

1982

Such connections between subject and TA are dictated by research methodology: they make it possible to check the accuracy of the medium's response. To determine if they are important in their own right, we need cases that can be verified in the absence of such links. In drop-in cases, TAs emerge spontaneously during mediumistic sessions, apparently without anyone present being connected with the TAs. An examination of the better cases, however, reveals that the person usually lived in the social or physical environments where he or she later appeared as a drop-in. Anastasie Péréliguine (Myers, Human Personality, 1903, II, 471-73) came through at a session in her hometown and her employer was known to one of the sitters. John Wightman (Tyrrell, JSPR, 1939-40, 91-95) had attended the university where the sitting was held and Duncan Stevens (Gauld, PSPR, 1971, 295-301) had lived within "fairly easy reach" of the town he seemed to visit post mortem. Robert Fletcher (302-06) came from the same district as one of the ouija-board operators, and Nora Hentall (320-22) had lived about 12 miles from the grandparents of one of the operators. One of the sitters had visited the city where Harry Stockbridge (322-27) had lived, and the medium through whom the Robert-Marie brothers (Stevenson, JASPR, 1973, 47-46) later communicated had been to their home area. The reports show no links for Gustav Biederman (Gauld, 306-15) and Klaas Kraaijenbrink (Zorab, JSPR, 1939-40, 142-52), but they and the mediums came from important neighboring cities, so their paths may have crossed. With the possible exception of Péréliguine, the association between medium and TA did not appear to be a factor in verifying the existence of the latter.

Reincarnation cases show similar characteristics. There are seven in Ian Stevenson's books (Twenty Cases Suggestive of Reincarnation; Cases of the Reincarnation Type; Cases of the Reincarnation Type, Vol. I; Cases of the Reincarnation Type, Vol. II; 1974, 1975, 1977), where some of the children's memories were recorded before attempts to verify them were made.

Before Jagdish Chandra (1975, 144-75) recalled a previous life as Jai Gopal, his father had visited the latter's hometown and a relative lived a few miles from Jai's house. Similarly, Kumkum Verma's (1975, 206-40) father had friends in the village of the deceased who might have met that person, and the father of Indika Guneratne (1977, 203-34) had looked after the previous personality when he was hospitalized. The connection was also close for Sujith Jayaratne (1977, 235-80). A sister and a close friend of the deceased lived 100-250 meters from the boy. In the case of Bishen Chand Kapoor (1975, 176-205), the mother of the first personality occasionally visited her brother, who lived two kilometers from Bishen. The family of Imad Elawar (1974, 274-305) was often visited by a relative who knew the family of the deceased. Finally, Swarnlata Mishra's (1974, 67-91) memories emerged when she passed through the town of the previous personality. Aside from this local tie, there was a personal connection, since a brother of the deceased knew one of Swarnlata's relatives.

In five of the cases, the personal connections between the

MEMORY, MEDIUMSHIP, AND REINCARNATION

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Last year (RIP 1980, 5-7) I suggested that apparitions of the dead may represent psi "memories" associated with the places and persons connected with the deceased ("local" and "personal" apparitions in Gurney's terminology). When you see an apparition, you "remember" an event associated with an object or person in your environment rather than only with your own brain as in ordinary memory. As with other cases of ESP, these images also seem to be the revived memories of the percipient: psi memories may evoke personal memories.

In most mediumistic studies, information is sought from one or more deceased persons (theta aspects, or TAs) whose identities are known to someone in the experimental team or who are connected to the medium by a physical link (a "psychometric" object or a "haunted" house).

two families contributed to the verification of the cases. In two (Chandra and Kapoor), the previous personalities were traced by means of the information provided by the child's memories--the existence of the links between the families emerged only afterward.

The close connection between some of the children and the surviving friends or relatives of the deceased raises the question of sensory cues for some of the cases. Stevenson's reports show him to be attentive to this possibility, and I shall assume that his investigations ruled out normal sources of information.

Aside from their possible connection with physical systems, cases of apparitions, mediumship, and reincarnation show other similarities to familiar memories: emotionally intense events--e.g., of violent deaths--are more likely to be recalled than others; there is a decline or "forgetting" of memories over time; and they tend to emerge under conditions that facilitate recall of long-term memories, such as hypnagogic or dissociated states. The theory leaves open the question whether the personalities who reappear may be conscious.