychological journals.

empirical evidence can be marshalled to support the notion that man has a non-materialistic aspect to him, a "soul" which interacts with his physical body but which is apart from it and is ". . . a being that possesses, or is, the sum of definite capacities for psychical activity and psychophysical interaction. . . ." Such souls, according to McDougall, need not exist in a one-to-one relationship with a particular body and may have an existence of sorts apart from any physical body.

McDougall draws his evidence from several sources, including the standard phenomena of experimental parapsychology; evidence for survival as represented by trance phenomena and automatisms; and various forms of "abnormal psychology" such as dissociated states, hallucinations, and hypnotic states. McDougall discusses these phenomena at some length and deals with the various theories that have been devised to account for them. His tentative conclusion is that all but his own are quite unable to account for the empirically observed characteristics of these phenomena, or else, as in the case of Myers' concept of the "subliminal self," they contain superfluous elements which render them much less useful. McDougall does not seem completely satisfied with his own theory, but does nevertheless feel that its basic elements are best able to account for the observed phenomena.

McDougall's writings at the time of his death were probably more of a purely theoretical nature than he would have liked. Empirical evidence in the form of many observations and some experiments is present throughout, but no real experimental attack on the basic issues and theories is proposed in a concrete way. McDougall has "induced" from the data to the theory; now it is time to deduce from theory to data. Had he lived longer, McDougall probably would have turned more and more to experimentation. As it was, his student, J. B. Rhine, was selected to develop a program of active experimentation on psychic phenomena, with results that are well-known to all THETA readers. Less known, perhaps, is the fact that McDougall

deduced from his theory that the old Lamarckian notion of the inheritance of acquired characteristics was rendered more plausible by the possibility of a "race soul" which could act to pass on accumulated characteristics of a population without involving the purely mechanistic processes of genetics. Together, Rhine and McDougall performed some animal behavior experiments aimed at assessing this possibility, with results every bit as controversial as those produced in the Duke Parapsychology Laboratory. However, more experimentation is needed in these areas, not only to shore up the existing areas of experimentation but also to expand along fresh and original lines, in order to get at the basic issues raised by such theories as McDougall's in a way that existing experimental programs have so far not adequately done.

This lack of solid experimental evidence bearing directly on the hypotheses generated by theories of the mind may have been one more reason why McDougall's readers were less impressed with his theories than one might have supposed. But here the onus falls back on the reader. If one reads an interesting idea that needs experimental buttressing, one should not be afraid to undertake such experimentation oneself. And yet, McDougall's readers rarely followed up on his ideas.

In closing the review, some general comments on the book seem in order. The introduction by Evans is well done and gives the sort of close insights into the man's life that are part and parcel of good biographical writing. The selection of articles seems quite good, with perhaps one or two minor exceptions. One thing which might have helped organize the book for the uninitiated reader would have been a short introductory chapter before each of the main sections to help set the selections into their proper contexts, since some of them were taken from larger works and contained cross-references that made the going a bit slow at times. These points are minor, however, and do not detract at all from the book's ability to present the complex thoughts of a complex individual in an intelligent and stimulating manner.

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