

STATE LIBRARY OF PENNSYLVANIA



3 0144 00348709 7

CLASS 134      BOOK 5015

VOLUME 43 (1935)



PENNSYLVANIA  
STATE LIBRARY









Digitized by the Internet Archive  
in 2015

# PROCEEDINGS

OF THE

## Society for Psychical Research

VOLUME XLIII

(CONTAINING PARTS 139-143)

1935

*The responsibility for both the facts and the reasonings in papers published in the Proceedings rests entirely with their authors*

THE SOCIETY FOR PSYCHICAL RESEARCH,  
31 TAVISTOCK SQUARE, LONDON, W.C. 1

*Agents for America:* THE F. W. FAXON CO.  
83 FRANCIS STREET, BOSTON, MASS.

PRINTED IN GREAT BRITAIN BY ROBERT MACLEHOSE AND CO. LTD.  
THE UNIVERSITY PRESS, GLASGOW

CONTENTS

PART 139.

MEMORY IN ITS RELATION TO PSYCHICAL RESEARCH. BY PROFESSOR	PAGE
HANS DRIESCH - - - - -	1
NOTES ON "WALTER" THUMBPRINTS OF THE "MARGERY" SÉANCES.	
BY HAROLD CUMMINS - - - - -	15
<i>Review</i> : DR J. B. RHINE, <i>Extra-Sensory Perception</i> . BY R. H. THOULESS	24
AN APPEAL FOR CO-OPERATION IN FURTHER EXPERIMENTS IN EXTRA-	
SENSORY PERCEPTION - - - - -	38

PART 140.

A STUDY OF THE PSYCHOLOGICAL ASPECTS OF MRS WILLETT'S MEDIUM-	
SHIP, AND OF THE STATEMENTS OF THE COMMUNICATORS CON-	
CERNING PROCESS. BY GERALD WILLIAM, EARL OF BALFOUR,	
P.C., LL.D. - - - - -	41

PART 141.

THE QUANTITATIVE STUDY OF TRANCE PERSONALITIES, II. BY	
WHATELY CARINGTON, M.A., M.Sc. - - - - -	319
PART I. IMPROVEMENTS IN ANALYSIS; REVISION OF PREVIOUS	
WORK; INCORPORATION OF ADDITIONAL MATERIAL.	
PART II. THE BESTERMAN-GATTY EXPERIMENT.	
PART III. COUNTERSIMILARITY OF CONTROLS; CONNECTION	
BETWEEN REACTION TIMES AND REPRODUCTIONS.	
PART IV. VARIOUS OBSERVATIONS AND COMMENTS.	
PART V. INTERIM NOTE; APPARENT AUTONOMY OF "JOHN	
AND "ETTA."	
PART VI. NOTES ON RESULTS.	

summary

NOTE ON MR. CARINGTON'S INVESTIGATION. BY J. CECIL MABY, B.Sc.,	PAGE
A.R.C.S. - - - - -	362
REPLY TO MR. MABY'S NOTE. BY WHATELY CARINGTON - -	367
THE WORD ASSOCIATION TEST WITH MRS OSBORNE LEONARD. BY C.	
DRAYTON THOMAS - - - - -	371

## PART 142.

NORMAL COGNITION, CLAIRVOYANCE, AND TELEPATHY. BY PROFESSOR	
C. D. BROAD, Litt.D. - - - - -	397

## PART 143.

A PROXY CASE EXTENDING OVER ELEVEN SITTINGS WITH MRS OSBORNE	
LEONARD. BY C. DRAYTON THOMAS - - - - -	439
INTRODUCTION - - - - -	441
PART I. BOBBY NEWLOVE - - - - -	443
PART II. THE PROBLEM OF THE PIPES - - - - -	481
PART III. ANALYSIS OF SUCCESS AND FAILURE - - - - -	500
PART IV. THE <i>Modus Operandi</i> - - - - -	509
A FURTHER NOTE ON MR. WHATELY CARINGTON'S INVESTIGATION.	
BY J. CECIL MABY - - - - -	520
SOME COMMENTS ON MR. MABY'S "FURTHER NOTE." BY WHATELY	
CARINGTON - - - - -	533
ON "THE QUANTITATIVE STUDY OF TRANCE PERSONALITIES." BY	
HEREWARD CARRINGTON - - - - -	537
REPLY TO MR. HERWARD CARRINGTON'S NOTE. BY WHATELY	
CARINGTON - - - - -	540
NOTE ON PROFESSOR THOULESS'S REVIEW OF "EXTRA-SENSORY	
PERCEPTION." BY DR. J. B. RHINE - - - - -	542
PROFESSOR CUMMINS'S "NOTES ON 'WALTER' THUMBPRINTS" -	545
<i>Review</i> : J. C. FLUGEL, <i>A Hundred Years of Psychology</i> . BY T. W. M.	546

# PROCEEDINGS

OF THE

## Society for Psychical Research

PART 139

---

### MEMORY IN ITS RELATION TO PSYCHICAL RESEARCH <sup>1</sup>

BY PROFESSOR HANS DRIESCH

So-called "explanations" of empirical facts are wont to be of two different forms.

The first form of "explaining" consists of the demonstration that a fact which at first glance seems to be new is only apparently so; or in other words, that it is nothing but a new case of a known class of cases, differing from the known cases only in particulars. In this way the law of gravitation as established by Newton "explains" the movement of the moon and "explains" Kepler's laws of the planetary movements. Very many explanations in the sphere of physics and chemistry are of this type.

The second form of "explaining" may be called hypothetical invention. There is no class of known cases with regard to which the new fact is nothing but a modification, no class into which, so to say, it may be inserted; the class-concept itself has to be established as an ultimate principle. This is the case in the sphere of biology, for instance, as soon as you have broken with the mechanistic theory of life and have accepted so-called vitalism in any of its various forms. It has also been the case in physics and chemistry whenever these sciences encountered radically new discoveries, as, e.g., in the sphere of electro-dynamics about a hundred years ago.

We are accustomed to say that we "understand" a fact as soon as it is explained. But this is not quite correct. For we *never* understand any fact in the sphere of Reality in the *deepest* sense of

<sup>1</sup> This paper was read at a General Meeting of the Society on 24th October, 1934.

the word "understanding". Understanding of this sort is only possible in the sphere of the theory of pure meaning, i.e. in the sphere of pure logic and mathematics. We may say, however, that "explaining" in the sense described gives us something we can call "secondary understanding", for in any case explanations are simplification guided by the principle of the economy of thinking. But we never understand the explaining principles in the deepest sense of the word. They can be acknowledged *qua* ultimate principles of empirical Reality, but we never understand that they *must* be what they are.

I said at the beginning that explanations are wont to be of two different kinds. Please notice the words "are wont". Their purpose is to leave open the possibility that there *might* perhaps be still a *third* kind of so-called explaining, and it is of this third form that I shall speak to you to-day with regard to a particular problem.

Explanations of the first kind start, as I have said, from a group of known cases, which we shall call the "normal" ones, and try to show that a new fact which at first appears to be "abnormal" is nothing but a modification of normality. But may it not happen that facts which are very common and very "normal", nay even commonplace, may receive some light from facts which are very rare, very abnormal or even "paranormal"?

It seems to me that this may be the case with regard to *memory*.

Let me first speak of so-called memory as being a fact within the sphere of Reality; we shall soon be able to see that this "fact" implies very many problems of a very enigmatic character, and it is to the enigmatic character of these problems that my hypothetic statement will refer. Psychological research should throw some light on at least one of these problems.

We must make a sharp distinction between *remembrance* or *recollection* on the one hand and *memory* on the other. By the first word (in German *Erinnerung*, in French *souvenir*) we describe a particular type of immediate conscious experience, by the second a something that is generally called a potency or faculty of the so-called mind. This distinction is connected with another one, namely with that between the conscious *Ego* and the something which is "unconscious" and yet does not belong to the world of matter, in short the "unconscious-psychical". We have to start from remembrance, for this is immediately experienced, whilst memory may be said to be a theoretical construction.

What, then, is remembrance or recollection? What do I experience whenever I remember? In any case, remembrance *is* a form

of my immediate experience, i.e. that which I consciously possess or "have" in an immediate way. There are many other forms or types: images, e.g., and wishes and thoughts and feelings, etc., belong here. What, then, is the very essence of remembrances, that which distinguishes them from other experiences? The particular essence of remembrance is established by a certain accent, as I should like to call it, which is absent in all the other forms of immediate experiences. And this accent is denoted by the word "before" or by the words "this has already been". In other words, we call immediate experiences, which carry on them the accent "before", "remembrances".

The accent of "before" may be attached to all other classes of experiences. I can "remember" that I have had this image, or this wish, or this thought, etc.

Is not this accent of "before", i.e. my possessing remembrances, a very strange thing, a real enigma? Think of the fact that I have a remembrance always in a particular *present* moment of time or, in short, in a "now"—but it *means* a "before". In remembering the past becomes present.

But certain distinctions in the field of remembrances are now necessary and will be of great importance for what is to follow. In the first place, it is necessary to distinguish between a mere *idea* in the most general sense and a remembrance proper. If the image of Westminster Abbey is standing before my conscious Ego, this is not yet a remembrance; it only becomes a remembrance when the accent of "before" is added to the content of that idea, i.e. when I say "This image of Westminster Abbey *has already been* the content of one or of many of my experiences in former times". This, of course, does not tell you anything new.

But less obvious, though not less important, is another necessary distinction in the field of remembrances: the distinction between *dated* and *non-dated* recollections. I have been in Great Britain, having crossed the Channel on the way to it, a dozen times: and I can remember each of my visits separately. Here the time accent which is attached to my conscious content is not only the general accent of "before", but is a particular "before" in each case. And each of these particular "before" accents stands in a very strange relation to the others, namely, in a relation which is expressed by the words "earlier" and "later", and this in quite a determined way; in my case, for example, connected with the years 1889, 1890, 1896, 1907, etc. This, then, is a dated remembrance. Not only the past in general becomes present here, but the particular past in the course of time.

So much about remembrance as an immediate form of experience in general ; so much, in other terms, about what may be called the descriptive psychology or, to use the modern word, the “ phenomenology ” of remembrance.<sup>1</sup>

So far we have faced a fact not a problem, but a problem, a very important problem, comes upon the scene as soon as we are inclined to ask the question—and all of us are inclined to “ ask ” it in this form—What are the reasons for the genesis of my remembrances in the course of my conscious life or, in popular terms, from where do they come ? For that my remembrances are standing within the temporal sequence of my conscious experiences, each of them in its particular place, whether dated or not, is a fact.

Here the analytical study of our problem has to begin, for now there *is* a problem before us, namely, as in the sphere of all sciences, the problem of discovering order within a totality of facts. But to try to discover order means to be in search of the *relations* in which a particular fact, which for this very reason is called a problem, stands with respect to other problems, and in particular with regard to the question of its temporal genesis. Let us then try to find out the genetic relations of the facts of remembrance.

I discover the first of these relations as soon as I compare my remembrances with the sum total of all my other experiences in the past. And here I discover the relation of *similarity* or even *identity*. For remembering means that I experience a certain content which has been already experienced at a former moment. Apart from the accent of “ before ” which is a constituent of the remembrance exclusively, the quality of the content of the remembrance is the same, or at least almost the same, as the quality of the content of a former experience.

And this proves that there has been *preserved* a something during the course of my conscious life, that it has been preserved in a non-conscious state, and is yet able to become conscious again ; that it is permanent in a certain sense. But *where* is it preserved ? Certainly not within the Ego, for quite apart from the fact that the Ego is not a sort of pot in which there might be a something, the Ego quite certainly does not possess the content in question as long as it does not remember it. Are we allowed to say that “ the mind ” is the place of preservation, that everything that has been an object for the conscious Ego leaves its “ engram ” or a trace, or a vestige, or whatever we may call it, in the Unconscious Mind ?

<sup>1</sup> A very profound analysis of the phenomenon remembrance will be found in J. B. Baillie's book, *Studies in Human Nature*, chap. iv, “ The Nature of Memory Knowledge ” (pp. 105-132).

This may be, and certain psychologists have thought so, as e.g. Beneke in the beginning of the nineteenth century. But it seems to me that it would be a little rash to accept this hypothesis, which, once for all, would attribute to mind "memory" in the sense of a faculty of preserving, and regard this statement as a definite solution of our problem. In the first place it seems to me it would not tell us very much simply to reduce the actual phenomena of remembrance to "memory" as a sort of faculty or potency. For such a statement merely says that remembrance comes from the faculty of remembering—think of the "Virtus dormitiva" of the opium in Molière's *Malade Imaginaire*. And besides, we know about certain relations of the phenomenon of remembrance to other facts which must in any case be discussed before a definite answer is possible.

It may be that in some sense we shall come back to the concept of "memory" as a primordial faculty of the mind. But it may also be that things will appear to be much more complicated.

Man is a dualistic creature, a psycho-physical being, whose physical part is called *body*. I cannot develop here before you the psycho-physical problem in its totality.<sup>1</sup> Let me only say that the doctrine of so-called "psycho-physical parallelism" in its usual form, namely the doctrine that conscious life is "the same" as the mechanics of the brain "seen from the other side", seems to me to be absolutely absurd. This theory, in fact, should definitely get its place in the antiquity museum of scientific theories.

But some sort of relation between conscious life and states of the body, and particularly of the brain, does certainly exist, of whatever kind it may be, and it has a reference to that form of our immediate conscious experiences which we call remembrance. It is a well-known fact that lesions of the brain, whether they are the consequence of an operation or of an accident, are very often, though not always, followed by disturbances of the conscious life, and in particular of the faculty of remembrance. The defects of memory may either reveal themselves in the impossibility of remembering something that normally would be remembered with certainty, or in gaps in the sphere of recognition: objects which in the state of normality would be recognised as what they are, are not recognised if a lesion of the brain has taken place.

This is a fact. Another fact, however, is that in very many cases such defects of remembering or recognising disappear after

<sup>1</sup> Compare my books *Mind and Body* (English translation by Th. Besterman) and *The Crisis of Psychology* (Princeton University Press). Also the second edition of the German book *Grundprobleme der Psychologie*.

a certain time, to the great benefit of the patient. You may say that for this very reason the defects of memory have not been of a fundamental character. But in any case they *have been* present for a certain time after the lesion ; and this fact is sufficient to prove that a certain relation between remembering and the state of the body, in particular the brain, *does exist*. It is just here that a deeper analysis of what happens will have to be made later on, an analysis which is to give us important results.

But the phenomenon of remembering does not only stand in relation to other phenomena of the conscious life itself and to states of the brain ; it also stands in a relation of dependence in respect to something else, that we may shortly call the *modifications of the state of mind*, where the word "mind" is taken in the rather vague and general sense in which I have used it, namely, as signifying the unconscious substructure of conscious life.

In the state of hypnosis the faculty of remembering is always greater than in the waking stage, very often in quite a curious degree. Former experiences which long since have been completely forgotten, and which could under no circumstances be reproduced in waking, are reproduced in hypnosis. The hypnotised person, when woken from the hypnotic state, may not remember what he has reproduced during that state. But in any case he must have reproduced these things during hypnosis, otherwise he would not have been able to speak about them when in that state.

This, then, is the third kind of relation in which remembering stands : the faculty of remembering depends on the states of the mind in the sense defined.

And now we are prepared to enter into theoretical considerations.

I shall begin by shortly explaining to you in the form of sketches what may be called the usual and, so to say, "official" hypotheses about the genesis of the phenomenon of remembering, apart from the impossible theory of parallelism. These hypotheses, of course, do not touch psychical research, for they are "official".

We have already shortly mentioned the hypothesis of mental engrammata. This is a purely psychological theory ; it is insufficient, as it does not account for the dependence of remembering on the condition of the brain, a dependence which, as we know, certainly exists, and the relation between the degree of memory and the various mental states also remains unexplained. The matter is certainly not so simple.

Let us, then, argue as follows : There are vestiges in the brain corresponding with everything which the person in question has experienced during his life. These vestiges or engrammata are of

a purely material nature—unknown in detail. The unconscious Mind, taken as an entity in itself, has also received vestiges during life and preserves them all in the form of memory. But this memory on the part of the mind does not greatly help the *remembering* on the part of the conscious Ego, which is regarded here as being a particular part or side of the Mind. Under certain circumstances, however, the Mind wishes to give to the Ego a conscious experience of the forms of a remembrance, and in order to do this it activates a particular one of the mental vestiges of the brain—reading in a book of these vestiges, as it were—and then the Ego remembers.

So far we have regarded the Ego as being a part or side of the Mind. Another modification of the theory is, however, possible. We may call it the Aristotelian modification, for it takes Mind and Ego as *two separate* entities, corresponding to the Aristotelian concepts of *ψυχή* and *νοῦς*, whilst hitherto we have regarded Mind and Ego as being one entity at the bottom. From the Aristotelian point of view we might now say that the entity which we have called Ego is stimulated by certain states of the entity Mind to “read” in the book of material engrammata of the brain—and then it remembers. Mental engrammata would not play any rôle in the sphere of this hypothesis.

Both theories are rather fantastic constructions. They are necessary, however, in one form or another, as soon as you reject parallelism but are not at the same time prepared to leave the sphere of official psychology.

There is one particular difficulty common to both theories. This difficulty, however, may be overcome.

I am thinking of the fact that both theories employ the concept of material engrammata in the sense of particular material states of the brain. Now all that is material exists *at once*; it always is what it is at the present moment, but never what it has been. Material states, in other words, *qua* “material” states never carry their past history with and on themselves. How, then, may what we have called a “reading” in the book of engrammata reveal the *particularly dated past* to the reading Ego—whether we take it as a part or side of the unconscious mind or as a particular entity? In fact, a grave difficulty seems to come upon the scene here. And yet *this* difficulty is not so grave as it might seem at the first glance. For the reading Ego might behave like a detective in a “shocker”. Certainly the engrammata are all present at once. But might they not possess a different degree of *freshness*, just as foot-prints in sand may show a corresponding difference? Then this degree of freshness of the impressions would be a *symbol* of their relative

age. And the "detective", i.e. the Ego, would be able to infer the relative age from the relative freshness.

The simultaneous presence of all mental engrammata in the brain, therefore, would *not* be a *fundamental* difficulty for the official theories.

And yet the official theories of the genesis of remembrances are not only fantastic, as we have said before, but *insufficient*, for they give no account of our second and third types of relations between remembering and something else, namely, the dependence of remembering on *states of the brain* and on *states of the mind*.

Let us, then, in the first place, enter into a more detailed analysis of the relations between remembrance and conditions of the brain.

The disturbances of the faculty of remembering by lesions of the brain are of a very peculiar type. They do *not* allow us to say that the content of every particular former experience is represented by a specially localised impression or "engram" in the brain. For facts do not prove that particular former experiences are eliminated from the sphere of possible reproduction in consequence of a lesion of the brain; the defects of memory consequent on certain lesions are of a very different type: personal names are the first thing that can no longer be remembered, and then come nouns in general, and finally verbs, i.e. all words related with events. This rule was first formulated by Ribot. His statements are most decidedly opposed to the view that there is something like a particular seat of each particular former experience.

And further: In very many cases the possibility of remembering is *restored* after a certain time, even if the loss of brain-substance has been very considerable. This fact also tells very clearly against the theory of engrammata as far as these are regarded as specifically localised material structures.

But, on the other hand, whenever we accept the concept of engrammata or material vestiges at all, these engrammata *must* be localised in one form or the other. It is impossible to assume that they are not, as long as they are taken as particular material states or conditions. For every state or condition which is material is also localised in some way.

What shall we do in the face of these facts?

Let me repeat: The defects of memory in consequence of a lesion of the brain are, firstly, of a very peculiar type, as described by Ribot and others, and are, secondly, in very many cases restorable, even if the loss of brain substances has been very considerable.

For these reasons engrammata cannot be localised ; but if they are not localised, they cannot be material states and conditions in the proper sense. *And yet* lesions of the brain do affect memory.

What, then, may this rôle of the brain turn out to be ?

It is at this point of our discussion that our hypothetic considerations will enter the field of psychological research. Let me state the hypothesis at once. It seems to me possible to assume hypothetically that, with regard to remembering, the brain plays the rôle of a so-called *psychometrised object of rapport*.

All my readers know what the word "psychometry" means, and all, I am convinced, are also aware that this word is not appropriate when taken literally. For nothing is "measured". But it is of no use, as it seems to me, to introduce new technical terms if the old ones are universally understood. The words "physics" and "physiology" are likewise names which theoretically might be abolished, for both of them mean the same literally, though they are used for very different sciences. Let us, then, use the word "psychometry".

The centre of the concept of psychometry is the psychometrised *object of rapport*. This is any object whatever which has belonged to a human person, present or absent, living or deceased, and which, when touched or merely seen by a sensitive, enables him or her to tell us something about the former proprietor of the object. The psychometrical object, then, reveals the past, reveals history. But not, at least most probably not, the history of the object as such, but the history of the former proprietor of the object. All cases we know tend in this direction, and there are very many very good cases in various volumes of our *Proceedings* as well as in the works of Wasielewski, Pagcnstecher, Osty and others.

That which seems to be at work here, I should like to call *retrospective mind reading*. I should not like to call it "clairvoyance", though certain writers have done so. For "clairvoyance" in the proper sense of the word means the paranormal awareness of an objective situation within the sphere of Reality. Now all the facts the sensitive is aware of in the case of psychometry relate to the *past*. But past situations *qua* objective situations do not exist any more in the present. Past contents of *consciousness*, however, *do* exist in the present, in the form of contents of memory of certain persons, or *may* at least be assumed to exist in this form hypothetically—either in the memory of deceased persons, if you are inclined to accept spiritualism, or in the world-consciousness as advocated by James and Osty. I might even say that the hypotheses of spiritualism and of the "conscience universelle" have

been invented in order to avoid such a strange thing as real retrospective clairvoyance.

There exists, as you know, also the hypothesis of so-called "mind travel" or "excursus". This has been put forward in order to give a sufficient reason for clairvoyance proper, as it is so often connected with a telepathic stimulus. But this hypothesis can only explain a clairvoyant awareness of a *present* objective situation, never a paranormal experience of a situation in the past. For you cannot "travel" in the past.

But let us now go back to our problems of remembrance. My theory, then, is that the brain is a psychometrical object of rapport, and that the Ego of the bearer or proprietor of the brain is the one who used this rapport object, namely, his own brain, in order to get information about his own past history: this would be just what we call "remembrance".

You may object here that it seems very strange to explain phenomena which are so common and normal, as remembrance is, by substituting this very strange phenomenon, psychometry. And you may tell me that I myself on another occasion have called psychometry the most enigmatic of all parapsychical phenomena.<sup>1</sup>

Admittedly it is; and yet a certain theoretical simplification may be gained by introducing this concept, for there are certain facts in connection with the phenomenon of remembrance which will now become understandable, at least to a certain degree. These facts, moreover, are just those which have made it *impossible* for us to accept any of the current and "official" theories of memory.

Think of what I have said about certain kinds of relations in which the phenomenon of remembering stands with regard to other well-established facts.

The first of these relations was concerned with the body, the brain in particular. The effects of lesions of the brain-matter were found to be of such a kind that the hypothetic assumption of material engrammata *qua* "material" impressions appeared to be impossible: the so-called engrammata cannot be localised, and, besides, the effects of a lesion, of a very grave lesion, disappear after a certain time in very many cases.

The second kind of a relation to something else in which the phenomenon of remembrance stands is its relation to what we have called "states of the mind": the faculty of remembering is enormously increased during the hypnotic state.

<sup>1</sup> Compare my "Parapsychologie", 1932: English translation by Th. Besterman, *Psychical Research*, 1933.

Now it is *just these two kinds of relations* which we should expect to exist in the foundation of our psychometrical hypothesis! As to the dependence of remembering on the brain, we know that the something which a psychometrical object of rapport has "on" itself, so to say, is certainly not a material modification *qua* material; for this reason it must not necessarily be regarded as being specifically localised and may easily be taken as restorable after disturbances. And secondly: in the state of trance the psychometrical faculty of a sensitive is generally very much increased. Now the hypnotic state is very similar to the state of trance, and thus we are able to understand the great increase of the faculty of remembering in the hypnotic.

We may also add still another feature that is common both to psychometrical experience and remembering: it is a well-known fact that we remember past events of our life with particular clearness whenever they carry an *emotional* accent. Now emotion seems to play a corresponding part in psychometry. In most cases, at least, the sensitive who is in touch with an object of rapport is especially aware of those past events relating to the former owner of the object in which emotion has played a predominant rôle.

So we have acquired at least a certain understanding of three peculiarities of the phenomenon of remembrance, which without our hypothesis would remain completely unintelligible.

I am well aware that this kind of understanding is very preliminary and very defective. And yet it seems to me that the psychometrical hypothesis, as applied to the fact of remembering, means a little more than merely the substitution of a "y" for an "x".

In any case there is a certain feature that is common to *both*: to the psychometrical object in the ordinary sense and to the brain in its relation to remembering. This feature or character is unknown in detail at present, no doubt. We only know of it, that it consists in the necessity of the actual presence of a particular material object with a particular history, the peculiarity of which, however, does *not* refer to material particulars *qua* "material" ones. Some such object *must* exist, in ordinary psychometry as well as with regard to the brain in its relation to remembering. And this statement implies in any case a theoretical simplification.

It is hardly necessary to emphasise that the hypothesis of the psychometrical rôle of the brain does not by any means imply that this rôle is the only part played by the cerebrum. Such an assumption would be very far from truth.

We know that the brain has a structure of enormous complexity.

In this respect it serves the purpose of the realisation of correlated movement, i.e. "action", connecting almost every part of the organism with almost every other. Here it is the brain's particular material structures, taken *qua* "material" ones, that are of importance; the brain in this respect is an apparatus of enormous complexity, used by the mind for its purposes.

As far, however, as its psychometrical rôle is in question, the brain counts only as *one Unity* with a particular history, just as any inanimate psychometrical object does, say a watch given into the hands of a sensitive person. The watch too does not count here as a particular material structure serving the indication of time, but as *one Unity* with a particular history. And so does the brain.

I do not, of course, at all believe that my psychometrical hypothesis explains the conscious life in its totality. It does not even explain everything that is connected with remembering, though it may explain certain characteristics of this fact. If we call "memory" a certain faculty of the mind which enables the mind to preserve, so to speak, past experiences, we are forced to attribute to the mind the faculty of pure preserving: i.e. *memory* as an elemental faculty apart from the psychometrical faculty which we attribute to it. In other words, *memory* as an elemental faculty becomes by no means superfluous in the face of our hypothesis.

But we burden the mind with the faculty of preserving mere *ideas*, i.e. mere *contents* of former experiences exclusively, not, however, with the faculty of preserving particular "remembrances". And this means that we attribute to the mind, under the name of "memory", nothing but the faculty of preserving the past in the form of a mere *material* for its working, whether this be thinking, willing or whatever else. To give an example: The image of Westminster Abbey is preserved by the mind in the general memorial form. *Not*, however, the fact that *I have* experienced Westminster Abbey before, that is to say, *not* the content "Westminster Abbey" with the accent "before". Remembrance proper, i.e. my consciously possessing a something *with that accent*, be it dated or not dated, is that feature of conscious life which calls our psychometrical hypothesis upon the scene. With regard to remembrance proper, the general preserving faculty of the mind, which is called memory, does *not*, in my opinion, suffice. For this very reason I rejected the "official" theories of memory in the beginning of this paper.

I thus made a sharp distinction between the conscious possession of mere ideas or contents, which of course also come from past experiences, and the possession of *the past as such*, be it dated or not.

It might be possible, perhaps, to draw the sharp line of distinction, *not* between mere ideas and remembrances proper, but between dated and undated remembrances. In that case, memory would be the mind's faculty for preserving mere ideas and non-dated remembrances, whilst only with regard to dated remembrances would the psychometrical faculty of the mind be at work. Memory would be concerned not merely with my possessing mere contents of former experiences without any *before*-accent, but also with my possessing "before" accents in general, though not particularly dated ones. But personally I should prefer the other alternative.

The problem we have just now discussed is not without importance for those who are inclined to accept the so-called spiritualistic hypothesis, i.e. the hypothesis of personal survival. If the presence of the brain is necessary only for *dated* remembrances, the disembodied spirit would *not* be able to possess such remembrances after death, though he might possess all mere contents that were acquired by him during his embodied life, and also the general "before" accent. This means to say that he might be able to remember: "I have experienced this or that, when I was living", but not "this was earlier than that". On the hypothesis that *all* remembering, dated and non-dated, depends on the brain taken as a psychometrical object, the deceased spirit would, of course, be only in possession of mere ideas or contents without remembering *any* kind of "before".

A few words may, finally, still be devoted to the concept of the psychometrical rapport object in general, with particular reference, however, to the brain.

Whilst speaking from the platform of some of the usual and, so to say, "official" theories of memory, i.e. of those hypotheses which though rejecting parallelism are not concerned with the results of psychical research, we regarded the brain as if it were a book in which engrammata of a symbolie kind were inscribed, and we attributed to the Ego the faculty of "reading" in this book and of interpreting what it has read. The engrammata were taken here as being of a strictly material, i.e. of a physico-chemical, nature in the narrow sense of this word. But it then turned out that, for various reasons, the engrammata cannot be localised material states or conditions of the brain. And yet the brain does play a rôle in remembering. Thus we were led to our psychometrical hypothesis, no other theoretical possibility being left.

But what does it ultimately mean to regard the brain as an object of rapport, revealing to its bearer his own past history? An object of rapport carries on itself the complete past *at once*,

though not in the form of material localised impressions, as the "official" theories of remembering were forced to assume. How, then, may *particulars* with regard to the past be revealed here, how may it be inferred that one past event has been earlier or later than the other?

You will be aware that we are here in face of the great problem of psychometry *in general*:

What does the object of rapport have "on" itself? Certainly nothing of a material nature. But what? May we say, perhaps, that it has nothing "on" itself in the proper sense of the word, but that it stands "in relation to" something else? This, then, is in fact the view of those workers who have deeply thought about the problem of psychometry—let me only mention Mattiesen and Bozzano. And it did appear inevitable to these thinkers to introduce here the hypothesis of an *universal world consciousness*, even if you are inclined to accept the spiritualistic hypothesis. For the two great parapsychical hypotheses do not necessarily contradict one another; both of them may be true.

But it is not my task here to discuss problems of psychical research in general. My theme has been a limited one: memory in relation to psychical research.

Within this limited field I have tried to develop before you a hypothesis which is probably a new one—I, at least, do not know of a predecessor here. I deliver this hypothesis to criticism, fully aware that it *is* a hypothesis. But hypotheses—so it seems to me in spite of the great Newton's "hypotheses non fingo"—hypotheses do not do any damage to science, as long as they are regarded as hypotheses.

## NOTES ON "WALTER" THUMBPRINTS OF THE "MARGERY" SEANCES

BY HAROLD CUMMINS

*Introductory Note by W. H. Salter*

As many of our members may not have followed closely the controversy regarding the genuineness of the "Walter" thumbprints, produced at séances given by "Margery" (Mrs Crandon), they may be glad to have a brief explanation of the nature of Professor Cummins's subjoined report and of how he came to make it. Those who wish to follow the controversy in detail may do so in the publications of the American Society for Psychical Research and of the Boston Society for Psychic Research; (See in particular *Proceedings*, vol. xxii, of the former Society and *Bulletins XVIII and XXII* of the latter Society). It is well known that the publications of the American Society for Psychical Research have, since the issue in 1928 of the first number of *Psychic Research*, been largely devoted to accounts of sittings with "Margery" at which her Control "Walter" is said to have produced impressions of his thumbs in "Kerr" dental wax, and that numerous photographs of the impressions said to have been so produced illustrated the articles describing the sittings. A member of the American Society for Psychical Research, Mr Dudley, took a prominent part, both in supervising the sittings and in presenting the reports of them to the public.

The controversy began when, in *Bulletin XVIII* of the Boston Society, Mr Dudley made statements which may be summarised as follows :

(1) Shortly before the first sitting (30 July 1926) when "Walter" thumbprints were produced, Mrs Crandon visited her dentist ("Kerwin", pseudonym) who made for her impressions of his own thumbs in "Kerr" wax, and gave these impressions to her, together with spare pieces of wax.

(2) In 1932 he (Mr Dudley) was obtaining for purposes of record finger-prints of all who had attended "Margery" sittings; and as "Kerwin" had attended some of the earlier sittings, he asked to be allowed to obtain his prints; "Kerwin" consented, and on

comparison it was evident that his thumbprints corresponded so closely with many thumb impressions reproduced in *Psychic Research* as "Walter's" as to make it certain that the impressions derived (directly or indirectly) from the same pair of thumbs.

The reply to Mr Dudley is to be found in vol. xxii of the *Proceedings* of the American Society. In this volume the statements set out in the last paragraph are not challenged but further statements are made, which suggest inferences different from those that might naturally be drawn from Mr Dudley's statements. These further statements, so far as they relate to impressions of the right thumb (which is all that Professor Cummins's report deals with) are as follows :

(1) "Kerwin" made his impressions on the afternoon before the sitting of 30 July 1926; they were shown by "Margery" to Mr Dudley that evening and taken away by him.

(2) While the "Kerwin" prints and the impressions illustrated in *Psychic Research* exactly correspond, the real "Walter" impressions do not; there is a resemblance in some respects, but, among other differences, the true "Walter" thumbprints show a "staple core", while the "Kerwin" prints and the impressions tallying with them show a "rod core". For an explanation of these terms, see Professor Cummins's report.

Mr Dudley's rejoinder (*Boston Bulletin* XXII) is a flat denial of having ever seen the "Kerwin" impressions in 1926, as alleged.

While various points in the controversy almost irresistibly invite comment, there is only one point with which the S.P.R. is concerned and to that point I shall confine my observations.

In December 1929 the Council of the S.P.R. lent the Society's séance room to Dr Crandon who wished to give demonstrations of sittings with "Margery". Dr Woolley, then Hon. Research Officer, and Mrs Braekenbury, his Assistant, were present as observers. After one of these sittings a piece of wax was found bearing an impression of one of "Margery's" fingers. This incident is reported and commented on by Dr Woolley and Mrs Braekenbury in vol. xxxix of S.P.R. *Proceedings* (pp. 358-368). At the sitting of the 7 December 1929 "Walter" produced two impressions of his right thumb, one of these was presented by "Walter" to Dr Woolley and the other to Mr Harry Price (*See Psychic Research*, vol. xxiv). Dr Woolley put the impression given to him in a cardboard box inscribed (in Mrs Braekenbury's writing), "'Walter' impression obtained at séance held at S.P.R. 7 December 1929. Medium. Margery Crandon." The box was placed in a locked cabinet, the only key of which was in Dr Woolley's custody.

On Dr Woolley's resignation in December 1931, the cabinet and key came under the control of Miss Newton. The box remained there untouched until the 31 January 1934, when Miss Newton found it and opened it in the presence of Mr Besterman and myself. She then initialled and dated the wax, and also the box, for the purposes of identification. As this impression had been produced before the present controversy began, and had been in the Society's possession under lock and key ever since, the question whether it conformed to the "Kerwin" type with a "rod core" or to the "staple core" type was obviously of the first importance to any one wishing to form an opinion as to the merits of the dispute.

In August 1934 Professor Harold Cummins of the Department of Anatomy, Tulane University of Louisiana, was visiting London to attend a Congress. Professor Cummins is a recognised authority on "dermatoglyphics", and in that capacity had in December 1932 been invited by the American Society to report as to whether two sets of prints sent him were identical. He was a quite independent expert, not having previously been connected in any way with the "Margery" mediumship. When he made his reports (printed on pp. 201-208 of vol. xxii of the American S.P.R. *Proceedings*) he knew nothing about the origin of the two sets of prints submitted to him.

Professor Cummins wished to take the opportunity of his visit to England to inspect the impression in the possession of the S.P.R., and any other impressions in England that might be open to inspection. He met Miss Newton and myself at the Society's Rooms on the 1st August 1934. There was also present Mr Stanley de Brath, who brought with him a "Walter" impression belonging to the British College of Psychic Science. Professor Cummins, in the presence of Miss Newton, Mr de Brath and myself, carefully examined four impressions: (1) the impression given to Dr Woolley on the 7 December 1929, (2) two impressions given by "Walter" to Lord Charles Hope, and by him sent to the S.P.R. for the purpose of Professor Cummins's inspection, and (3) the impression brought by Mr de Brath. He kindly promised to give me a written report, and this is the report printed below.

No good photographs of the impression in the possession of the S.P.R. existed so far as I knew; a not very satisfactory photograph sent by Dr Woolley to the American Society is reproduced as Fig. 7 to the Boston *Bulletin* XXII. Accordingly it seemed to me desirable that the S.P.R. should have good photographs taken of the impression. Major Rampling Rose, a photographic expert, who is a member of the Society, kindly gave me an introduction to an

important firm of photographic manufacturers, to whom I took the impression for reproduction. A negative was taken and developed in my presence, and a print is here reproduced (Fig. A, p. 20). Unfortunately when a second exposure was being taken, the wax did not prove hard enough to stand the heat of the projectors while the focus and illumination were being adjusted, and the impression became distorted in consequence.

W. H. S.

### Foreword

Those who have followed the history of the "Margery" mediumship are already familiar with the controversy centring about the thumb-print phenomena. The present note concerns the results of a recent examination of eight "Walter" thumb-prints (negative impressions in a dental compound) produced under this mediumship, the examples being severally in the possession of individuals and societies in England.<sup>1</sup> The findings have an important bearing on two crucial issues of the controversy : (1) Is the right thumb-print ascribed to "Walter" identical with that of the living man, "Kerwin"?

(2) Is it justified to maintain, as do writers in vol. xxii of the *Proc. A.S.P.R.*, that impressions displaying such identity are substitutions, and not authentic séance prints ?

The present note aims to deal with these prints purely objectively, as evidences pointing the answers to the two questions. A full presentation of finger-print evidence is necessarily technical, but since this account is merely a supplement to the writer's previous technical contributions,<sup>2</sup> its subject matter may be presented quite briefly and simply. It is desirable, however, to provide a résumé of pertinent developments which have been previously recorded, in so far as these concern the isolated question of identification.

1. Thumb-prints were first produced 30 July 1926 ; these and numerous prints of a *right* thumb made thereafter, over a period

<sup>1</sup> It is a pleasure to mention here the generous and helpful spirit with which possessors or custodians of the tablets have so freely placed the specimens at my disposal for inspection. I wish, therefore, to acknowledge the co-operation of the following : S.P.R., L.S.A., Mr W. H. Salter, Mr Stanley De Brath, Mr Harry Price, Lord Charles Hope, Sir Ernest Bennett, and Prof. F. C. S. Schiller.

<sup>2</sup> (a) *Proc. A.S.P.R.*, vol. xxii. pp. 201-208, 1933 (embodying two reports on prints and photographs submitted by Thorogood for technical examination, with testimony that the right thumbs of "Walter" and "Kerwin" are identical).

(b) *Bull.*, B.S.P.R., xxii. pp. 1-26, 1934 (contesting Thorogood's alleged evidences of the non-identity of the "Walter" and "Kerwin" thumbs).

of several years, proved to be identical, and were considered to be the thumb of "Walter". Four prints of a *left* thumb, also regarded by the investigating group as that of "Walter", were rendered in 1927. It is important to note that this attribution of identity was not based on comparison with known prints of "Walter", such records not being available. The "only evidence is the declaration of the 'Walter' voice" (*Proc. A.S.P.R.*, xxii, p. 4).

2. Dudley reported in 1932 (*Bull. XVIII*, B.S.P.R.) that these right and left thumbs, impressions of which had been accepted since 1926 as physical manifestations of the dead "Walter", are identical with the corresponding digits of the medium's dentist, "Kerwin".

3. An entire volume of *Proc. A.S.P.R.* (xxii, 1933) is professedly devoted to a reply to Dudley's identification. With regard to the right thumb, which is the only item considered here, it is contended by Thorogood in this volume that the thumbs of "Walter" and "Kerwin" are not identical. The present writer's findings to the contrary (see 1(a), p. 2) are cast aside, though published in the report, while Dudley's identification is dismissed with the claim that the examples considered by him may be substituted prints of "Kerwin". Thorogood discusses at length the recently produced (1932) whole hand prints of "Walter". These right hand impressions, curiously enough, have the "Walter"="Kerwin" thumb, though they are unlike the right hand of "Kerwin" in other particulars. (The left hand prints bear a thumb quite unlike the earlier independent left thumbprints, and here again the explanation is advanced that the specimens used by Dudley are not authentic séance productions.)

4. In *Bull. XXII*, B.S.P.R., the present writer reviews the identification, proving point by point that the items detailed by Thorogood as supposed evidences of non-identity of these right thumbs (allegedly representing "Walter" as opposed to "Kerwin") are as a matter of fact only mechanical differences in the impressions, or in some instances frank errors of determination. He discusses certain patent evidences of artificiality in some of the "Walter" prints and emphasizes: "It is a simple process to make with dies impressions such as these attributed to 'Walter', and any critical evaluation of the finger-print and hand-print evidences must weigh the possibilities of this operation against séance records offered in proof of supernormal production of the prints".

In August 1934, a visit in England afforded the writer an opportunity to examine the "Walter" prints which are here reported. Of particular importance are the two examples made in 1929 at a séance held in London, and these will be first discussed.

*The London Sitting of 7 December 1929*<sup>1</sup>

The tablet from this séance first to be presented, in the possession of Mr Harry Priece, was examined on 3 August 1934, in the presence of Mr Priece and his secretary. At a later conference (7 August 1934) Mr Priece very generously permitted me to retain the wax on a long-time loan, so that I have been able since to make further examinations with the facilities of my own laboratory, as well as to photograph it. Mr Priece attests to the authenticity of the wax as the specimen which he obtained at the sitting, and the writer is confident that he will vouch further for the fact that the specimen as returned to him is the unaltered original and that the accompanying photographs are of this specimen, which is now again in his own hands. The wax originally bore no inscription, being only marked at the séance by cutting notches at opposite edges; at my request Mr Priece made a notation (Harry Priece 7/8/34) on the reverse surface, so that he might the more readily validate the specimen on its return.

Figure 1 illustrates the obverse of the wax tablet, a whole slab of the Kerr impression compound with a single negative imprint of "Walter's" right thumb; the identifying notches are on the upper and lower edges, toward the right. Figures 2 and 3 are more enlarged views of the imprint, photographed with different illuminations so as to bring out the delicate reliefs in contrasting appearances. Figure 2 represents the more favourable view in depicting the true reliefs of this negative impression, while in Figure 3 the effects of a different illumination are such as to lend a likeness to the reliefs of a positive. Because of this appearance Figure 3 is the more instructive for comparison with published reference prints of "Kerwin". Fifteen representative details are indexed, using the numbers employed by Dudley (*Bull. B.S.P.R.*, XVIII, Fig. 4; XXII, Fig. 6); by comparison with Dudley's illustrations the identity of these and additional details will be apparent, and in the wax itself it is of course possible to extend the comparison still further. Special mention should be made of the fact that the core of this pattern is a *rod* (for discussion of the point see the summary).

It will be readily apparent that this "Walter" print is identical with the right thumb of "Kerwin". (Though the remaining seven prints are not illustrated or discussed in detail, it should be made

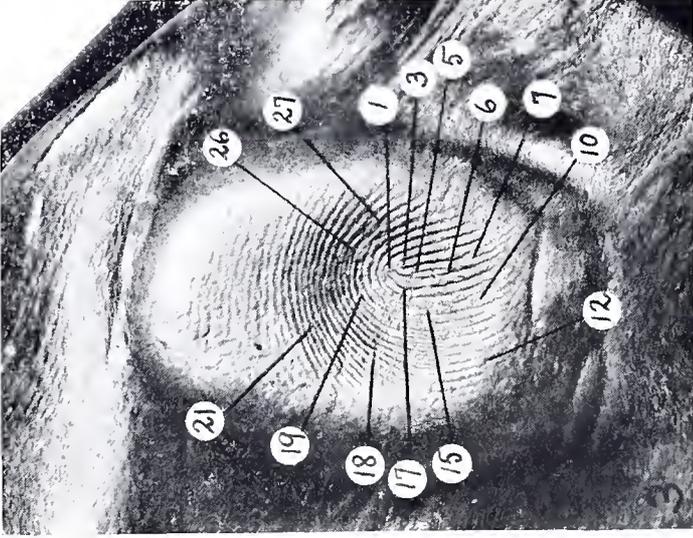
<sup>1</sup> For reports of this sitting see: Crandon, *Psychic Research*, June 1930; Woolley and Brackenbury, *Proc. S.P.R.*, xxxix, Part 117, 1931; Priece, *Leaves from a Psychiatrist's Case-Book*, London, 1933.



FIGURE A.—A “Walter” print from the London sitting of 7 December 1929, in the possession of the *S.P.R.*



FIGURE 1.—A “Walter” print from the London sitting of 7 December 1929, in the possession of Mr Harry Price.



FIGURES 2 and 3.—More enlarged views of the thumb imprint of the tablet shown in Figure 1, photographed with different illuminations. Fifteen details are indexed in Figure 3, with the numbers employed by Dudley in his illustrations of "Walter" and "Kerwin" prints (*Bull. B.S.P.R.*, XVIII, Figs. 3 and 4; *Bull. B.S.P.R.*, XXII, Figs. 5 and 6). The flexion furrows (joint lines) have in the photographs a deceptive appearance of being depressed; on the wax they are elevated, being of course negatives of the original thumb furrows.

clear that their identification as "Kerwin" prints is based upon exactly the same procedure of comparing details.)

The other tablet from this séance is in the custody of the S.P.R., where, as explained to the writer by Mr W. H. Salter, it has remained under conditions which guarantee the authenticity of the specimen. It was inspected in the Society's rooms on 1 August 1934, in the presence of Messrs Salter and De Brath. The print is illustrated in Fig. 7, *Bull.* XXII, B.S.P.R., wherein Goadby remarks (p. 72) that three experts of the New York Police Department certify to its identity with the right thumb of "Kerwin" after examination of the photograph. Inscribed on the back of the tablet, in pencil, is the notation: 7-12-29 IN 34 31 (these letters and figures following the date are not readily legible, and my deciphering may be incorrect).<sup>1</sup> The print itself is a clean-cut impression, definitely a "Kerwin" right thumb. The impression has an *intact core*, a *rod*.

### *The Hope Tablets*<sup>2</sup>

For my convenience the two tablets next to be mentioned were deposited by the owner, Lord Charles Hope, in the S.P.R. rooms, where they were examined on 1 August 1934, in the presence of Messrs Salter and De Brath.

One tablet is inscribed: 10-3-29 2. It bears a typical "Kerwin" print with a *rod* core.

The second specimen, marked 10-3-29 3, bears two prints, a larger impression which is a typical "Kerwin" print with a *rod core*, and a smaller which is smoothed and defaced in the central pattern area (this one not being subjected to a critical analysis in the absence of requisite technical aids).

### *The Baggallay Tablet*<sup>3</sup>

This impression, now in the custody of L.S.A., was brought to the S.P.R. rooms by Mr De Brath, where it was examined on 1 August 1934, in his presence and that of Mr Salter. The tablet

<sup>1</sup> [Note by W. H. S. The first set of figures denotes the date of production, 7 December 1929; then follow Miss Newton's initials, and last the date she initialled the wax, 31 January 1934.]

<sup>2</sup> The datings of these tablets are in error: the séance at which they were obtained was that of 4 October 1929, instead of 3 October (*Jour. A.S.P.R.*, December 1929, p. 661).

<sup>3</sup> This and another wax from the same sitting are mentioned by Dudley in *Bull.* B.S.P.R., XXII, pp. 33-43.

is enclosed in a glass-fronted frame, the backing of which precludes inspection of the reverse surface of the wax. The tablet is fractured across the thumb impression, but the *whole tablet* is represented in the two pieces mounted in the frame. The obverse of the tablet is inscribed : 5-11-29. It bears a single "Kerwin" print with a *rod core*.

### *The Schiller Tablets*<sup>1</sup>

Three tablets in the possession of Prof. F. C. S. Schiller were examined at his home in Surrey, and in his presence, on 5 August 1934. Prof. Schiller recognises the identifying marks which he had placed on the slabs prior to the sittings.

One tablet bears the incised marks : 9-9-29 4. It carries *two* imprints. One imprint is a clearly defined "Kerwin" right thumb, with a *rod core*. The second is an irregular impression, beset with upraisings as if there had been sticking of the digit or die in imprinting; this pattern was not analysed in detail, though it is evidently a "Kerwin" print.

A second tablet, inscribed 9-10-29, also carries two impressions. One is a "Kerwin" right thumb, its core showing the "*routing*" defect which characterises the "standard" of Thorogood (for explanation of this point see summary). The second impression is of a juvenile digit (a loop), made, according to Schiller, after his request (voiced at the previous sitting of 9-9-29) for the print of a child.

The third tablet is marked : 9-11-29 7. This slab again carries two prints. One print is a "Kerwin" right thumb. Its core is a *rod* and the impression shows no artifact characteristic of Thorogood's "standard". The other imprint is that of a child, a loop which is definitely a different pattern from that of the juvenile print of the preceding slab.

### *Summary*

1. The eight "Walter" prints listed above, like other right thumb prints ascribed to "Walter", are identical with "Kerwin's" right thumb.

2. Examples obtained in the London sitting are of further significance in showing that this identity cannot be explained away on the theory (of Thorogood and others) that Dudley had confused materials in his charge, inadvertently or wilfully substituting known

<sup>1</sup> See *Psychic Research*, December 1929, and *Psychic Science*, April 1930.

"Kerwin" prints for the séance productions. Mr Dudley did not attend the London sitting, nor has he even seen the impressions there produced; these London prints are of authenticated séance origin—and as noted, the prints are identical with the equally authentic reference prints of "Kerwin".

3. Thorogood places much emphasis on the core structure of what he terms the "standard" right thumb of "Walter"; he asserts that it is not a rod, the rod core being a feature of the "Kerwin" right thumb. Among the eight "Walter" prints now reported seven display this rod structure clearly and unquestionably, while the exception (Schiller's second tablet) bears a core corresponding to the "standard" of Thorogood. The distinction of this "standard", however, is merely a mechanical defect in the print (as earlier shown independently by Dudley and the present writer); when the core in these impressions does not appear as a definite rod the area at the core head presents a depression in the negative imprint, as from the effect of routing. Prof. Schiller's three tablets may be further mentioned in this connection. The séance origin of these impressions being seemingly clearly established, it is interesting to note that on three successive days "Walter" produced prints in this order: rod core—core with "routing defect"—rod core. The occurrence of a single imprint with such a "routing defect" might be interpreted as due to some technical mischance in printing, but since Schiller's example is but one of many "Walter" prints displaying precisely the same defect there seems to be just ground for suspecting the use of artificial dies (see *Bull. B.S.P.R.*, XXII). A die marked by such a defect would obviously reproduce its imperfection in each printing, just as a perfect die with an intact rod core would uniformly imprint that feature.

4. It is not within the province of this account to discuss implications of the identity of the "Walter" prints. Dingwall<sup>1</sup> has recently stated the situation: "The present controversy is not so much on the supernormality of the thumbprints as on their nature. The material is already in existence. The prints are here". The prints speak for themselves in establishing the identification; a sober view of the case must grant that this is a simple, concrete issue, and one that cannot be evaded or obscured by fatuous argument.

<sup>1</sup> *Light*, 29 June 1934.

## REVIEW

### DR RHINE'S RECENT EXPERIMENTS ON TELEPATHY AND CLAIRVOYANCE AND A RECONSIDERATION OF J. E. COOVER'S CONCLUSIONS ON TELEPATHY <sup>1</sup>

BY ROBERT H. THOULESS, Dept. of Psychology, Glasgow  
University

DR RHINE'S investigation on telepathy and clairvoyance possesses several distinctive features.<sup>1</sup> One of the most startling of his results is the very large number of successes he had amongst his subjects. Most of those who believed in the possibility of extra-sensory perception had supposed that it was rather a rare capacity. By retesting his most successful cases, Dr Rhine has obtained so many positive results that he has completely got rid of the difficulty which has often been the bugbear of this kind of investigation, the possibility that a small preponderance of successful results might be due to chance. He has evolved new experimental techniques for the separate measurement of clairvoyance and telepathy. Most important of all is the fact that his methods are so simple and his results so clear that his experiments can easily be repeated, and it will be possible without difficulty for other experimentalists to convince themselves whether Rhine's conclusions are valid or whether they are due to some flaw in his experimental methods.

Dr Rhine himself is inclined to protest against the idea that every new investigator in this field must set himself afresh the task of proving the reality of extra-sensory perception, instead of being allowed to consider that the matter has already been proved by past researches. It must be remembered, however, that even if the possibility of extra-sensory perception has already been demonstrated, (which, whether rightly or wrongly, is by no

<sup>1</sup> Read at a private Meeting of the Society, 30 January 1935.

<sup>1</sup> *Extra-Sensory Perception*, J. B. Rhine, Boston Society for Psychic Research, 1934, 169 pp.

means universally admitted) yet past experimentation seems to indicate that the capacity is rather rare, so that any particular case of extra-sensory perception is still improbable and must be examined very critically before it is admitted. This is particularly the case when we bear in mind how often flaws of experimental technique have led to mistakes in this field in the past. In any case, such a novel claim as that of measurable telepathic and clairvoyant capacity in as many as one in three or four persons must be regarded as intrinsically very improbable, by no means to be rejected if it is scientifically proved, but as making necessary a very critical examination of the procedure by which it is claimed to be proved and its careful verification by other workers. If Dr Rhine's results were established, it would make a revolutionary change in our attitude towards this subject, bringing us near to S. G. Hall's ideal that telepathic phenomena should be reproducible at will at any time in any laboratory.

Dr Rhine gives a summary of previous work in support of his contention that extra-sensory perception has been already proved. Amongst other investigations he quotes that of Coover<sup>1</sup> as providing positive evidence of extra-sensory perception. Since it is a common opinion that Coover's results were entirely negative and show nothing but chance distribution, I have thought it worth while to re-examine Coover's figures and will discuss these before proceeding with Rhine's own work.

Rhine is undoubtedly right in saying that Coover's results actually show strong evidence against chance. There seem to have been two reasons why Coover himself drew the opposite conclusion: first, he adopted an absurdly high limit for the deviation from mean expectation which might be attributed to chance, and, secondly, he did not consider the possibility that clairvoyance might be active where telepathy was impossible.

In what follows I am considering only the results that he obtained with 10,000 guesses by 100 students of 40 playing cards (a pack without court cards) in which alone there were sufficient observations for statistically valid conclusions to be drawn. These were divided into two approximately equal groups: one in which the card drawn had not been seen by the experimenter when the subject guessed, and one in which it had. Coover, looking only for effects of telepathy and not for those of clairvoyance, treated the first group as a control group in which the effect looked for was not

<sup>1</sup> *Experiments in Psychic Research*, J. E. Coover, Leland Stanford Junior University Publications, *Psych. Res. Monog.* no. 1, 1917, pp. xiv + 641.

present and in which, therefore, chance factors alone were operating.

The following are Coover's results :

		Card.	Colour.	Number.	Suit.
Card not seen	Observed	141	2,491	488	1,252
Total 4,865	Expected	$121\frac{1}{2}$	$2,432\frac{1}{2}$	$486\frac{1}{2}$	1,216
	Difference	$+19\frac{1}{2}$	$+58\frac{1}{2}$	$+1\frac{1}{2}$	+36
Card seen	Observed	153	2,556	538	1,344
Total 5,135	Expected	$128\frac{1}{2}$	$2,567\frac{1}{2}$	$513\frac{1}{2}$	1,284
	Difference	$+24\frac{1}{2}$	$-11\frac{1}{2}$	$+24\frac{1}{2}$	+60

The general tendency of both of these series is clearly to exceed mean chance expectation, and in approximately equal amounts. Coover concludes that since the factor of telepathy cannot be present in the first series, the approximate equality of the two groups is due to the fact that the deviations of both are due to chance. A safer conclusion would seem to be that if any factors are present causing deviation from expectation, these are operating in approximately equal amounts in the two conditions of experimentation. At any rate, we shall be justified in lumping the two groups together for statistical consideration. For the remainder of the discussion of these results, I shall do this since it will give us the advantage of the higher significance to be obtained by larger numbers.

The result of throwing the two groups together is as follows :

		Card.	Colour.	Number.	Suit.
Total 10,000	Observed	294	5,047	1,026	2,596
	Expected	250	5,000	1,000	2,500
	Difference	+44	+47	+26	+96
Probability of chance occurrence of difference		.005	.4	.4	.025

In statistical enquiry, chance is generally regarded as sufficiently excluded if the odds against the chance occurrence of a result are fifty to one. If the odds against chance are greater than this we can conclude that the result is indicated with sufficient probability for rational acceptance, although of course our degree of conviction will be greater if the odds against chance are heavier. If, however, the conclusion to be established is a negative one, we shall not consider the absence of an effect sufficiently indicated unless the observed result would follow from chance alone at least once in ten times. If the odds against chance lie between 10 to 1 and 50 to 1, the results are to be regarded as inconclusive and must be repeated until there is a definite indication one way or the other.

The difference between observation and mean chance expectation of the number of cards guessed altogether right by Coover's subjects shows a probability of chance occurrence very much below this limit, being 200 to 1 against. The existence of some factor favouring correct guessing of the cards is strongly indicated. It might be objected that any form of extra-sensory cognition is *a priori* so improbable that we shall be right to insist on a much more severe criterion of significance than we should need, let us say, if we were trying to investigate the difference in fertility of manured and unmanured fields. To this objection, there are two replies. First, the question at issue is not, at the moment, whether or not extra-sensory cognition occurred amongst Coover's subjects but whether there was a factor in his experiments favouring correct guessing (such a factor might be some unnoticed error of method). There seem to be no grounds for regarding the presence of such a factor as very improbable. A much more important consideration, however, is that if we are convinced of the *a priori* improbability of extra-sensory cognition, that will be a sound reason for accepting the indications of a 200 to 1 odds against chance with less conviction than we should otherwise feel; it is no reason at all for regarding heavy odds against chance as evidence in favour of the operation of chance.

Coover's conclusion is, however, not a verdict of "not proven". His conclusions are definitely negative: "That various statistical treatments of the data fail to reveal any cause beyond chance operating for R cases (p. 123). . . . That no trace of an objective thought-transference is found either as a capacity shared in a low degree by our normal reagents . . . or as a capacity enjoyed in perceptible measure by any of the individual normal reagents (p. 124)." These uncompromisingly negative conclusions are most certainly not warranted by Coover's data. It is true that he considered only the evidence from the cards seen by the experimenter since these alone provided evidence for telepathy, but the odds against chance for correct guessing of the whole card in these experiments alone was about 30 to 1, which also cannot reasonably be regarded as evidence in favour of the chance explanation.

Coover does, however, also submit his result to statistical analysis but makes the excessive requirement that a result shall only be deemed valid if the probability of it not occurring by chance exceeds 0.9999779, i.e. the odds against chance are about 50,000 to 1. For this, as Coover calculates, it would have been necessary to have had 316 successes in the 100,000 trials instead of the 294 actually observed. If the same ratio of success had been main-

tained, the required level of significance would have been reached if the number of tests had been rather more than doubled. Coover's failure to go on is remarkable; particularly his failure to make further tests with those subjects scoring most highly above chance expectation. His negative conclusion is indefensible on his own evidence. How can one conclude from a probability of 200 to 1 against a chance explanation of the observed deviations that "no trace of an objective thought-transference is found"?

I have dealt only with those guesses in Coover's results which were completely right—in colour, number and suit—since these alone show a high significance. That there is a lower degree of significance discernible in the results calculated separately for colour, number and suit is of no importance since we find that this is simply due to the fact that if we eliminate those cases in which the card was guessed completely right, the remaining cases for colour, number and suit, show only chance distribution.<sup>1</sup> That is, whatever capacity the subjects had for guessing right, when it operated at all, led to complete knowledge of the card and at other times all characters of the card were merely guessed at random. This is what the modern experimental psychologist would expect. We do not suppose that the recognition of a card involves separate acts of perception involving colour, number and suit whose simultaneous activity gives complete knowledge of the card, but rather that total recognition of the card is a unitary process.

This leads to a principle of experimentation which it is well to bear in mind. The general principle suggested is that whatever character is used in this sort of experimentation, should have a mean chance expectation not so large that the expected chance deviations from it will be big enough to swamp the deviations due

<sup>1</sup> *Proof.* Let us suppose that the 294 cards guessed completely right are made up of some number  $x$  known (by E. S. P. or otherwise) to the subject and  $1/40$  of the remainder guessed right by chance;  $x$  will then be 45, the mean chance expectation from the remaining 9,955 being 249 (to the nearest whole number). The 45 known altogether correctly will, of course, be right in colour, number and suit. Of the remaining 9,955, the following are the number of right guesses of these characters observed and expected:

		Colour.	Number.	Suit.
No. expected	- - -	4,977½	995½	2,489
No. observed	- - -	5,002	981	2,551
Deviation	- - -	+24½	-14½	+62
Prob. of dev.	- - -	·6	·6	·15

In no case is the probability of the deviation occurring by chance less than one-tenth, so the results are consistent with all the observed successes (other than the 45 completely right) being due to chance.

to the cause under investigation. 50 successes above expectation in 10,000 would, for example, be clearly significant in a character whose mean chance expectation was 250, but would be quite insignificant in one whose mean chance expectation was 50,000. This means also that it is inadvisable to try to calculate a single index (as has sometimes been done) taking into account successes in different characters with different mean chance expectation, since this may result in the swamping of real successes by chance deviations.

Rhine mentions that those subjects of Coover's who did well in the telepathy experiments also did well in the others (clairvoyance conditions). If there were a significant relationship, this certainly would be an important finding. It does not appear, however, that the relationship is any greater than might result from chance. It is true that the one individual who did best in one set of experiments also did best in the other set, but if we work out a correlation for the whole group or for the best eleven subjects, the correlation is found to be .1 in both cases, and is quite insignificant.

Rhine says that most of the correct guesses in Coover's experiments were made by a small number of people and that, if the answers of this small number are considered separately, they become enormously significant. It is, however, clearly illegitimate to select the best answers and then treat them by a method of calculation appropriate to an unselected sample. We can, however, compare the individual sets of guesses in which 0, 1, 2, 3, etc., are right and compare it with the frequencies with which these would be expected on the hypothesis of chance distribution. This will be a more sensitive method of detecting a tendency to guess right which is found in only a few individuals, than will be the method which uses the mean obtained from the whole group.

The expected distribution on the chance hypothesis is that given by the terms of the expansion of  $100 \times (39/40 + 1/40)^{100}$ . The comparison between observation and chance expectation is made below :

No. right	-	-	0	1	2	3	4	5
Frequency observed			3	17	28	21	17	5
Chance expectation	-		7.95	20.4	25.85	21.65	13.5	6.65
Deviation	-	-	-5	-3½	+2	-½	+2½	-1½
No. right	-	-	6	7	8	9	10	11
Frequency observed			5	1	1	1	0	1
Chance expectation	-		2.7	.9	.3	.07	.02	.0035
Deviation	-	-	+2½	0	+½	+1	0	+1

There is a clear tendency for some individuals to guess right more often than is to be expected by chance. Also it is to be noticed that the improbability of a chance explanation is seen to be greater by this method of examining the results. One individual, for example, has 11 right and the odds against this one case alone occurring by chance amongst 200 subjects are more than 200 to 1.

This table of frequencies suggests that about six of Coover's hundred subjects had measurable power of exceeding chance expectation in the guessing of playing cards. If extra-sensory cognition is at work here, the number is greater, I think, than would be commonly supposed although much below the number indicated in Rhine's experiments. There is some indication that whatever power is measured may be widely diffused to a small extent, since it is to be noticed that not only are there individuals guessing far more right than is to be expected on the hypothesis of chance, but also that the number guessing none right and one right is considerably less than to be expected from chance. The observed distribution is below expectation at the low end as well as above expectation at the high end. This is not merely the result of the fact that the total number distributed on the curve of chance is decreased by the few that have the power of guessing right to a marked degree, since this number appears to be about six, and if the chance distribution were calculated for the remainder, it would mean only that each of the "expected" values was reduced by 6 per cent. which would still leave the zero end of the observed curve below expectation. Unfortunately, however, the number of cases is not large enough for it to be certain that this lowering of the zero end is significant. We can only say that the curve as it stands suggests a fairly wide distribution of a tendency to guess correctly in addition to a well marked tendency in a small number of subjects.

The observed distribution is definitely not consistent with an approximate equality of the tendency amongst all subjects, since if we calculate the expected distribution about the observed mean of 2.94, there are still significantly more high values than would be expected (the odds against the occurrence of the one case of 11 would, for example, still be fifty to one on this assumption).

What is definitely proved, therefore, is that some subjects are guessing more often right than is to be expected on the hypothesis of chance. The indication is that the number possessing to a marked degree this ability (whatever it may be) is about six. There is also a possibility that the same ability may be present to a smaller degree amongst a larger number of the subjects.

Coover's results, then, do not show chance distribution. Do they contribute positive evidence for extra-sensory cognition? The results may be due to this or to some uncontrolled error in Coover's experimental conditions. If he had not been misled by the use of a too severe criterion of significance, he would presumably have scrutinised and stiffened up his conditions to see whether the effect would disappear. Presumably also he would have gone on with the experiment until the probability against chance was even greater than it is. If we think that the existence of extra-sensory perception is probable on other grounds, we may regard this as the most likely explanation of Coover's results; as independent evidence they are not of much value. Certainly they leave the field open for a reinvestigation of the possibility of demonstrating telepathy amongst normal people by card-guessing experiments.

One of the most important changes that Rhine makes in method is the abandonment of playing cards as material and the substitution of a set of five kinds of cards suggested by Dr Zener showing respectively a star, a circle, a rectangle, a cross and two parallel wavy lines. A pack is composed of five of each of these, 25 cards altogether. There is a possibility that the greater ease with which he got positive results than other experimenters using playing cards is due to the superiority of these cards for this purpose. They are, for example, much more easily imaged than playing cards. Also, instead of relying on average results for the large group of unselected subjects, he selected those subjects for further investigation who did well in preliminary tests. This method would, I think, be used by any reasonable investigator who wanted to give extra-sensory perception the best opportunity of demonstrating its existence. Also he has devised methods for demonstrating telepathy and clairvoyance either together or separately. If the experimenter looks at a card, the subject may be guessing it correctly either by clairvoyance or telepathy. If neither experimenter nor subject looks at the face of the card, the subject is presumed to be getting it by clairvoyance. If the experimenter thinks of a card and the subject guesses it, it is presumed to be guessed by telepathy. The only doubtful point here seems to be the demonstration of pure clairvoyance. If a card can be guessed correctly without either experimenter or subject having seen its face, obviously somebody must be clairvoyant, but why the subject? Is it not possible that the experimenter knows it by clairvoyance and the subject gets it from him by telepathy? This is a serious consideration when the attempt is made to demonstrate pure clairvoyance at a great distance. It seems more probable that the subject will be able to

establish the necessary *rapport* with a mind many miles away than with a pack of cards, and if the experimenter is present with the pack of cards, his clairvoyance seems more likely than the subject's.

We can best illustrate the kind of results obtained by taking a few typical results. The following are the results obtained with the subject Pearce up to 1 August 1933 (p. 85) :

	Trials.	Correct.	Dev. from m.c.e.	Dev./P.E.
Clairvoyance (removing cards) - - -	8,075	3,049	+ 1,434	59
Clairvoyance (calling "down through " the pack) -	1,625	482	+157	14.4
Pure telepathy - -	950	269	+79	9.5

The first and third of these experiments were done by the methods described above, the second by a particularly striking method in which the whole pack was called through by the subject without any cards being removed until the calling was complete (the D.T. method). The last column shows the ratio of the deviation from mean chance expectation to its own probable error, and is thus a measure of significance. The smallest of these ratios (9.5) means odds against chance of over 1,000,000,000 to 1; the others even higher. Chance, at any rate, is effectively eliminated.

Dr Rhine used an amusing variant of the usual method of experimenting when he asked his subjects to give the cards wrongly instead of correctly. Extra-sensory perception was then of course indicated by a score below instead of above mean chance expectation. An interesting point not noticed by Dr Rhine is that an examination of the results obtained by this method indicates a falling below mean chance expectation greater than might be expected from the positive scores of the same subject.

Let us suppose that the subject is able by some means (such as E.S.P.) to know 5 of the 25 cards. These he will name correctly, and of the remaining 20 he will get 4 right by chance, so that his total number right will be 9. Now suppose that he is trying to name the cards wrongly. On the assumption that he will only be certain of naming wrongly the same number of cards as he was previously certain of getting right, and that his other answers will be right or wrong by chance, the number he now gets right will be four. Expressing this generally, if he knows  $m$  cards and his other answers are random, he will get  $m + (25 - m)/5$  correct when he is trying to guess right and  $(25 - m)/5$  correct when he is trying to guess wrong.

Now Pearce is said (p. 40) to have averaged about 10 correct

when trying to guess right and about 2 when trying to guess wrong. This gives a much higher value for  $m$  in the guessing wrong series than in the guessing right, 15 when guessing wrong and only a little over 6 when guessing right. We must conclude that whereas some cards are well enough cognised to be correctly named, a much larger number are less completely cognised and although the subject cannot name them correctly, he can perform the easier task of naming one of the four kinds that they are not. This is an interesting point although, of course, it has no bearing on the main question of the mode of cognition.

A curious result reported by Rhine is that forcing a subject to go on when discouraged by failure seemed to make him score significantly below mean chance expectation. This is odd since it is, of course, necessary that the subject should have knowledge of the cards in order to guess below mean chance expectation as it is to guess above. He is no doubt right to speak of an inhibition here. The first experiments reported on p. 62 are not conclusive since Rhine made the curious mistake of not cutting the cards between trials, apparently supposing that this would favour correct scoring. Actually it would favour repetition of previous scores whether high or low,<sup>1</sup> and makes the estimate of significance entirely unreliable. Apparently, however, the later evidence was obtained under satisfactory conditions.

On page 86, a distance experiment is reported with Pearce in another building over 100 yards away. In a clairvoyance experiment with the cards removed from the pack for each guess the following results were obtained in 12 runs : 3, 8, 5, 9, 10, 12, 11, 12, 11, 13, 13, 12. An average of 9.9 per 25. Dev./P.E. is here 12.1 and the odds are many billions against chance. There is also reported a successful experiment over a distance of 250 miles by two of Rhine's collaborators. It is not clear, however, whether this was properly checked by independent witnesses. Other very long distance experiments were unsuccessful.

One last result may be mentioned. Pearce on one occasion had 25 successive right guesses in pure clairvoyance. The odds against this occurring by chance are about 600 billion to 1. This of course is no better evidence than what has gone before, but to some it may appear more impressive. Several other subjects gave results which do not quite come up to Pearce's standard but are also entirely inexplicable on any chance hypothesis.

<sup>1</sup> That is, on the hypothesis that there is a correlation between successive series of calls by the same subject. In my own experiments I have found that this is not uncommonly the case.

We need say no more about the possibility of these results being due to chance than that it is altogether excluded. Odds of a billion to one against chance are really no better than odds of a million to one. This is generally recognised by Rhine himself, although he occasionally uses phrases which might lead to misinterpretation by those not familiar with the limited purpose of statistical tests for significance. For example, on page 67 he says: "This makes the odds in favour of the E.S.P. factor and against chance away up beyond the trillions again and well into the zone of entire safety." It must be remembered that all that a statistical calculation of significance can do is to measure the importance of one and only one source of error—the possibility of wrongly concluding that a genuine effect is present from a numerical deviation which is merely due to the chances of sampling. The number of experiments must be increased until this source of error is negligibly small compared with all other possible sources of error. Beyond that point there is no further gain in increasing results under identical conditions. It would be a very optimistic view of any set of scientific experiments to suppose that when the chance of being misled by a sampling error was reduced to, let us say, 1 in 1,000, it was not negligibly small compared with other sources of error. Yet Dr Rhine went on accumulating results under identical conditions when this source of error was below one in billions. This unfortunate concentration on fantastic anti-chance probabilities seems to have led him into paying quite insufficient attention to reporting the precautions taken against other possible sources of error.

When we ask whether the experimental conditions were sufficiently carefully controlled, we are met with the difficulty that it is generally quite impossible to discover for any particular experiment what the experimental conditions were. Very commonly the subject's guesses were checked after each five guesses. Apparently this means that the subject was told what the correct figure was on each of the previous five cards.

This procedure is open to the objection that the subject's knowledge of what cards have already been drawn gives him information as to the changed probabilities of future drawings. Rhine makes the curious mistake of supposing that this would only be effective for the last five and only if they were all of the same suit. Actually it could be effective any time after the first five were checked. Except in the very improbable case of all of the first five cards being different (the odds against which are about 15 to 1), it is theoretically possible for the subject to raise his expectation of chance success by being guided by what has already turned up.

Let us suppose, for example, that one or two diagrams have not appeared in the first five. If he consistently guesses these during the next twenty, his expectation of success during that twenty will be five; this added to the one chance success to be expected during the first five exposure brings the total number to be expected by chance up to six. This, however, is on the supposition that the subject is guided by the first five cards only. In fact, with this method of experimenting, he has additional information from each subsequent five, and his expectation of chance success is increased above six if he is guided in this way to an amount that is not known.

Dr Rhine has other replies to this possible criticism besides the mistaken one already given. In graph No. 3 (p. 137), the ratio of successes by Pearce is shown separately for the 1st, 2nd, 3rd, etc., card in the whole series of 25 taken from a total of 1,375 trials by this method. This graph shows clearly that even for the first five cards, no less significant positive results were obtained than for the others. Similar curves are shown for some of the other subjects. This shows that this factor was not important for these subjects. There remains the possibility that it may have been present for others. Unfortunately it is not clearly indicated what series were given by this method, so that for a considerable proportion of the subjects tested, there may have been an uncontrolled factor present which might give a spurious indication of E.S.P. It is no doubt necessary to keep subjects informed of their success, but it would seem to be a less objectionable way of doing this, simply to tell them when they have made right guesses without informing them of what the cards were when they guessed wrong.

This, however, is a less serious objection to the method of checking by fives than the fact that this seems to be an ideal way of teaching subjects to recognise some of the cards from their backs. This last possibility is probably the most serious source of error in Dr Rhine's experiments. It might be overcome by having a sufficiently large number of packs and making successive tests of the same subject with different packs. Dr Rhine apparently did have more than one pack, but it is not clear how often he took the precaution of making successive tests of any one subject with different packs. It is no answer to this criticism that successful results were obtained with some subjects under conditions in which knowledge of their backs would have been of no service to them (as, for example, Pearce in the D.T. experiments). This proves that, at least, a few of his subjects were not successful by this method. Indeed, there seems no reasonable doubt that if the D.T. experiments were carried out exactly as described, with adequately shuffled cards

no other explanation than that of clairvoyance is possible. We have, however, plenty of other evidence in favour of the view that extra-sensory perception is to be found as a very exceptional mental power. The novelty of Dr Rhine's results lies in his apparent demonstration that this power is not uncommon and it is here unfortunately that his evidence is quite inadequately stated.

The conclusions as to frequency of the capacity from the data reported in the present book are summed up as follows in a later article.<sup>1</sup> "The best results are contributed by eight major subjects who showed both clairvoyant and telepathic ability, at approximately similar rates of scoring for the two conditions. In addition to these eight major subjects there were at least ten more minor subjects who scored significantly high in clairvoyance or telepathy. Then there were others, (a majority) among the remaining fifty-nine subjects tested who scored at a good rate, but over far too short a series to be evaluated. There were only seven failures among those who were tried out to the extent of 1,000 trials. . . . It is safe to conclude that extra-sensory perception is not so rare as has been supposed, and on the basis of the proportions mentioned above ought clearly to be found in at least one in every four persons, with a higher ratio most probable."

This is an extremely important conclusion. It is a pity that the evidence for it is so inadequately reported that it is quite impossible to get any idea as to whether the experiments on all of these subjects were carried out under critical conditions. If all or any considerable proportion of them were carried out with packs of which the same subjects had had previous experience by the method of cheating after each five, the conclusion would rest on a very uncertain basis.

If Dr Rhine is to carry general conviction of the truth of his finding as to the commonness of extra-sensory perception, it is absolutely necessary that he should state clearly how many of his 18 subjects showing extra-sensory capacity were tested under critical experimental conditions. The minimum requirement for a critical experiment would seem to be: (A) that an experiment in which the card is visible to the subject should never be carried out by means of a pack of which the subject has previously seen the back of each card and been informed as to what was on its face; (B) the subject should not be informed as to what cards have been drawn until the whole pack is completed; and (C) the back of the cards should not be visible to the subject at all unless it is

<sup>1</sup> "Telepathy and Clairvoyance in the normal and trance states of a 'Medium'", J. B. Rhine, *Character and Personality*, 1934, vol. iii. p. 94.

absolutely certain that the figure on the face has made no perceptible modification of the surface of the back. It is quite impossible to discover from Dr Rhine's book how much of his evidence is derived from experiments of this kind and it is entirely possible that even though one or two of his subjects had genuine extra-sensory power, the others were getting successes through inadequate control of the experimental conditions.

Another important conclusion is that the subjects who are good at telepathy are also good at clairvoyance to about the same amount. The evidence is shown in Table XLI on p. 148. Unfortunately the evidence is not very good. The table shows results for seven subjects (one of the major subjects being omitted) with a correlation of .75 (calculated by the rank-difference method). Plainly no conclusion can be drawn from a correlation between 7 subjects. The data presented are no more than an indication of a conclusion which may be established by examining a larger number of subjects.

It will be gathered that Dr Rhine's procedure is by no means free from objection, and that his presentation is open to the much graver objection that the experimental methods are quite inadequately reported. This is a pity, since a little more care in reporting and more careful discrimination between experiments obtained under perfect and under imperfect conditions would have made this work very much more convincing. It may be that all that Dr Rhine reports is true, but much of his report will not carry much conviction to those inclined to be sceptical. At least we may say that Dr Rhine has shifted the burden of proof on to those who deny that extra-sensory perception is a fairly common capacity. If his results are to be tested it can only be by repetition of his experiments. He has developed an easily applied technique, and those who are not convinced may try the matter out for themselves. It is to be hoped that there will be many carefully planned repetitions of these experiments and that the results (positive or negative) will be published.

## AN APPEAL FOR CO-OPERATION IN FURTHER EXPERIMENTS IN EXTRA-SENSORY PERCEPTION

A GLANCE at *Phantasms of the Living* or the earlier Volumes of *Proceedings* will shew that the Society in its early days devoted much attention to experiments in telepathy both with assessable material, such as figures and playing cards, and with "free" material, in which the relation of success to chance probability could not be exactly evaluated. During the greater part, however, of the Society's existence it seems to have been considered that the qualitative analysis applicable in experiments with "free" material had advantages outweighing the lack of quantitative precision. In fact the bulk of the experiments recorded between the early days and the B.B.C. experiment of 1927 (*Proc.*, vol. xxxviii) were with "free" material, as the B.B.C. experiment itself in part was.

The results of these "free" experiments were interesting and instructive, but there are undoubtedly many persons who are not impressed by experiments unless the results are both measurable, and also obtained under strict test conditions. A return, therefore, to experiments with assessable material became desirable, and between October 1927 and July 1928 Mr S. G. Soal conducted a carefully planned series of experiments with a large number of percipients: see his paper on "Experiments in Supernormal Perception at a Distance" in *Proc.*, vol. xl. About the same time Miss Jephson was conducting experiments in clairvoyance with playing cards.

The results in both cases were mainly, if not wholly, negative, and suggested a choice between three possible inferences: (1) supernormal perception does not occur; (2) it occurs, but percipients are so rare that even Mr Soal's widely cast net failed to secure a specimen; (3) it occurs, but is not amenable to the technique of assessable experiments under strict conditions. The high percentage of success obtained by Dr Rhine in the experiments on which Dr Thouless comments, suggests that these three possible inferences may not perhaps cover the whole field, and the results obtained in London

by Mr G. N. M. Tyrrell, an experienced investigator, and recorded in the Society's *Journal* for April 1935, point in the same direction.

The Council consider it important that there should be further experiments (*a*) with assessable material, (*b*) under strict conditions, and (*c*) in such a form as to distinguish between the different types of extra-sensory perception. The Council have requested Mr Tyrrell to conduct the new experiments, in which specially designed apparatus will be employed. They hope that many readers of *Proceedings* will consent to have their own supernormal faculties tested, and invite any of them willing to co-operate in this way to write to the Secretary of the Society.

W. H. S.



## TABLE OF CONTENTS

PART I		PAGE
INTRODUCTORY - - - - -		43
CHAPTER I. STAGES OF DEVELOPMENT - - - - -		49
CHAPTER II. CRITERIA OF DIFFERENT STATES OF CONSCIOUSNESS -		66
CHAPTER III. TYPES OF COMMUNICATIONS - - - - -		90
CHAPTER IV. THE DOUBLE TASK OF GRASPING AND GIVING OUT MESSAGES - - - - -		117
CHAPTER V. DISSOCIATION - - - - -		141
PART II		
INTRODUCTORY - - - - -		158
CHAPTER I. TELEPATHY, TELERGY, POSSESSION - - - - -		164
CHAPTER II. TELEPATHY, TELÆSTHESIA, EXCURSUS - - - - -		185
CHAPTER III. HOW SOME SCRIPTS ARE PRODUCED - - - - -		229
CHAPTER IV. SUPRALIMINAL AND SUBLIMINAL, AND MYERS'S DOCTRINE OF THE SOUL - - - - -		263
APPENDIX - - - - -		315



A STUDY OF THE PSYCHOLOGICAL ASPECTS OF  
MRS. WILLETT'S MEDIUMSHIP, AND OF THE  
STATEMENTS OF THE COMMUNICATORS CON-  
CERNING PROCESS.

BY GERALD WILLIAM EARL OF BALFOUR, P.C., LL.D.

PART I

INTRODUCTORY

THE lady whose identity is concealed beneath the name of Mrs Willett is already known to readers of the Society's *Proceedings* as an automatist with remarkable powers. I need only refer here to the important papers by Sir Oliver Lodge and Mrs Verrall in volume xxv. of the *Proceedings* on Mrs Willett's "Lethe Scripts", and to two papers of my own in volumes xxvii. and xxix. respectively entitled, "Some Recent Scripts affording Evidence of Personal Survival", and "The Ear of Dionysius". The bulk of Mrs Willett's automatic output is too private for publication. The four papers above mentioned relate, however, to matters in the nature of episodes, separable from the main themes of the scripts. To a very considerable extent this also applies to the subject of the present paper, though there must still remain withheld from publicity a good many passages which I would willingly have quoted by way of illustration had it been open to me to do so.

The materials for the account here presented of the psychological aspects of Mrs Willett's mediumship have been derived from three different sources of information. These are :

(1) Observation of the phenomena *ab extra* by the small group of investigators, especially by those of them who have had frequent sittings with the automatist.

(2) Mrs Willett's own statements concerning the nature of her experiences in the exercise of her faculty, whether such statements were made during the actual course of automatic

production, or volunteered at other times when there could be no doubt about her being in an absolutely normal condition.

(3) Dogmatic statements, for which the scripts alone are responsible, respecting methods and processes of communication.

It is upon the first and second of these sources of information that I shall mainly, though not exclusively, rely in Part I. of the present paper. The third will occupy our attention later.

The material here collected is not put forward either to prove the possession of supernormal powers by Mrs Willett or as evidence of survival and of spirit communication. The possession of supernormal powers I take for granted, nor do I think anyone will care to dispute it who has read the papers relating to her scripts that have been already published in our *Proceedings*. Survival and the possibility and reality of spirit communication are far more debatable questions. My personal belief, arrived at after much study and reflection, leans strongly in favour of an affirmative answer, and I have argued in this sense in both the above-mentioned contributions to *Proceedings*. But I wish to make it clear from the outset that to establish the reality of such communication is not the object of the present paper. All I ask is that its possibility should for the time being be treated as an open question.

It may be charged against me that in the pages which follow the language used is not always consistent with leaving the question open. No doubt for purposes of exposition—and the bulk of what I have to say will be descriptive and expository—it is difficult to avoid adopting the dramatic standpoint of scripts themselves, and speaking of the communicators as if they really were the departed spirits they profess to be. So far as the narrative is concerned, it would be impossible in any other way to present a faithful picture of the observed and recorded facts. If elsewhere the language employed seems sometimes to prejudge the issue and unduly to favour the spiritistic interpretation, I can only say that this was not done with intention. Convenience and simplicity of expression must be my excuse, and I must leave it to the reader to supply whatever qualifications and reservations he may deem to be necessary.

It must be remembered that I am not undertaking to produce

a treatise on mediumship in general, but only a study of the psychological aspects of mediumship as exemplified in one particular case. It would be impossible to do justice to the argument in favour of spirit communication on the basis of the Willett phenomena without violating confidences which I am bound to respect. That is one consideration that weighs with me in leaving this controversy on one side so far as may be practicable, but it is not the only one. It seems to me that an inquiry into the evidence for spirit communication must of necessity carry one beyond the province of psychology proper ; and further I hold the view that our ideas concerning " process " and the *modus operandi* of communication need not be seriously modified howsoever the controversy be decided. What I mean by this will be made clearer presently.

From the psychological standpoint it is now very generally admitted that some sort of mental cleavage exists even in the normal individual. In the phenomena of mediumship this cleavage becomes pronounced. " Supraliminal " and " subliminal ", the conscious and the subconscious self, are terms which have now passed into ordinary usage. They are generally conceived of as being different levels, or *strata*, or phases, of one and the same personality. I do not think such descriptions carry us very far. What these different elements of personality really are, either in themselves or in their relation to each other, remains a problem as obscure as it is deeply interesting. The study of mediumistic phenomena is no less important for the elucidation of the problem than is the study of dreams, hypnosis, hysteria, hallucination, and multiple personality.

The type of mediumship which has attracted most attention is that of which Mrs Piper is the most conspicuous example. The medium lapses into a state of unconsciousness in which all sense of her own personality is apparently lost, and her conscious self is replaced by what claims to be an invading personality from the world of spirit. Mrs Willett is perhaps the most remarkable instance on record of a different type, which, although it has been on the whole less studied, seems to me to be of at least equal or even greater interest. The characteristic feature in her case is that, unlike Mrs Piper, the automatist retains a consciousness of self during the whole process of automatic production. Orthodox psychology may dismiss her

alleged "communications" as merely subjective in the sense that all the factors producing them are to be found within the personality of the medium. To dismiss them as subjective in any other sense than this is to leave altogether unexplained the kind of objectivity that belongs to them by virtue of their appearing *to the medium as communications*—i.e. as having their origin in something not herself. Any hypothesis that provides an adequate explanation of the sense of objectivity that accompanies these communications must, I think, go at least so far as to ascribe them to the activity of some intelligence sufficiently dissociated from the self that receives them to produce in that self the impression that an alien agency is at work, even though the two "selves" may normally be united to form a single personality.

I believe that interaction between dissociated selves belonging to the same bodily organism does, in fact, go a considerable way towards explaining the phenomena of Mrs Willett's mediumship. In some cases it may be the whole explanation. Observe, however, that it does not exclude, but is quite compatible with, the rival explanation which regards the communicators as distinct individual minds,<sup>1</sup> wholly independent of the medium and unconnected with her bodily organism, but interacting with her mind telepathically.

My own view is that there is truth in both explanations,—that communications may be received in some cases from a dissociated self, in other cases from an external agent, in others, again, from both agencies acting in co-operation.

The distinction between independent minds and temporarily dissociated intelligences or "selves" must, of course, be of great importance from many points of view, and of vast and vital importance if the independent minds are held to be dis-

<sup>1</sup> The expression "distinct individual minds" covers both incarnate and discarnate minds. But so far as Mrs Willett's automatic productions are concerned it is to all intents and purposes the discarnate that I have here in view. Instances in which it is reasonable to conjecture that her scripts owe anything to information supernormally imparted by or acquired from either the sitter or any other incarnate mind are in my opinion so rare as to be practically negligible. I believe, however, that they do occasionally occur; and the possibility should never be lost sight of. The existence of telepathic communication between Mrs Willett and Miss Alice Johnson is the subject of the trance-script of May 11, 1912, parts of which are quoted on p. 162 below.

incarnate spirits. But must distinctions which hold good between different classes of communicators necessarily imply corresponding differences in the *modus operandi* of communication ?

Let A and B be dissociated selves connected with the same physical organism, and let C be an independent mind, whether incarnate or discarnate. If A or B receive a message from C otherwise than through the recognised channels of sense we call the communication telepathic. If A receive a communication from B otherwise than through the recognised channels of sense which appears to A to come from a source other than himself, by what process is the communication conveyed ? I do not think Myers ever sufficiently faced this question. My answer would be that here also the process is telepathic ; and that if telepathy be, as I believe it to be, a direct interaction of mind with mind, it matters little *quâ process*, whether the communicator be an independent external mind or a dissociated self of the medium. It is this conception of " process " that constitutes my justification for suggesting that, as regards the psychological aspects of mediumistic phenomena, at all events in Mrs Willett's case,<sup>1</sup> the question of the reality of spirit communication may, without detriment to the inquiry, be left an open one.

In my Presidential Address to the S.P.R. for the year 1906<sup>2</sup> I put forward the idea that the human individual is an ordered association of psychic units, or centres of consciousness, telepathically interconnected. I cannot pretend 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,<sup>3</sup> and has once more emphatically maintained it in his *Outline of Abnormal Psychology*.<sup>4</sup> I still look upon it as a

<sup>1</sup> The case of Mrs Piper and other mediums of a similar type raises considerations of a somewhat different order, although here also I see no reason to suppose that there is any essential distinction, so far as process is concerned, between " possession " of the organism by an invading spirit—if such a thing can really take place—and " possession " by a dissociated self ; or that in either case the *modus operandi* is different from that of the familiar but wholly mysterious control exercised over the organism by the normal self.

<sup>2</sup> See *Proceedings*, vol. xix ; also an article which I contributed to the *Hibbert Journal* of April, 1913.

<sup>3</sup> See *Proceedings* of the S.P.R., vol. xxxi.

<sup>4</sup> *An Outline of Abnormal Psychology*, by William McDougall, F.R.S. (1926).

simplifying and unifying hypothesis which may help to explain much that is mysterious and perplexing in the region of Psychical Research. To what extent it is either confirmed or invalidated by the account of Mrs Willett's mediumship given in the following pages it will be for the reader to judge.

For the rest the Willett scripts will be found to provide a fuller and more ambitious attempt to explain the *modus operandi* of communication in her own case than any automatic productions with which I am acquainted. Whatever view we take of the "communicators", and whatever value we may attach to their statements, I shall be disappointed if students of the subject fail to find in some part of the matter now for the first time submitted to them much that is both illuminating and suggestive.

In concluding these introductory remarks, let me say that I make no attempt in what follows to approach the subject of my paper from any other than the purely mental standpoint. For this I offer no apology. I do not contend 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 the 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.

## CHAPTER I

### STAGES OF DEVELOPMENT

IN her early girlhood Mrs. Willett discovered that she possessed the power of automatic writing, but, having no one to guide or advise her, she soon gave up the practice of it. In the second half of 1908 circumstances into which I need not enter led to a renewal of her interest in the subject. A correspondence with Mrs Verrall ensued, and in August and September of that year she read the then recently published Report by Miss Johnson on Mrs Holland's script, and felt an impulse to try for script herself. Of her first essays she gives an interesting account in a letter to Mrs Verrall dated October 8, 1908 :

After a few feeble attempts [she writes] the script seemed to come very rapidly, but it is *too definite*, and therefore I distrust its being from an external source. There are, however, one or two curious points in it (I have torn it all up). What worried me was the words seemed to form in my brain before the pen set them down, just before, as if tripping on the written word—a sort of hair's-breadth beforeness.<sup>1</sup> Most are signed Myers or F. W. H. M., but I can't say I think them of value. . . .

The first *recorded* script dates from October 9, and from that time records were regularly kept. We may therefore say that in the case of Mrs Willett, as in that of Mrs Verrall, Mrs "Holland", Mrs Salter, Mrs Wilson and Mrs "King" (Dame Edith Lyttelton), we have a practically complete history of her mediumship from its inception onwards. The history of Mrs Willett's automatic activities has, however, a peculiar interest arising from the fact that it exhibits a marked course of development not found, or at least not found in equal degree, in the scripts of the other five I have mentioned. The different stages of this development I will now try to describe.

<sup>1</sup> Compare the experience of a friend of Henry Sidgwick, recorded in *Human Personality*, vol. ii., p. 123.

During the first stage the communications reach the automatist when she is alone, and in a condition normal or hardly to be distinguished from the normal. They take the form of automatic script in a hand different from Mrs Willett's ordinary hand-writing.<sup>1</sup> But it does not appear that the act of writing is fully automatic in the sense that the hand seems to be moved for her by some external influence and without her co-operation—though something of the kind did apparently occur on one unique occasion (see pp. 123-4 below). According to her own account the words seem to form in her brain "a hair's-breadth" before she sets them down; but this does not mean that her mind anticipates the sense of what is coming, but only each individual word as it comes. As to her recollection, when the script is finished, of what she has written, it is not easy to form any precise estimate, and probably the extent of it varies considerably. I have no doubt, however, that she remembers much more than Mrs Verrall was able to do of her own script (see p. 68 below).

The second stage begins early in January 1909. Mrs Willett had been anxious about her son's health.

I was at dinner, she records, when I felt strong impression of F. W. H. M. scolding me. I can't explain—but I felt disapprobation and felt it coming from him, and that he was wishing me to know that there was no need for any anxiety. I had the impression that he was conveying to me that if I doubted the impression I was receiving I was to try for script after dinner. I was quite *normal*. I was silent, I suppose, for a few minutes, but I continued my dinner and later—8.40—did try for script, when the following came :

"Myers yes write now no cause for any anxiety none yes let him go back to school no anxiety."

In this incident we have the first attempt to convey a message otherwise than by automatic writing. A more deliberate attempt followed a few weeks later :

*Jan. 29, 1909 (Script).*

. . . Gurney . . . I am always keeping in closest touch with

<sup>1</sup> For the characteristics of Mrs W.'s "scriptic" hand, see pp. 74-78 below.

you try for a minute in your own hand to set down thoughts only<sup>1</sup>

(*In my own writing*) try and set down thoughts can't you hear me speak it saves trouble I want to say something Gurney yes

(*Here I left off writing and held a sort of imaginary conversation with E. G. . . . I was perfectly normal.*)

A fortnight later Myers<sup>2</sup> writes (Feb. 14, 1909) :

. . . I am trying experiments with you to make you hear without writing therefore as it is I Myers who do this deliberately do not fear or wince when words enter your consciousness or subsequently when such words are in the script. On the contrary it will be the success of my purpose if you recognise in yr. script phrases you have found in your consciousness. I know this must be for a while disconcerting and be filled with the fear of that eternal S.S. [*subliminal self*] which I hope we have succeeded in dethroning to some extent. Therefore be agreeing to be disconcerted and do not analyse whence these impressions which I shall in future refer to as Daylight Impressions,—come from, they are parts of a psychic education framed by me for you. . . .

Mentally received communications of this kind, that are consciously apprehended, and either noted down at the time or subsequently remembered and recorded, I shall describe as *Silent D.I.s* (*D.I.* being the abbreviation habitually used by the communicators for *Daylight Impression*), in order to distinguish them from *Spoken D.I.s*, in which the messages as they come are repeated aloud by the automatist in the presence of a sitter. Some confusion has arisen from the use of the term *D.I.* to describe both silent *D.I.s* and spoken *D.I.s*. The silent *D.I.* doubtless served to prepare the way for the spoken *D.I.*, but

<sup>1</sup> Compare with this the First Holland Report, *Proc.*, vol. xxi., pp. 186, 232, which Mrs Willett had seen.

Mrs King habitually records in this way when she is not dictating to a sitter.

<sup>2</sup> I give to the communicators the names they claim, and have not thought it necessary to add the cautionary suffixes and describe them as Myers<sub>w</sub>, Gurney<sub>w</sub>, and so on. The reader will understand that I am not thereby assuming the rightfulness of the claim.

the spoken D.I. belongs, as we shall see, to a later stage of development.

The term silent D.I. might be used to cover every kind of impression presumably telepathic but not contemporaneously externalised either in automatic writing or in automatic speech. In practice, however, I shall confine it to definitely worded messages, or at least to cases where such messages form part of the experience. Impressions of a vaguer character, of which there are many varieties ranging from the sense of a "presence" down to a mere unexplained impulse to action of some kind, are not included under this heading.

Mrs Willett's own account of her experience in two instances makes clear the nature of the phenomenon :

(*Extract from a letter to Mrs Verrall dated February 18, 1909*)

Last night . . . I was sitting idly wondering at it all . . . when I became aware so suddenly and strangely of F. W. H. M.'s presenee that I said "Oh!" as if I had run into someone unexpectedly. During what followed I was absolutely normal. I heard nothing with my ears, but the words eame from outside into my mind as they do when one is reading a book to oneself. I do not remember exaet words, but the first sentenee was "Can you hear what I am saying?"—I replied in my mind "Yes".

Again in a letter received by Mrs Verrall on September 27, 1909, with reference to a previous silent D.I. Mrs Willett writes :

I got no impression of *appearance*, only eharacter, and in some way voiee or pronunciation (though this doesn't mean that my *ears* hear, you know!). That is always so in D.I. [*i.e.* in silent D.I.]. I don't feel a sense of "seeing", but an intense sense of personality, like a blind person perhaps might have—and of infleotions, suelh as amusement or emotion on the part of the speaker. If you asked me *how* I know when E. G. is speaking and not F. W. H. M., I ean't exaetly define, except that to me it would be impossible to be in doubt one instant—and with E. G. I often know he is there a seecnd or two before he speaks. . . . I then sometimes speak first. . . . To me, by now, there isn't anything strange in D.I.s except when I try to explain anything about them ; then I realise suddenly they are unusual ! But otherwise it gives me no more sense of odd-

ness to be talking to these invisible people than it does to be talking to my son for instance. But I don't think I mentally visualise any sort of "appearance" with regard to them—it is as "minds" and "characters" that they are to me, and yet *not at all* intangible or not-solid realities. . . .

It should be noted that these early methods of communication, namely by means of lone scripts or silent D.I.s, have never fallen into disuse. The further development which we have to trace consists in the addition of other and supplementary methods.

The next new departure dates from the time when Mrs Willett, at the special request of the communicators, consented to "sit" with another person present—in the first instance with Mrs Verrall, and a little later with Sir Oliver Lodge. At these sittings both script and D.I.s were produced, but from the nature of the case spoken D.I.s took the place of silent D.I.s, the automatist repeating the message out loud and the sitter either taking notes or recording *verbatim*. As a rule a short introductory script preceded speech, but this rule was not observed on the occasion of the first "sitter-sitting" and has been departed from once or twice since. During the period of which I am now speaking script written in the presence of a sitter and not followed by a D.I. was also rare, though at a later time it became fairly common.

Throughout the remainder of this paper the term "D.I." unaccompanied by an adjective is to be taken as meaning *spoken* D.I. Where silent D.I. is meant it will always be expressly so described. The use of the term "script" to apply both to "lone script" and to script produced in the presence of a sitter is not likely to give rise to confusion. But I must bespeak the indulgence of my readers if I often employ the convenient phrase "the scripts" to cover the whole automatic output, and not merely that part of it which takes the form of writing.

Even more important than the introduction of a sitter, and closely connected with it, was a gradually increasing tendency on the part of the sensitive to pass into a condition of "daze" or partial unconsciousness.<sup>1</sup> She had sometimes experienced

<sup>1</sup> The communicators claim to have power to induce varying degrees of daze in the automatist.

a feeling of daze even when alone and had, with an effort, pulled herself together in order to avoid "going off." Failure to retain normal consciousness would probably make the continuance even of script impossible for any length of time, unless someone were there to look after the supply and disposition of writing materials. For the recording of a spoken D.I. the presence of a sitter is obviously indispensable. I do not suppose that Mrs Willett sitting entirely alone could ever have become a trance-medium. This consideration was, I believe, the motive of the communicators in urging her to agree to sittings with an "experimenter in charge". At all events, whatever the influences which led to the new departure, they certainly did not have their source in Mrs Willett's normal inclinations. She was far from welcoming the experiment of sitting even with a friend like Mrs Verrall, still less with Sir Oliver Lodge, whom she met for the first time on May 17, 1909. Any idea that she might lose consciousness in the process would have made her still more reluctant.

The first suggestion of a D.I. in the presence of a sitter (Sir O. J. L. was mentioned by name) came in a script from Myers of April 13, 1909, and the experiment was first actually tried on May 21, about five weeks later. The sitter was Mrs Verrall, and this is her contemporary record of the *mise en scène* :

On May 19, 1909, I called on Mrs Willett . . . and had some general talk. It was arranged that I should see her again on the morning of May 21. When I arrived on May 21, she said almost at once that F. W. H. M. wanted to speak to me, and thereupon I was witness of the first "D.I." in which Mrs Willett repeated aloud the impression she received. I had made no preparations and could only take very brief notes. . . . Mrs Willett sat at some little distance from me near a table. . . . She rested her elbows on the table and her face in her hands for a few moments ; then lifted her head, keeping her eyes shut, and spoke as if in answer to someone, saying that she could hear and would repeat. She then spoke slowly aloud, without the "He says" which is characteristic in later developments, and with very much less freedom than I have observed since.

There is nothing either in this account or in the record of the D.I. itself to suggest that Mrs Willett was in anything approach-

ing a state of trance, though some abnormality may fairly be suspected.

Next day a message came in script from Myers to say that he was satisfied with the results obtained, but did not intend to repeat the experiment for some time to come. Accordingly no further attempt at a spoken D.I. was made until January 1910. On the 27th and 28th of that month, and again on April the 5th, sittings took place with Mrs Verrall as recorder. No loss of normal consciousness is noted by the sitter on any of these occasions, but towards the end of the first sitting the communicator, addressing the sensitive, says to her, "You are getting dazed. Don't be agitated." Some of the phrases used in the course of the sitting were remembered by Mrs Willett after it was over—a sure indication, in my opinion, that the "dazed" condition still fell far short of anything like deep trance.

The communicators had several times indicated a desire for a D.I. with Sir Oliver Lodge. Opportunity was found to satisfy the desire in May 1910, when a series of three sittings took place in his presence (May 1, 6, and 21). In the second and third of these an undoubted departure from normality occurred, and probably this was the case in the first also, though to a less degree. In the second of the series the D.I. is opened by Gurney saying, "Tell Lodge I don't want this to develop into trance. You have got that, we are doing something new. Then he says telepathy"; and the sitting closes with the following explicit statement: "You can tell Lodge that you are not unconscious or too dazed to know who you are, what you are, and, as each word comes, what you say. That's all. Good-bye."

I believe this remark of Gurney's, though it has only the authority of the communicator to vouch for its truth, does fairly represent the mental condition of the automatist at the time. It was a condition of partial trance. And this is confirmed by what follows. The recorder notes that after the word "Good-bye" was spoken, "for about a minute Mrs Willett continued with her eyes shut. Presently she said, speaking to herself, 'Pull yourself together and open your eyes and wake yourself up'. She then came to, and looked about her." Sir Oliver apparently took this injunction as having been addressed by the automatist to herself. I think she is only repeating the words of Gurney, who returns, as it were, for a moment in order

to bring her back to normal consciousness. Probably we may see in this incident the rudiments of a waking stage.

Trance is, of course, a difficult term to define, nor is it easy in any given case to determine the point at which partial has merged into deep trance. When, however, the communicators tell us that they do not desire trance in Mrs Willett's case, we must recognise that they are using the term in a very narrow and restricted sense. By "trance" they mean trance *à la Piper*; and, as will appear in the sequel, they are emphatic in distinguishing between Willett phenomena and Piper phenomena. The distinction, as they see it, is so carefully observed that I doubt whether in the whole of the scripts it would be possible to find more than one example of the use of the word trance to describe the Willett phenomena. I am bound to say that such a limitation of the term seems to me both inconvenient and misleading. From 1911 onwards I have witnessed many D.I.s, and I certainly should not hesitate to accept them as belonging to the order of genuine trance.

What I have described as the third stage in Mrs Willett's mediumistic development is essentially a period of transition. It begins with the first introduction of a sitter, in May 1909. Its course is a progress towards deeper and deeper trance. It is perhaps rash to try to determine with precision the point at which really deep trance makes its first appearance. But if I were pressed to fix a date I should be inclined to name September 25, 1910. There had been two long sittings for script followed by D.I., one on September 22 and another on September 24, with Sir Oliver in charge, at both of which the automatist had been in a state far removed from normal. It was contrary to the rule laid down by the communicators to attempt D.I. on two days in succession, and the original intention seems to have been that the sitting on the 25th should, in spite of the presence of a recorder, be for script only—probably for script unattended by any change of consciousness. At the outset the automatist appeared to be quite normal, but the script had not proceeded far when signs of trance began to be noticeable. The sitter's attention was called to what was happening by the communicator himself—in this instance

Gurney. The account of what ensued I quote from Sir Oliver's record :

[*Script*]. She is very dazed *Look* (*O. J. L. looked and saw her apparently slightly entranced, so he said, "Ought I to wake her up ?"*)

[*Script*]. I will I don't want her to develop into a second Piper

(*The way in which the hand wandered over the paper was now reminiscent of Piper conditions. O. J. L. said, "No, I know you consider we have had that and that now you are arranging something different".*)

[*Script*]. *New.*

(*Then Mrs W. woke up, or rather went through a quite brief "waking stage", saying, "He said that's all now, I've arranged it all with Lodge" (waking up more). "Have you had a D.I. ?"*)

(*O. J. L. No, only script.*)

Why do I feel as if I had had a D.I. ?

(*O. J. L. I suppose because you were a little more dazed than usual ; you have done quite a fair amount of script.*)

(*Mrs W. was now normal. On testing her slightly it appeared that she remembered none of the script after the early portion.*)

It will be observed that this contemporary record uses language implying that the automatist was only "slightly entranced", "a little more dazed than usual". I suspect that Sir Oliver was misled by his knowledge that the communicators did not want "trance". Failing—as I think all the investigators at that time failed—to realise that the "trance" which they deprecated was limited to the strictly Piperian variety, he would naturally be slow to recognise that, in the wider and more usual sense of the term, the automatist was deeply entranced already. "Slightly entranced" seems a very inadequate description of a sensitive who wakes up in the belief that she had had a D.I. when nothing of the kind had happened.

I give for what it is worth the conclusion to which a close study of the Willett scripts has led me. The communicators more than once claim that they are putting Mrs Willett through a systematic training in mediumship. I believe that, far from not desiring trance in the wider acceptance of the term, they

were bent from the outset on educating her to become a trance-medium, but a trance-medium of a new kind. The training process had to be gradual, and the word trance was avoided, partly perhaps from fear of alarming her and provoking a resistance which might frustrate their plans, but also to mark the importance which the communicators attached to the contrast between Piper phenomena and the new variety of mediumship which they aimed at developing.

Let me at this point briefly recapitulate. In the first period of Mrs Willett's mediumship lone scripts were the sole method of communication. The second period is marked by the introduction of the silent D.I. As a rule no obvious disturbance of normal consciousness accompanied either of these processes.

In the third period silent D.I.s and lone scripts continue as before ; but a combination of script and spoken D.I. with a re-order present comes into prominence as something new. In the course of these sittings the automatist develops a tendency towards trance, hardly noticeable at first but becoming progressively more and more marked as time went on.

As we have seen, a condition of deep trance was probably reached for the first time on September 25, 1910, but only towards the end of the script, and no D.I. followed. Between that date and May 24, 1911, only one "sitter-sitting" took place. It resulted in the usual type of combined script and D.I.; but so far as can be judged the automatist was not deeply entranced and there was no waking stage. A condition of deep trance maintained through both stages of a sitting was not, in my opinion, reached until May 24, 1911.

With the possibility of trance communication now firmly established the fourth and final period is entered. After nearly three years of training Mrs Willett's mediumship has reached maturity so far as form is concerned. From now onwards no new departure of primary importance remains to be noted, though there was considerable variety of practice in the employment of the different forms of communication at different times. The combination of trance-script followed by D.I. as initial and secondary stages of the same sitting is freely resorted to up to July 1912. An interval of upwards of eighteen months ensued during which no spoken D.I. was attempted. Regard for the

health of the medium was probably the determining consideration; for the greater strain on the vitality of the medium involved in spoken D.I. as compared with script is fully recognised by the communicators. To compensate for the temporary loss of spoken D.I., scripts written in the presence of a sitter become comparatively common. The condition of the automatist during some of these sitter-sittings tends to pass into trance of varying depth. The writing is sometimes interrupted, and the sitter requested to take down a passage from dictation.

A return was made to the regular combination of script and D.I. (but with occasional interpolation of written passages in the D.I.) in February 1914, and use continued to be made of this type of sitting up to August 19, 1915. Since that date there has been only one example of it, and its place seems to have been taken by trance-scripts in the presence of a sitter not followed by D.I. I do not think that this change carries with it any important significance. Probably the D.I. condition implies, on the whole, a deeper trance than is often reached in the trance-script; but the same ends are served in both, namely (1) to get rid of the checks and inhibitions of the normal consciousness, and (2) to enable messages to be conveyed to the sitter of which the automatist is to be kept ignorant. I may here add that, where these objects are not in view, communications made by way of lone scripts do not seem in quality and interest to fall short of those conveyed in trance.

#### SOME COMPARISONS

No account even of the external characteristics of Mrs Willett's mediumship would be complete which failed to note certain features that differentiate it from that of mediums of the type of Mrs Piper and Mrs Leonard. Some of these will engage our attention more closely when I come to deal with the phenomena in the light of statements made by the communicators themselves. For the present our concern is rather with such contrasts as are apparent to the observer from outside.

One obvious point of difference is that Mrs Piper and Mrs Leonard are essentially trance-mediums, whereas Mrs Willett's automatic faculty is active in every phase of consciousness from normality to deep trance. But the most striking

point of difference is the absence in Mrs Willett's case of anything corresponding to the *Phinuit*, or the *Rector*, of Mrs Piper, to Mrs Thompson's *Nelly*, or to the *Feda* of Mrs Leonard. Mrs Willett always appears to be in direct touch with her trance-personalities, though occasionally one of them may be found helping or speaking for another who is represented as less experienced or as having less aptitude for communication. It is true that certain of the trance-personalities of Mrs Piper or Mrs Leonard, like "G. P." or "A. V. B.", or the father and the sister of Mr Drayton Thomas, also purport to communicate directly without the intervention of a *Phinuit* or a *Feda* respectively. But here again there is an important distinction. It is Mrs Willett herself, *in propria persona*, who is in touch with the communicator. Mrs Piper and Mrs Leonard when in trance seem to lose all sense of their personal identity, whereas, so far as the observer can judge, this is never the case with Mrs Willett. Her trance sittings abound with remarks describing her own experiences at the moment, and occasionally she will make comments, not always complimentary, on the messages she is asked to transmit. The communicator often addresses her directly, and she him. Even when the communicator, speaking in the first person, refers to the automatist as "she" or "her", interspersed phrases like "He says" reveal that she is all the time conscious of herself and of her part as a reporter. Subtle questions may no doubt be raised concerning the exact relation of the "I" of the Willett scripts to the normal "I" of the sensitive; but any distinction between the two "I's" discernible to the observer leaves them still both identified with the same personality. Mrs Willett's trance sittings generally end in a "waking stage" like Mrs Piper's. In the waking stage Mrs Piper regains her consciousness of self, and this, even apart from any change from writing to speech, clearly marks it off from the stage which precedes it. Mrs Willett, on the other hand, retains a sense of personality throughout, and in the case of trance D.I.s, where no change from writing to speech helps to mark the transition, it is sometimes hard to say just where the D.I. ends and the waking stage begins.

Another point of contrast between Mrs Willett and professional mediums like Mrs Piper and Mrs Leonard lies in the widely different conditions under which they work. Sitters

with Mrs Piper and Mrs Leonard have been, from the nature of the case, many and miscellaneous; and the communicators, purporting for the most part to be deceased relations and friends of the sitters, have been correspondingly many and miscellaneous. Mrs Willett's scripts—using that term in its widest meaning to include all her automatic records—have been produced in a wholly dissimilar atmosphere. Those who have actually had sittings with her are very few in number—some half dozen or so—and, speaking generally, their object has been a purely disinterested study of what the scripts have to say. In this they have been assisted by another and equally small group of investigators to whom the scripts have been shown. All of these are intimately known to the automatist and pledged to respect her anonymity, and to treat the records as private and confidential except so far as she may decide otherwise. A considerable proportion of her automatic output she has never seen herself, for records of her trance sittings have been in the past systematically withheld from her. Her consent was, of course, required for the publication of the present paper, and many of the passages from the scripts quoted or referred to in it have never until now come within her conscious knowledge.

As the number of sitters with Mrs Willett has been strictly limited, so also the personalities professing to communicate through her form a very small group. Myers and Gurney were the earliest, and for a considerable time the only communicators, but certain others have been added since, including Henry Sidgwick, S. H. Butcher, A. W. Verrall, and one whose real name is concealed from her but whom she knows as the Dark Young Man. Some at least of my readers will have no difficulty in identifying him. Indeed I should be surprised if Mrs Willett herself, to whom the first draft of my paper was shown, has not now realized who he is, though she has not volunteered any statement to me on the subject. Another important figure among the *dramatis personae* is that of a lady who died in early youth more than fifty years ago. She will be referred to in this paper as “the young lady in the old-fashioned dress”. Her family name never appears in the scripts, and the normal Mrs Willett has probably never heard of her existence. These all play their part, not as isolated individuals but as members of a band working together with a common purpose. Their co-

operation gives to the Willett scripts a unity which it would be idle to look for in the automatic utterances of Mrs Piper and Mrs Leonard, but which, we are not without ground for believing, embraces also the scripts of Mrs Verrall, Mrs "Holland", Mrs Salter, the "Macs", Mrs "King" and Mrs Wilson.<sup>1</sup>

#### COMBINATION OF SCRIPT AND D.I. IN THE SAME SITTING

The combination in which D.I. is regularly preceded by script in the same sitting is peculiar, so far as I am aware, to Mrs Willett. The presence of a recorder or "experimenter in charge" is, of course, a necessary condition of the spoken D.I. But why should the spoken D.I. be so constantly preceded by script, and script, when a recorder is present, have been—at least during several years—so constantly followed by D.I. ?

The combination is not, indeed, absolutely invariable. The very first "sitter-sitting", of May 21, 1909 (see *ante*, p. 54), produced a D.I. without preliminary script; and there have been one or two instances of the same thing since. Of scripts in the presence of an investigator in charge and not followed by D.I. there were three cases, and only three,<sup>2</sup> up to June 1913. The first of these was the script written in the presence of O. J. L. and quoted on p. 57 above; in the second case D.I. was not attempted because on that occasion the medium was judged to be physically unequal to the strain; the third case was a deliberate experiment in which the automatist was expressly instructed to try for a script in my presence without going into trance.<sup>3</sup> It is true that from June 1913 onwards the rule was so far relaxed as to admit of sitter-sittings, which resulted in script without D.I., although mixed, it might be, with occasional passages of dictation. But why was the combination of script first and then D.I. so long and, on the whole, so consistently maintained? What purpose, if any, did it serve?

That the communicators attached some importance to the

<sup>1</sup>To this list may be added Mr and Mrs Kenneth Richmond, from whom scripts have been received from time to time since 1919.

<sup>2</sup>I do not here include two earlier scripts written in the presence of the automatist's mother, and one written in the presence of her husband on December 24, 1911. For this last see below, p. 75.

<sup>3</sup>See below, p. 75.

rule during the earlier years of Mrs Willett's mediumship is proved not merely by the strictness with which it was observed, but by sundry passages in the scripts themselves. Thus on March 10, 1910, Gurney writes : " Tell Mrs Verrall I want her to try another D.I. with me some day via you of course to open with script ". Again on May 1, 1910, at a sitting with Sir O. J. L. present, Myers writes : " Try for a D.I. and come back to Sc if I tell you ". But the most explicit statement on the subject is contained in a lone script of July 22, 1911 :

Tell Gerald I want to experiment upon one point I want to find the proper balance between Sc. and D.I. proper what I mean is I want to find out the connection—not the word I want but let it stand between the state [*sic*] of Sc— I am speaking of the Sc which is the initial stage of D I proper—and by D I proper I mean the spoken words—the *stage* of Sc and the stage of D I It may be said that in one case the impression externalises itself by the hand and in the other case by the voice But that is not the way it looks to me from here I want to *speak* of this later My present point is to note that I must experiment to find the balance What amount of Sc facilitates the emerging into the secondary stage viz D I—and what amount of Sc—at what point does the continuance of Sc make that emerging difficult or delayed the relation which the proportion of Sc bears to the secondary stage Say that that is nearer it Without experiment nothing can be learnt I want to experiment in several directions and this is one of them.

It is evident from this extract that the experiments in which the communicators were engaged were experiments relating to *method*. No doubt is cast on the utility of the combination. But the initial step, that of script, is treated as subordinate to the second stage, that of D.I. The centre of interest is the D.I. as an instrument of communication. From the point of view of *method* the chief use of preliminary script is to lead up to D.I.—to " facilitate its emergence ". The thing of real value is the D.I. itself.

That this was the view actually held by the communicators up to the date of the extract is confirmed by an examination of the previous sittings, whether we consider the relative length of the two stages or the matter contained in them. In

every case save one the script-stage had hitherto been relatively short and the D.I. stage relatively long—often as much as ten times as long as the other. In the one exceptional case (of February 9, 1911) when the sittings opened with a fairly long and interesting script, the D.I. seems to have suffered, for it was short and comparatively unimportant.

Similarly as regards content : the short preliminary scripts had in almost every case been concerned with matters of secondary importance—brief conversations with the sitters, instructions with respect to future sittings, the dates at which they were to be held, the length of time which they were to last, and so forth. Communications of substance were for the most part reserved for D.I., and with the change from writing to speech there usually came a change of subject also.

I think the evidence leads to the conclusion that so long as the trance condition even in the D.I. was imperfect, in the preliminary script it was lighter still. I suggest two possibilities : (1) that the lighter stage may have been used in order to induce the deeper stage ; (2) that it may have been intended to serve the further purpose of helping to keep Mrs Willett's trance within the limits aimed at by the communicators, and secure it from any danger of passing into the Piperian variety in which the normal consciousness is entirely submerged and its place taken by what purports to be a wholly different personality.

If these conjectures are well founded, the utility of the method may have continued even after the achievement of deep trance in both stages, of which I count the sitting of May 24, 1911, to be the first example. But not long after that date, and possibly as a result of the experiments referred to in the extract quoted above, the stage of preliminary script began to assume greater importance and extend to greater length. It is more and more used for the conveyance of messages of a kind formerly reserved for the D.I. stage, and the distinction of subject-matter as between the two stages becomes less frequent.

Ultimately, as we have already remarked, this general tendency developed into a real change of practice. The rule of " No D.I. without preliminary script " continued to be observed. On the other hand sitter-sittings at which script alone, or a mixture of script and dictation, was produced became common.

In some of these sittings the automatist was practically normal throughout, in others she seemed to pass gradually into trance ; in others again the trance, so far as one can judge, was fully established from the outset. Nevertheless the combination of script and D.I. has never been definitely abandoned, though it became very rare as the years went on. It represents, I believe, for the communicators the high-water mark of successful method in communication. Throughout what I have called the fourth period of Mrs Willett's mediumship a deep form of trance is its invariable characteristic.<sup>1</sup> There are indications that it was the method preferred by the communicators for all messages which it was desired to withhold from the normal consciousness of the automatist. On the other hand the strain imposed upon the automatist by D.I. in the presence of a sitter is admittedly greater than that involved in other processes.<sup>2</sup> It was this consideration, I suspect, coupled with a growing experience of trance-script not followed by D.I., and the realisation by the group on the other side that it might be made to serve their purposes almost as well as D.I. itself, that led in the end to the nearly complete disuse of the combination.

<sup>1</sup> In making this statement I do not count the sitting of December 17, 1913, as falling under the description of combined script and D.I. The long dictated passage in that case is altogether *sui generis*. It does not seem to have been regarded as a D.I. by the communicators themselves. See below, p. 69.

<sup>2</sup> There was a wide gap in the production of D.I.s, extending from July 6, 1912, to February 28, 1914, which is probably to be accounted for by reasons connected with the health of the medium at the time. It was certainly not caused by lack of opportunities, for there were seven or eight sitter-present sittings held during the same interval.

## CHAPTER II

### CRITERIA OF THE DIFFERENT STATES OF CONSCIOUSNESS

- (a) MEMORY OF MESSAGE RECEIVED
- (b) INDICATIONS FROM HANDWRITING
- (c) EXTERNALISATION OF PRESENCES
- (d) INDICATIONS FROM THE WAKING STAGE

MY paper on *The Ear of Dionysius* contains a brief statement concerning the different psychical conditions in which the Willett scripts are produced. This statement is not exactly what I should make to-day in the light of fuller experience and further study of the subject. I then wrote : " Many of these [scripts] are written when the automatist is alone, awake, and fully aware of her surroundings. The remainder, produced in the presence of a ' sitter ', fall mainly into two classes. Either the automatist is in a normal or nearly normal state of consciousness, much as when she writes scripts by herself, or else she is in a condition of trance. There have been a few intermediate cases, when it is hard to say whether the sensitive is in trance or not. But these are a very small number : in general there is no difficulty whatever in distinguishing."

Apart from the fact that in this statement I do not distinguish between script proper and D.I.—the distinction being irrelevant to my purpose at the moment—I should not now say that the intermediate cases are very few in number, or that in general there is no difficulty in determining how any given script should be classified. The modifications of consciousness exemplified in Mrs Willett's phenomena range over the whole scale from practical normality through partial trance to deep trance. Her automatic productions may be conveniently arranged into classes corresponding to these three descriptions of mental condition. But it must be realised that no clear line of demarcation separates them : the first shades into the second

and the second into the third. Extreme cases at either end of the scale can, of course, be readily classified. Silent D.I.s and lone scripts may all be placed in the nearly normal class. Similarly it is, in my opinion, safe to say that all D.I. sittings subsequent to that of May 24, 1911, are of the deep trance order. On the other hand D.I. sittings before that date, and sitter-sittings without D.I. of a subsequent period, are often not easy to place, and even in the course of the same sitting there may be changes from one state to another. The line is often hard to draw, and I have to confess that in several cases I have felt constrained to draw it differently at different times. Where the question is of just a little more or a little less, clear-cut conclusions are best avoided. One has to be content with general impressions and a considerable margin of uncertainty. Good indications may be gathered from the external demeanour and appearance of the medium when at work, especially by noting the expression of her face, whether she keeps her eyes open or shut, and how far she requires assistance from the sitter in the management of pencil and paper. But there are other signs and tokens which have a psychological interest of their own; and in what follows I propose to examine certain of these at some length, choosing my illustrations as far as possible from records which may at the same time help to give an idea of the more striking characteristics of Mrs Willett's mediumistic activities.

#### (a) MEMORY OF THE MESSAGE RECEIVED

Silent D.I.s, unless they are written down at the actual moment of reception, which hardly ever occurs in Mrs Willett's case, can, like ordinary dreams, only be recorded from memory. In scripts and spoken D.I.s, on the other hand, we have a contemporaneous record which can afterwards be compared with the recollections, if any, of the content of the messages conveyed. Power to recall such content, or any part of it, after the sitting is over is an important test of the state of consciousness of the automatist during the sitting. It definitely rules out the condition of deep trance. But even complete amnesia of the content of messages cannot, in my opinion, be taken as proof positive of deep trance. In Mrs Willett's case it probably always implies some degree of trance, but this is not true of all

automatists. Mrs Verrall's automatic writing, for instance, clearly belongs to the nearly normal type. Yet so far as her experience in script-production is concerned this is how she describes her first successful attempts :<sup>1</sup> " I was writing in the dark and could not see what I wrote ; the words came to me as single things, and I was so much occupied in recording each as it came that I had not any general notion of what the meaning was. I could never remember the last word ; it seemed to vanish completely as soon as I had written it." And again : " After the first two or three times of writing I never read what had been written till the end, and though I continued to be aware of the particular word, or perhaps two words, that I was writing, I still retained no recollection of what I had just written and no general notion as to the meaning of the whole."

Obviously Mrs Verrall, when she sat for script, was aware that she was writing, was aware of her sensations during the process, and conscious of what was happening round her. All this she remembered. The failure of memory applies only to the content of her script. Even this degree of amnesia, limited as it is, does not seem to be experienced to anything like the same extent by Mrs Willett in the production of her lone scripts, though I would not go so far as to say that it never occurs. But in her sittings the case is different. Thus in an early D.I. (May 6, 1910) we have the assurance of Gurney, already quoted, to the effect that the medium is not unconscious, nor too dazed to know who she is, and, as each word comes, what she says. The same assurance is repeated in a D.I. of August 10, 1910, where we are told that she " is not unconscious—she is fully conscious of each word as it comes, but the last word is effaced, wiped away ". In the light of Mrs Verrall's experience we need not hesitate to accept this as a true account of the facts—so far, at least, as the normal self is concerned.

Both these early D.I.s I count as examples of partial trance ; for though the amnesia, so far as regards the content of the message, is similar to that experienced by Mrs Verrall, I judge from other indications that in these sittings Mrs Willett's state was very decidedly further removed from the normal than was ever the case with Mrs Verrall herself.

<sup>1</sup> *Proceedings*, vol. xx., pp. 9, 10.

I now proceed to quote *in extenso* the record of a sitter-sitting of considerably later date (December 17, 1913). I do so not because it was a typical sitting—on the contrary it was in some respects singular if not unique—but because it illustrates in an interesting way some of the topics dealt with in the present chapter. If we regard this record from the point of view of form alone, we might suppose that we had before us an example of the familiar combination of preliminary script and following D.I., except that the sitting ends with a reversion to script after an untimely interruption caused by noise outside the room. But in *character* the *dictated* portion is wholly unlike any D.I. in the entire collection. I have never regarded it, nor do I now regard it, as a D.I. proper. There is good evidence to show that neither did the communicators themselves reckon it as such.<sup>1</sup>

The allusions in the short preliminary script are obscure even to the investigators. I do not advise the reader to trouble himself with trying to understand them, but he should note the abrupt change of style which marks the transition from writing to dictation.

*Script, followed by dictation, of December 17, 1913. (Present, G. W. B.)*

Gurney—yes, say this

Prometheus and the divine fire, the gift of gods to men

Bearing aloft in folded hands of prayer

Safe through the windy world the fire divine

The ground flame of the crocus

flamentia hiliacque The lilies of flame a flame floats above  
the lily a Pillar of fire, beacon and guiding Dæmon

Socrates

(*At this point Mrs W. began dictating to me :*)

It's a picture—a picture that I love and often see.

<sup>1</sup> If we exclude the sitting in question, no D.I.s are recorded between July 6, 1912, and February 28, 1914, an interval of over eighteen months. It is to this long interval that Gurney must be referring when, at the opening of the sitting of February 28, 1914, he warns the investigator in charge that "these first returnings to D.I. need very careful handling and some confusion may appear in the matter transmitted". He could hardly have spoken thus had he counted the dictated portion of the comparatively recent sitting of December 17, 1913, as a D.I.

Marble pillars everywhere—a most heavenly scene. A company of men—small company, discussing everything in heaven and earth, and really reaching the heights of reason—almost unconscious of their visible surroundings. It is a sort of parable of life.

There was such intercourse of the human mind going on in that room, and I know it so well I almost fancy I must have been there, though it happened a long time ago.

Fred uses an expression somewhere—a small company of like-minded men.<sup>1</sup> That's how those men were ; and, you know, they never die (*Here I asked for the dictation to be a little slower.*) Oh, I wish I could say it quickly, because it's all floating past me.

There's a poem of Matthew Arnold's about Christ, that wherever the feet of mercy move up and down where poverty is, Christ is actually present in them now.<sup>2</sup>

Oh, how I wish I could tell what I know. You know, to ordinary people those men who sat talking there long ago are just historical figures, interesting from a hundred points of view, but dead men. Do you know, there's nothing dead in greatness, because there can't be, because all greatness is an emanation from the changeless Absolute. That's why I know those people as if they were alive to-day. I know them much better than many of the people I live with—especially the older man, the Master. He had disciples, you know, and whenever—What I said about that Matthew Arnold poem was because I wanted to say that what was true of Christ is true of that man I'm speaking about.

Oh, do you know that Knowledge isn't the greatest faculty of the human mind. There's a deeper faculty, deriving its—something or other, I missed that—through a more central zone. It's Intuition. It's in Intuition that the Soul acts most freely, and it's by Intuition that it best demonstrates its freedom. There's something about that in Paracelsus.<sup>3</sup> Paracelsus is a *great* allegory.

<sup>1</sup> Obituary Notice of H. S. See *Fragments*, p. 113. Cf. the "companions of Socrates" in same Notice, p. 99.

<sup>2</sup> I have not been able to trace this reference.

<sup>3</sup> Cf. Browning, *Paracelsus*, v.

What a long way I've got from my picture that I like to look at, or rather from my room where I choose to walk. The meal is for the most part over, and there's a sort of hush of the spirit ; because in that quick interchange of thought new ideas have arisen, and the man that they all look up to, he's borne very far aloft on the wings of the Spirit. And suddenly on the quiet of it all there bursts the sound of revelling coming nearer and nearer—flute players ! (*ecstatically*) Oh ! is it Bacchus and his crew ?<sup>1</sup> Anyhow, there's something rather Bacchanalian about it. They're getting nearer and nearer, and they're hammering on the door, and then in they come. *My* people are all disturbed, and there's great toasting. They take it all in very good part, and they revel away. There are wreaths of flowers, and cups passing, loud jokes. And then, do you know, by degrees some of the crowd melt away, and some of the people go to sleep. And then the whole thing ends up with such a majestic thing, I think ; just that one figure, when the interruption is over, he stays there, like some great beacon shining out above the clouds, walking on the heights of thought ; and the absolute silence reigns, and there he sits.

Do you know that man's as real to me as if I could touch him ! He's an ugly man, only I feel he's sublimely great. You know I've not got to be tied up always to myself. I can get up and walk about in other worlds ; and I very often like to walk through the room where that scene took place.

Have you ever seen the shadow of the Parthenon ?<sup>2</sup> Oh ! (*pause*) It's all very beautiful there. Do you know Edmund would have been very happy in that world. It was the sort of world he wanted, and he strayed into such a hideous age.

(*While the last sentence was being spoken a cart was driven up to the neighbouring door, and loud voices of men were heard. This visibly disturbed Mrs Willett, and quite threw her off the track.*)

<sup>1</sup> Probably a reminiscence of Keats's *Song of the Indian Maid*, from *Endymion* :

“ And as I sat, over the light blue hills  
There came a noise of revellers . . .  
’Twas Bacchus and his crew.”

<sup>2</sup> F. W. H. M., *Fragments* p. 194.

“ And over Plato's homestead fell  
The shadow of the Parthenon.”

Oh !—Oh !—Oh ! (*pause*)

I've lost the thread, I've quite lost the thread.

(*At this point a further interruption occurred, and voices were distinctly audible outside the front door. Presently Mrs W. resumed writing, beginning in her "script" hand (which always indicates a nearly normal consciousness) but passing gradually to her natural writing.*)

I've lost the thread. It's all gone. I was so happy I was seeing visions and I did not ever want to leave Fred was with me F. W. H. M. I also saw Henry Sidgwick he had a white beard

Do you know who the young man was I only just caught sight of him for a moment

How nothing time is

All human experience is *One* We are no shadows nor do we pursue shadows <sup>1</sup> Pilgrims in Eternity

We few we few we happy band of Brothers <sup>2</sup>

To the above record I appended a note, written on the same day, giving my general impression of the psychical condition of the automatist at the time of production. This note I here reproduce.

*Note to Willett Script of December 17, 1913, by G. W. B.*

During the greater part of this sitting Mrs Willett, although not in a condition of trance, was certainly further removed than usual from a normal state of consciousness. On my showing her, about an hour later, the part which I had taken down from dictation, she said, "I haven't the faintest recollection of all this, nor do I know what it means". I then told her that it described a famous scene in Plato's *Symposium*, to which allusion had already been made in another script of hers, nearly three years ago (January 3, 1911). The word *Symposium*, however, seemed to convey no meaning to her, though I reminded her that she must have seen it in Mrs Verrall's account (in vol. xx. of the *Proceedings*) of the attempt to reproduce

<sup>1</sup> Burke, *Speech at Bristol*: "What shadows we are and what shadows we pursue": quoted in a Holland script of February 9, 1910, which Mrs Willett had seen.

<sup>2</sup> *Henry V.*, Act IV., Scene iii.

Myers's posthumous message. She has certainly read this, and she remembered something about Diotima. The name of Alcibiades amused her, but recalled no memories. I think we must assume that her conscious knowledge of the *Symposium* and its contents was in all probability greater at one time than at the date of this sitting.

It will be seen that in spite of her complete failure to recall the content of the script,<sup>1</sup> my contemporaneous judgment was that Mrs Willett was "not in a condition of trance", although "certainly further removed than usual from a normal state of consciousness". No doubt I formed this judgment largely on what I noticed of the external behaviour of the automatist, as contrasted with what I was familiar with in undoubted cases of deep trance. I believe I was right in not taking the failure of memory as a proof of deep trance; but I should not now hesitate to describe the sitting as one of partial trance.

Incidentally, I may call attention to three other points of interest:

(1) The change of style when dictation begins seems to indicate a new communicator. Who is this new communicator? No hint is given in any part of the dictated passage that it is a message conveyed by any member of the communicating group. The automatist mentions both Myers and Gurney, but refers to them, as it were, independently and on her own account.

(2) When, on my asking that the dictation should be a little slower, she replies, "Oh, I wish I could say it quickly because it's all floating past me"; and again when she says, "There's a deeper faculty, deriving its—something or other—I missed that—through a more central zone", the "I" seems to be the self to whom the description is given and who at times has a difficulty in giving it out. The exclamation "Oh, is it Bacchus and his crew?" uttered "ecstatically" should also, I think, be attributed to the recording "I". The "I" who is responsible for the description, and seems to be relating its own experiences, must, on this interpretation, be an "I" different from, or at least distinguishable from, the first. If it is not one of the communicating group this second "I" would seem to be a dis-

<sup>1</sup> It is possible that the failure might have been less complete had the automatist been interrogated as soon as the sitting was ended, instead of after an hour's interval.

sociated self, and to be conveying, for expression through the recording self, knowledge acquired either normally and subsequently forgotten by the waking self or supernormally from some (presumably) spiritual source. The question here raised will call for consideration more at length hereafter.

(3) If that portion of the script which follows the interruption by noise had been spoken instead of being written, it might easily be mistaken for a waking stage, since the first few sentences have a curious resemblance to a waking stage in point of style. But apart from the fact that a written waking stage would be of extreme rarity, if not altogether unique, the supposition is further negatived by the change, to which attention is called in the record, from the automatist's "script hand" to her natural writing. For that change, as we are about to see, denotes not an awakening or progress towards normality, but a movement in the reverse direction to something nearer a condition of trance.

#### (b) INDICATIONS FROM HANDWRITING

Very little, if any, attempt is made in Willett script to imitate the known handwriting of the several communicators. It is true that in the notes which the automatist is in the habit of appending to her lone scripts, when forwarding them to the care of the investigators, she occasionally uses language implying a distinction between the Myers script and the Gurney script; but this seems to refer to the rapidity and vigour of the writing, and to the size of the letters, rather than to any characteristic form of the writing itself. On the other hand her scripts exhibit two well-marked styles of handwriting which, though they bear no relation to any particular communicator, do appear to have a direct connection with her state of consciousness at the time of writing. An example of the transition from one to the other has already been noticed in the immediately preceding paragraph.

Mrs Willett herself became aware, for the first time, of these two distinct styles of handwriting in circumstances recorded by herself when sending me the script which brought the distinction to her notice. It must be remembered that she had never been shown the scripts written by her when in a condition of deep trance. Her account is as follows:

*Script of December 24, 1911, with Mr Willett present.*

*Note by Mrs W.* Mr Willett having frequently expressed a wish to see script coming, I had for some time been making up my mind to try for script in his presence. . . . I had not expected his presence to make any difference in script, if any came. I did think it might probably prevent any script coming. But what did happen was this : after the first two sheets of script I found I was going off into unconsciousness, was, in fact, going into D.I. The writing . . . is for some sheets not in my script hand, but in something which is almost my ordinary handwriting, except that the *t*'s are not crossed nor the *i*'s dotted. There are also punctuation marks in the script, which my script never has. My eyes were shut, and it was only by a great and continued effort that I got out of the D.I.ey state. I succeeded, but I felt dazed and heavy.

I may supplement this account by some observations of my own, recorded immediately after the sitting of April 18, 1912, to which they relate. It was in February 1911 that my acquaintance with Mrs Willett began. My first sitting with her was on June 4 of the same year, and from that date onwards it had fallen to me to be the principal "experimenter in charge". Between June 4, 1911, and April 18, 1912, I had witnessed a good many sittings of the combined script and D.I. type, in all of which the automatist had been deeply entranced, but I had not until the latter date seen her produce a script in a normal or quasi-normal state of consciousness.

*Note written by G. W. B. immediately after the Sitting of April 18, 1912 : <sup>1</sup>*

The day before this script was produced Mrs Willett had arranged for a sitting with me, at which it was proposed to try for script and D.I. in the usual trance conditions. Next day, however, she told me she had had a "flash D.I." [silent D.I.] instructing her to try for script in my presence, but without going into trance. The instruction was duly followed, and the present script resulted.

I was glad to have this new experience, never having seen the *modus operandi* of Mrs Willett's automatic writing except in

<sup>1</sup>This was one of the three exceptional sittings with an investigator in charge, mentioned on p. 62 above, that were not followed by D.I.

trance conditions. It will be remembered that she once tried for script in Mr Willett's presence, and on that occasion had the greatest difficulty in resisting a disposition to pass over into unconsciousness. No such difficulty was observable on the present occasion. She sat with the book on her knee, holding two or three primroses in her left hand (taken from a bowlful which had been sent us from Whittinghame), and managed the turning over of the leaves without assistance from me. Sometimes she looked at the page as she wrote, but for the most part seemed to be gazing out vacantly into space. Occasionally she closed her eyes altogether. Pauses were not infrequent, but the writing when it came was usually rapid, and sometimes extremely rapid. The character of the handwriting varied. Mrs Willett's "trance-script" is always, I think, written in her own natural hand, and often punctuated. The script which she gets when she is alone, so far as I have seen it, is very different—the letters longer and more regular, the words running more continuously into each other, and stops conspicuous by their absence. When she wrote in Mr Willett's presence and had to struggle to retain consciousness, she noticed a tendency to pass over into the trance style of handwriting, *i.e.* into something more like her own natural hand with stops inserted. There are few or no stops in the present script, but the handwriting changes a good deal; and I am inclined to think that the more closely it resembles her normal style, the further removed she has become from the completely normal consciousness.

Since the above note was written I have had many opportunities of observing the correspondence between the handwriting of the automatist in script and her psychical condition. There can be no doubt that, broadly speaking, the nearer she is to deep trance the more closely does her script approximate to her ordinary handwriting. Punctuation marks are also a sign, though not an infallible one, that she is deeply "under".

Another distinguishing mark of script written in trance or partial trance is the use of erasure to correct errors in writing. In ordinary lone script any faulty or superfluous words which it is desired to alter or omit are left standing. The script just flows on and provides a corrected version without crossing out

what has been wrongly written. I do not think a single erasure is to be found in the scripts, numbering two hundred or more, written before May 24, 1911, the date of the first deep-trance combination of script and D.I. This is the more curious inasmuch as the underlining of particular words in order to emphasise them is freely resorted to. After that date erasures become fairly common, but they are almost entirely confined to sitter-present scripts in which, on other grounds, a condition of at least partial trance may be reasonably inferred.

An interesting example of erasure which occurred on May 11, 1912, may be cited here because it furnishes at the same time an illustration of the distinctions in handwriting. The sitting was for script and D.I. and it opens thus :

Gurney I cant attempt much today the need for repose and peace, which she has not had, that is wanted for definite

The above had been written, filling one page, when the whole was crossed out and a fresh page begun. The opening words were then repeated in a slightly different form :

Gurney G. I can't do much here to-day, she needs solitude and *rest*, and the life of confused and jarring elements in which she has been breathing is a bar——

The "Gurney" in the first page is in the handwriting characteristic of lone script : then the style gradually changes, and by the time the second page is begun the transition to the trance-script hand (similar to Mrs W.'s ordinary writing) is complete. Possibly the communicator did not wish to proceed until he was satisfied that the automatist was fully entranced.

The return to the natural way of writing in proportion as the normal condition of consciousness gives place to trance is not what one might have expected *a priori*, but is, I think, capable of explanation. Mrs Willett sits for script with the point of the pencil resting on the paper, and lifts it as little as possible. Hence the continuity of line which is the most characteristic feature of the writing. This is the method recommended by the communicators themselves, presumably as that best suited for automatic expression through the hand. Why is it abandoned when the medium is presumably not less but more under their control ? The explanation I suggest is that the artificial

character of the handwriting when the automatist is quite conscious of what she is doing depends upon her giving attention to this rule of practice, and that, when the normal consciousness is lulled, attention to the rule is weakened and ordinary habit reasserts itself. Save in a single exceptional case I do not think Mrs Willett has ever experienced the feeling that her hand was being *moved for her* by some influence external to herself. Her script-writing is not automatic in that sense.

### (c) EXTERNALISATION OF PRESENCES

Mrs Willett's perception of her communicators (I use the word perception deliberately) ranges from bare awareness of a "presence" void of all sensory content to complete sensory hallucination. There is an intermediate form in which what may be called a psycho-sensory element is involved, and in which bare awareness merges into less or more vivid visualisation. But both the bare awareness and the awareness reinforced by mental visualisation differ from ordinary ideas, memory images, and fancy pictures, in being independent of the percipient's volition. They are, as it were, imposed upon her from something not herself, and create a sense of the objectivity and reality of that which is perceived, not indeed identical with, yet not wholly unlike, that which is associated with ordinary sense perception of external objects.

To this intermediate form of externalisation the term "pseudo-hallucination" has been applied. The term may not be altogether free from objection; but I shall continue to use it as a convenient class name emphasising the essentially compelling and involuntary character which the phenomenon shares with true sensory hallucination.<sup>1</sup>

<sup>1</sup> Compare William James, *Principles of Psychology*, vol. ii., pp. 115 ff., and *Proc. S.P.R.*, vol. x., pp. 86-87.

The importance of pseudo-hallucination was not sufficiently recognised when Gurney wrote his chapter on hallucination in *Phantasms of the Living*.

The sense of objectivity which characterises both bare impressions of presences and so-called pseudo-hallucinations raises questions of the greatest theoretical interest. These will occupy our attention later on. In the present chapter I am more concerned to describe the experiences themselves than to suggest any theory in explanation of them.

Some connection undoubtedly exists in Mrs Willett's case between the ascending scale of externalisation and the different states of consciousness—ranging from all-but-normality to deep trance—which characterise her mediumistic experiences. I should hesitate to affirm that the correlation is regular and invariable, but it is sufficiently marked to be of some psychological interest.

I have already quoted (pp. 52-53 above) two descriptions given by Mrs Willett herself in the early days of her mediumship of the way in which, in silent D.I., she becomes aware of the presence of a communicator and of the message which he wishes to convey to her. My object then was to give a general idea of the characteristics of these silent D.I.s. It will be convenient to repeat the descriptions here with a somewhat different purpose in view.

*Extract from a letter to Mrs Verrall dated February 18, 1909.*

Last night . . . I was sitting idly wondering at it all . . . when I became aware so suddenly and strangely of F.'s presence that I said "Oh!" as if I had run into someone unexpectedly. During what followed I was absolutely normal. I heard nothing with my ears, but the words came from outside into my mind as they do when one is reading a book to oneself. I do not remember exact words but the first sentence was "Can you hear what I am saying?"—I replied in my mind "Yes" . . .

*Extract from a letter received by Mrs Verrall on September 27, 1909.*

I got no impression of *appearance*, only character, and in some way voice or pronunciation (though this doesn't mean that my ears hear, you know!). That is always so in D.I. [i.e. *in silent D.I.*]. I don't feel a sense of "*seeing*", but an intense sense of personality, like a blind person perhaps might have—and of inflection, such as amusement or emotion on the part of the speaker. If you asked me *how* I know when E. G. is speaking and not F., I can't exactly define, except that to me it would be impossible to be in doubt one instant—and with E. G. I often know he is there a second or two before he speaks. . . . I then sometimes speak first. . . . To me, by now, there isn't anything even strange in D.I.s except when I try to explain anything

about them ; then I realise suddenly they are unusual ! But otherwise it gives me no more sense of oddness to be talking to these invisible people than it does to be talking to my son for instance. But I don't think I mentally *visualise* any sort of "appearance" with regard to them—it is as "minds" and "characters" that they are to me, and yet *not at all* intangible or not-solid realities.

The first sentence in this extract refers to a silent D.I. of some months earlier (May 8, 1909), one of the very rare occasions when the "presence" was that of an unrecognised stranger. Mrs Willett's contemporaneous record was as follows : "Got impression of a young man, fashionable, conventional, sporting, very nice, a thorough gentleman, cheerful". At a later date Mrs Verrall, having formed a guess as to the possible identity of the stranger, asked Mrs Willett for further particulars. The letter quoted above was written in answer to this inquiry.

Such experiences are no doubt difficult to define and express in language, and one may be in danger of attributing to Mrs Willett's statements on the subject a precision beyond what it would be fair to look for in them. The two accounts I have quoted relate to different occasions. Both may be accurate. But some interest attaches to a point of difference between them respecting the way in which the words of the communicator reach the automatist. No hearing with the ears is admitted in either case. But whereas the first account compares the coming of the words from outside into her mind to the experience of reading a book to oneself, the second account suggests a mental impression not only of *meaning*, but of the peculiarities of voice and pronunciation. If to this kind of mental *hearing* there was a corresponding mental *seeing*, there should by analogy result some kind of image or representation of external appearance. Mrs Willett, however, denies having any such representation in the typical silent D.I. "I don't think I mentally visualise any sort of 'appearance' with regard to [the communicators]—it is as 'minds' and 'characters' that they are to me, and yet *not at all* intangible or not-solid realities."

This last phrase I take to be an attempt to express the sense of objectivity which the experience brings with it. To the percipient the communicator is an independent reality—"a

presence not to be put by ". It is possible that some faint and vague idea of appearance is not so wholly absent from her mind as her description seems to imply. But this much, at all events, is clear, that no distinctly visualised picture forms part of the phenomenon, much less any such full-blooded phantasms as most of us are familiar with in our dreams.

The bare awareness of presence may be regarded as the minimum degree in the scale of externalisation. But there is evidently a tendency to develop a higher degree in the scale by the addition of what I have called a psycho-sensory element. Even in the early days of Mrs Willett's mediumship she records a case of silent D.I. in which she was conscious of a presence *coming towards her*, though she was unable to describe how. This at least implies definite localisation in space, which seems to be a first approach to mental visualisation.

Definite localisation in space apparently without visualisation is well illustrated in the following case :

Writing from the Lake of Geneva on September 17, 1922, Mrs Willett records—

I had a strange experience to-day—seemingly meaningless, and yet it made such a deep impression on me that I send it on to you. I was so tired this morning . . . that I decided to go by the early boat to Thonon and back—fresh air and rest. It was a radiant morning—haze on the mountains—but coming back, as I was leaving Nyon, I saw a great white mass—so high I took it at first to be cloud. As we steamed towards Geneva it came more fully into view, and I suddenly realised it must be Mont Blanc—longed for but not seen by me since my arrival. Seen across the intense blue of the lake, and over a range of lower mountains, it was wonderfully beautiful.

I sat down and gazed—then suddenly I heard the words "the Dark Young Man"—not with my ears but inside my mind—as if someone had said it to me in a world where thoughts pass without speech—I hadn't thought of the Dark Young Man for more than a year I am sure—and have been thinking and reading about nothing likely to revive the thought of him.

Someone said, "He's helping you", and quite suddenly I seemed to tumble into a pool of knowledge—"Of course he's been helping you all the time".

I got no sense of who was the speaker, but the Dark Young Man in the flash of a moment was there—quite close to me. . . . We stood there side by side looking at Mont Blanc and the lake and the colour of it all—but especially at the great tower of snow—All sorts of things kept passing through my mind too quickly to seize—a precious moment of human companionship—I don't know how long it lasted—It was like a day-dream yet more real than any reality of waking life.

Why he came or how or where he went I know not.

When cross-examined by me at a later date concerning this incident Mrs Willett assured me in the most positive way that visualisation, or seeing with the mind's eye, formed no part of the experience. Yet her habitual description of this particular communicator as "the Dark Young Man" suggests that at times she must have visualised his presence in a pseudo-hallucinatory form.

In the silent D.I. next to be quoted something of visualised appearance seems to be implied in the descriptive phrase "a piercing glance". But there is an ambiguity even about this—as if somehow it were possible to be aware of appearance without "seeing" even with the eye of the mind. For the rest the impression of personality is for the most part of things impalpable.

*January 21, 1911. (Silent D.I. recorded on the following day.)*

Last night after I had blown out my candle and was just going to sleep I became aware of the presence of a man, a stranger, and—almost at the same moment—knew it was Henry Butcher. I felt his personality, very living, clear, strong, sweetness and strength combined. A piercing glance. He made no introduction but said nothing. So I said to him, "Are you Henry Butcher?" He said, "No, I am Henry Butcher's ghost". I was rather shocked at his saying this, and said, "Oh, very well, I am not at all afraid of ghosts or of the dead".

He said, "Ask Verrall (or A. W., or Dr Verrall, I can't remember which, but I think it was 'Verrall' *tout court*) if he remembers our last conversation (or meeting) and say the word to him.

Ék e tée."

He said it several times. I said "Very well". He seemed

only to want to give that message and then he went in a hurry. I never heard the word *Ék e téé* in my life and don't know what it means, but record this. He was alone, to the best of my knowledge. I never felt a greater sense of vitality and strength than that which seemed to flow from him.

*P.S.*—I hadn't been thinking about him at all.

Concerning this experience Mrs Willett, on January 23, 1911, wrote to Mrs Verrall as follows :

“ Will you let me know whether the following word (if it be one !) has any meaning or associations for your husband.<sup>1</sup> I only heard it *spoken* (D.I.), so don't know how to write it, but the *sound* is *Ék e téé*. First syllable *ék* to rhyme with *peck*. Next one *e* short as one would say *a* if saying quickly ‘ I saw a man ’ : in fact perhaps ‘ *Ék a ti* ’ would be nearer. *Tée* or *ti* to rhyme with *tea*, and long.”

Both the preceding incidents occurred when the percipient believed herself to be normal and fully conscious of her surroundings. In this, of course, she may have been mistaken. Not improbably there was some departure from normality, just as there seem to have been in both cases signs of a transition from the bare awareness of a presence to the stage of pseudo-hallucination.

In the next examples the departure from normality is more clearly evidenced, and is recognised by the automatist herself. She is in a state approaching trance, but not so far entranced as to be unable to recall the experience which she describes. In these experiences the psycho-sensory element has become more pronounced. They are, in fact, typical visual pseudo-hallucinations.

*Script of September 8, 1913. . (Present, Mrs Verrall)*

Mrs Willett notes : “ When this script was ended, I felt I did not want to open my eyes and quite ‘ come back ’. I had a strong impression of the presence of Dr Verrall. He seemed to

<sup>1</sup> The word *Ék-a-tée* (Hecate) is a possible reference to a paper by Verrall published in the *Classical Review* for June 1908. But this must remain conjectural. I have no doubt that Butcher had read the paper.

be standing on the opposite side of the table—but my impression was not exactly as I had known him in life. He was now much larger, broader, much darker—very clear-eyed. I told Mrs V. of this impression.”

*Script of January 30, 1921. (Present, G. W. B.)*

*Note by G. W. B.* This script began with the words “Hexameter Hexagonal no Octagonal is the word”. It purported to come from E. G. At the end of the writing I asked how much of it she could remember. She said she could remember nothing except the word “octagonal”, and inquired what this meant. She added that she recollected having had a vivid vision, or picture, of E. G., clearer as to every detail of the face than in any experience she had had for a long time past.

*Script of September 23, 1925. (Present, G. W. B.)*

*Note by G. W. B.* After the sitting was over Mrs Willett told me that when the script was finished she perceived the Dark Young Man standing by her side. He had on a cape, or what appeared like a cape, a costume in which she did not remember ever having seen him before.

*Script of October 1, 1926.*

*Note by Mrs Sidgwick.* [The sitter] told us that when the above script ended Mrs Willett opened her eyes. She was at first extremely dazed and unable, it seemed, to realise where she was or who the sitter was. This lasted for a short time, and then she began to regain normal consciousness and to speak. She said everything seemed small to her. She had been very far away—further than she had been for a long time; that it was a heavenly experience, from which she hated to return. She had been with the Dark Young Man and a woman. She could not describe the latter—did not fully see her, apparently; but was aware of skirts. They had had a delightful conversation *à trois*.

*N.B.*—There was nothing in the script itself corresponding to a “conversation *à trois*”. Mrs Willett seems to be here describing an experience that *followed* the script and constituted a kind of waking stage.

*Sitting of October 16, 1929. (Present, G. W. B. and another.)*

The circumstances of this case were peculiar, and in some respects unique. I have called it a "sitting", but there had been no idea or intention of obtaining a script or communication of any kind. Mrs Willett and I were seated side by side, listening to the great Beethoven trio in B flat, which was being played on the gramophone outside the open door. Another person was in the room, lying on a couch, also listening to the music and paying no attention to us. He was the same who had sat with Mrs Willett on the occasion last mentioned, when the script of October 1, 1926, was obtained. Presently, to my surprise, Mrs Willett shut her eyes and whispered to me, "This room is full of presences". She proceeded to describe to me, still in whispers, what she was seeing, or, rather, mentally *sensing*—for though she spoke as if she was *seeing a phantasm*, she explained that it was with her mind's eye only that she saw. Her whole attention was concentrated on a single figure—that of a lady in an old-fashioned dress, young, and with thick and beautiful hair. She was standing beside the couch, a brilliant light streaming round or from her whole figure. . . .

Towards the end of the slow movement of the trio Mrs Willett remarked that she had been almost in trance, and only with much effort had succeeded in retaining consciousness.

It was impossible to make an absolutely contemporaneous record, but the above account is taken from a statement written down by me on the following morning. I can vouch for its substantial accuracy, and it was independently corroborated by Mrs Willett's own recollections of what happened.

The experiences described in these cases go beyond bare awareness of a presence, and beyond the definite localisation of a presence in space. The element of visualisation is so prominent that one might be tempted to class them as fully developed hallucinatory phantasms. But that is not how they appear to the automatist herself. In the course of preparing this paper I have endeavoured to elicit her views on this question, and find that she draws an absolute distinction between sensory phantasms (apparitions) and mentally visualised personalities. Every one of the five cases I have just cited she unhesitatingly assigned to the second of these categories. In fact it is possible to say

that in the whole course of her mediumistic experience Mrs Willett has never had a genuine visual hallucination *which she was afterwards able to remember and describe.*

Mrs Willett assures me that in her normal state she is a very poor visualiser. It seems probable that her powers in this direction are markedly increased as she passes towards a state of trance. But any visions *which she can recall* on returning to normal consciousness have invariably for her the character of mental pictures. They are pseudo-hallucinations, not hallucinations. And the difference is of kind, not merely of degree. Like presences these visions have an objectivity of their own, but not exactly the objectivity associated with sense perception.

It is quite possible that when in partial trance Mrs Willett may have visions of her communicators which she does not remember, and that these also may take a pseudo-hallucinatory form. In forming a judgment upon this point, however, we have to fall back upon the records themselves, since the automatist cannot afterwards comment on, or be cross-examined on, experiences of which she has no recollection.

In forming a judgment on the nature of her experiences in deep trance we are under a yet greater disability in this respect; for whereas the visions of her light trance are occasionally recalled, of what has happened in deep trance she never seems to remember anything. I think, however, that there can be little doubt that when in deep trance she is in a kind of dream-land, and that the personalities of her trance have the genuine hallucinatory character of the personages in vivid dreams.<sup>1</sup>

It may be difficult to furnish conclusive proof of this from the records; but certainly that is the impression which the study of them produces, and which is forced even more clearly upon the experienced sitter. When she is in deep trance Mrs Willett seems to lose all consciousness of her actual surroundings—always with the very important exception that she remains in touch with the sitter—and to live for the time being in a world of her own in which her communicators appear to her as palpable and life-like human beings, of whose features and dress she can take note, whose touch she can perceive, and in whose presence she feels “at home”, as in a company of friends. Something has been added to mere mental visualisation—some-

<sup>1</sup> Mrs Willett tells me that her own dreams are of this realistic character.

thing different in kind. No doubt this difference is physiologically conditioned; but into this region of inquiry I am not competent to adventure.

In support of the view here taken of the apparently sensory objectivity of the personalities of her deep trance I refer the reader to the D.I.s quoted in "The Ear of Dionysius", and generally to the many other passages from D.I.s cited in this paper.

The following example of a waking stage is also not without interest as bearing on the question:

*Waking Stage following Trance-script of September 8, 1918. Present, O. J. L.*

I see a young man I don't know. He's standing near a very tall man, with a moustache, the man has. The tall man has got his hand on his shoulder. I've seen that tall man before in a dream. He's got gloves with gauntlets and fur inside them. The other young man said to me, "I haven't worn my brass hat lately". He hasn't got much voice, he doesn't seem to know how to speak very well—(Pause).

They're so icily cold. As I look at them I feel as if my forehead were resting on a solid block of ice. It's like a freezing wind blowing from them to me. (Pause.)

This room's full of ghosts. There are three there, two there, and one over there. Men, all of them. Three of them are young. I can't see them, but I know they are there. I can even tell the places where they are. One of them seems to have been mixed up with rivers. . . . My power is getting dimmer. One of them seems connected with a band, a military band. I don't mean that he played in it, but in his mind just at present is that thought. I don't know what music it is I hear, loud and delicious. He seemed to think about it *à propos* of nothing very much.

The waking stage is, as the term implies, a transition from trance to normal consciousness. In the above example we find a corresponding transition from what I take to be hallucinatory phantasms to presences located in the room in which the sitting took place, but apparently not otherwise externalised. It is not absolutely clear that the one transition is causally connected with the other. But I think some connection between them may be inferred with a high degree of probability.

A striking passage occurs in the waking stage following the D.I. of March 5, 1912. (*Present, G. W. B.*)

. . . Good bye : thank you

Oh ! what a heavenly thing a world of souls is. Oh ! They're going—They've gone—Seen[ed] like minds only, just as they were going. They were solid before ; then they got transparent ; then they got dim, and I got so heavy . . .

The transition in this case also may correspond to a transition from trance to comparative normality, but as the waking stage continued for a short time after the utterance quoted, the more natural interpretation may be that the change represents the effect of a diminution of *rapport* between the communicators and the medium. It is not so much that her condition alters, as that the communicators are, so to speak, taking their departure.

Enough has perhaps now been said to justify the statement, made at the beginning of this section, that a correlation can be traced in Mrs Willett's case between the different states of consciousness in which her mediumistic phenomena are produced and the different degrees in which her communicators appear to her to be externalised. That her psychological condition is an important element in determining the degree of externalisation seems to me fairly well established. Probably it is the most important, though not the only one.

#### (d) INDICATIONS FROM WAKING STAGE

All trance-sittings must end in a return to normal consciousness. It is only when the transition is accompanied by a continuance of utterances bearing some affinity to trance-utterances, yet distinguishable from them, that we apply to it the term "waking stage".

A study of the Willett scripts leads to the conclusion that sittings during which, judging from other indications, the medium has been practically entranced are sometimes followed by a waking stage, and sometimes not. Hence while the occurrence of a waking stage necessarily implies some degree of trance in the preceding part of the sitting, absence of a waking stage cannot be taken as proof of normality. Again, while deep trance is probably always followed by a waking

stage, the occurrence of a waking stage is not of itself sufficient to distinguish deep trance from partial trance.

In these circumstances it is impossible to attach high importance to the waking stage *taken by itself* as an indication of the psychic state of the medium during the preceding part of the sitting. Nevertheless it would be a mistake to ignore it altogether. Both the fact of its occurrence, and the length to which it extends in any given case, may be of real help in forming an opinion when considered in conjunction with other criteria.

## CHAPTER III

### TYPES OF COMMUNICATIONS

- (a) IMPRESSIONS OF " PRESENCES ", AND THE MORE OR LESS VIVID EXTERNALISATION OF THESE
- (b) MENTAL IMAGES
- (c) FEELINGS AND EMOTIONS
- (d) IMPULSES AND INHIBITIONS
- (e) VERBALLY CONVEYED MESSAGES

THE characteristic form of the communications exemplified in the Willett phenomena is that of mental impressions that appear to the sensitive to have their origin in an agency which she distinguishes from her conscious self. The communicators declare that these impressions are telepathically conveyed, and this account of them I think we are entitled to accept, unless another and a better can be found.

The impressions in Mrs Willett's case may be conveniently divided into the classes enumerated below :

- (a) Impressions of " presences ", together with the more or less vivid externalisations of these.
- (b) Mental images.
- (c) Feelings and emotions.
- (d) Impulses and inhibitions.
- (e) Verbally conveyed messages.

- (a) IMPRESSIONS OF " PRESENCES ", AND THE MORE OR LESS VIVID EXTERNALISATION OF THESE

The subject of " presences " and their externalisation has been dealt with at some length in the preceding chapter, but there are one or two further observations which it may be worth while to make.

A presence pure and simple represents, as we have seen, the lowest grade of externalisation ; and the impression of such a

presence may be described, for the purpose of this chapter, as a mental percept of an individual intelligence or self, more or less definitely located in space relatively to the percipient, but otherwise void of all sensory or psycho-sensory element.

Here it may be well to repeat the warning already given in the introduction to this paper. Where I use language appropriate to the standpoint of the scripts, and write as if I assumed the impressions of the automatist to be due, in accordance with their face claim, to the agency of independent discarnate minds, I have neither the intention nor the desire, whatever my own views may be, to exclude any other hypothesis which can adequately account for the sense of objectivity which the impressions carry with them. In particular the possible effects of interaction between dissociated and independent, or quasi-independent, "selves" within the personality of the medium should never be lost sight of.

Objection may perhaps be taken, even from the standpoint of the scripts, to applying the word *communication* in connection with the bare awareness of a presence. A presence may suggest a potential communicator, but can the mere fact of its being perceived entitle us to treat the impression as an actual communication? "Communication" would seem to imply purposive agency: can the bare awareness of a presence carry with it the impression of a purposive agency—or, indeed, of agency of any kind beyond that which a material object may be supposed to exercise as a factor in producing the perception of which it is the object?

It is true that in Mrs Willett's case the impression is seldom, if ever, that of a perfectly indeterminate entity in some sense external to herself. It is as "minds and characters" that presences are apprehended by her. Yet even so a doubt remains concerning the parts respectively played in the experience by what we usually call agent and percipient. Are these impressions of "mind and character" to be regarded as communications intentionally conveyed by the personality concerned, or is the activity really on the side of the percipient alone? Or is the phenomenon in some way a blend of both?<sup>1</sup>

<sup>1</sup> The question here propounded is of more importance than might at first sight appear. For it cannot be confined to the mere perception of "presences". Similar doubts may be raised in connection with more developed forms of

Another point to be noticed is this: Mrs Willett claims to be able to distinguish between one communicator and another without any kind of visualisation, and sometimes independently of the reception of any verbal message. Writing to Mrs Verrall on September 27, 1909 (see p. 52 above), she says, "I don't feel a sense of 'seeing', but an intense sense of personality like a blind person perhaps might have—and of inflections, such as amusement or emotion on the part of the speaker. If you ask me *how* I know that E. G. is speaking and not F., I can't exactly define, except that to me it would be impossible to doubt one instant—and with E. G. I often know he is there a second or two before he speaks."

Now if the means of identifying the communicator is already given in the mental apprehension of a "presence", the question at once suggests itself whether its externalisation either as a mental picture (*i.e.* a pseudo-hallucination) or as a sensory phantasm really adds anything that is at once new and objective. Is the externalised form a something contributed by the communicator, or is it due to the subjective activity of the percipient building by association of ideas on the objective foundation provided by the mental percept, much as, in the case of ordinary perception, we build subjectively on the data immediately provided by sensation?

Readers of *Phantasms of the Living* will recollect the elaborate discussion which Gurney devotes to this question in connection with veridical apparitions. The conclusion he arrives at is that a veridical apparition is the hallucinatory shape in which a telepathic impulse from the mind of a distant person is embodied for the percipient. As such it is subjective. All that is veridical in it is packed into the telepathic impulse in the form of "a nucleus of a transferred impression"; the embodiment

telepathy—doubts involving the distinction between what may be described as active thought-communication by one mind *to* another, and active thought-acquisition by one mind *from* another. We shall find, when we come to deal in Part II of this paper with statements made by the communicators themselves, that great emphasis is laid upon the distinction in the Willett scripts. A fuller consideration of the subject will then be called for. In the meantime I shall assume that the communications, of which typical examples are given in the present chapter, are communications in the strict sense of the term—that is to say, mental impressions felt by the sensitive to proceed from an intelligent agency distinct from herself.

is the percipient's own creation. In the main I do not dissent from this view. It is obvious, however, that in cases where the apparition is recognised the telepathic nucleus must at least contain some element that makes for identification. And this element must be psychical.

I suggest that the "telepathic nucleus" is something analogous to the impression received by Mrs Willett of "mind, character, and personality" in connection with her impressions of "presences".

This would not, I think, be incompatible with Gurney's view, though I do not say it was the view he would actually have accepted had he been acquainted with the Willett phenomena. Concerning the nature of the "telepathic impulse" and the "nucleus of a transferred impression" he is studiously indefinite. But he is obviously unwilling to admit that it can be anything like an idea or mental picture of the living agent formed in the consciousness of that agent, and transmitted from his mind to that of the percipient. He points out that in experimental telepathy the image transferred resembles the precise object thought of, and not anything not consciously occupying the agent's mind, whereas his own personal appearance is certainly not what we should expect to be consciously occupying the agent's mind in moments of crisis or of death.

There is force in Gurney's argument, though less, I think, when applied to what we are assuming to be disembodied spirits than when applied to telepathy from the living. For disembodied spirits, if such exist and can communicate, are presumably free to choose their own times and seasons, and may have good reasons for consciously and deliberately using a recollection of their personal appearance when in the body as a means of identification by the percipient. I do not think we can exclude this possibility, although, for my own part, I incline to the view that all visualisations of communicators, and *a fortiori* all fully developed hallucinatory phantasms, are to be regarded as subjective constructions—symbolic, it may be, of some objective reality, but still subjective constructions—*except in so far as there is evidence for attributing to a communicator a definite intention to transmit a pictorial image of himself.*<sup>1</sup>

<sup>1</sup> It must be admitted, however, that some spontaneous cases, especially of apparitions about the time of death, in which veridical details of personal

It must be remembered that the communicators who form the effective *dramatis personæ* of Mrs Willett's automatic experiences are very few in number, that of these few she had known Myers and A. W. Verrall while still living, and that she had seen photographs of Edmund Gurney, Henry Sidgwick, and also of the Dark Young Man and of the "lady in an old-fashioned dress", though in the case of these last two she has never identified them as persons of whose existence and history she had any normal knowledge. The material for a subjective externalisation was thus ready at hand for her to draw upon. It must be admitted, however, that in the case of the Dark Young Man the externalisation did not slavishly follow the automatist's recollection of the photograph of him which she had seen. More than once in trance-sittings has she commented upon the photograph as being in certain details an incorrect copy of the original as known to her from direct observation. It is open to us to conjecture that something more than purely subjective construction was here at work.

#### (b) MENTAL IMAGES

Cases in which the scripts give evidence of a deliberate attempt on the part of a communicator to recall his own personal appearance when in the body, and to transmit an impression of it to the medium, are very rare ; but there are at least two instances of it. The record of the earlier and more striking of these is worth reproducing at some length. The passage in question is taken from a sitting with Sir Oliver Lodge on September 24, 1910, which combined script with D.I. in the manner usual at that date. I judge the automatist to have been in a state of light trance.

The preliminary script ends with an intimation from Myers that "Gurney wants to give some data bearing on the telepathic impact". D.I. follows, and the passage I am about to quote takes the form of a conversation *à trois*, Mrs Willett repeating out loud what Gurney says to her and interposing her own observations. To assist the reader I have indicated in square

appearance and circumstance are correctly conveyed, such as could not be known to or guessed by the percipient, are difficult to explain either as impressions telepathically transmitted or as purely subjective elaborations. Experiences of this kind have no place in the records of Willett phenomena.

brackets the speakers to whom the various utterances properly belong.

[*Mrs W.*] E. G. is talking.

[*E. G.*] Don't feel oppressed. You're going to do well. . . . (*To O. J. L.*) I want you to see the passage of thought, not ocular nor aural. Mediums. (*To Mrs W.*) Now come, how does it seem to you now? Answer out loud. What, he says, do you often say? Well, say it to Lodge.

[*Mrs W.*] I see what he wants. I'm to tell you what I feel, my thoughts. He's very very near. I feel him just there (*in front near face*). I can only think of those words, they come running in my head: "Nearer he is than breathing closer than hands and feet". I'm all as if I was in light. I'm not seeing with my eyes (*eyes closed all the time*), but it feels as if he was holding both my hands and looking down at me. I'm not seeing his face by — I'm feeling it there. It's always got that look of having known pain. And he says to me, go over it just as it strikes you. I think it's the eyes, the lids are so —

[*E. G.*] Stop a moment, and tell Lodge the thought. I'm throwing in the recollection of what I took my bodily semblance to be, incarnate; see how she catches it. How dangerous analogies are, and yet you could get something by thinking of a magic lantern slide.<sup>1</sup> Dependence on the vividness of my recollection; it's a calling up on my part, a conscious effort, not involuntary. Lodge, are you seeing?

[*O. J. L.*] Yes.

[*E. G.*] Go on.

[*Mrs W.*] I see the lids drooping over the eyes, and how very restful they are to see, like something strong, something that makes me not afraid. Very sad, and yet at the back of that sadness something else; strength, and something else. Next thing I think about, it seems, the delicate backward sweep of the nostrils and the mouth, not quite straight, but oh, how humorous it can look. Not with eyes, this sight.

[*E. G.*] Go on, go down.

[*Mrs W.*] And it's a, yes, how thin his face is; then the ears rather low on the head, and how the chin balances all the face, and such —

<sup>1</sup> Cf. Holland script of November 7, 1903, in which the same illustration is used. This script was published in vol. xxi. of *Proceedings*, p. 186 (June 1908), and had been read by Mrs Willett.

[*E. G.*] Yes, it was my chiefest attitude to life, that compassion.

[*Mrs W.*] And then —

[*E. G.*] Yes, say it out loud, that's what I want Lodge to know.

[*Mrs W.*] It's what I feel, I feel it's good to be here.

\* \* \* \* \*

Evidently what we have here is an attempt to illustrate the telepathic transmission of a memory-image from the communicator to the percipient. The impression is without doubt meant to be understood as a deliberately communicated impression involving not only intention on the part of the agent but effort. The case seems to stand on a widely different footing from the more ordinary examples of visualisation of a presence which it is possible to attribute to the purely subjective activity of the percipient.

I pass to what purport to be transferred mental pictures other than visions of the communicators themselves. Such pictures occur much more sparingly in Mrs Willett's mediumistic experience than, for instance, in that of Mrs King or Mrs Wilson, and rarely except when she is in trance. This may be due to her comparative lack of visualising power when in a state of waking consciousness, for neither Mrs King nor Mrs Wilson, with whom this method of communication is abundantly employed, is a trance-medium. Sometimes the pictures are accompanied by explanatory verbal comments; sometimes it is left to the unaided ingenuity of the investigators to discover a significance in them. Significance of some kind I think they always possess—that is to say, they are invariably symbolic of something beyond the scenes immediately represented. For the most part this inner meaning is hidden from the automatist, and intended to be so. Indeed it is probably with this very intention that the symbolic form is adopted.

The following may be cited as examples :

*Extract from the D.I. of May 15, 1912. (G. W. B. present and recording.)*

He [*i.e.* the Dark Young Man] speaks about a lady. She doesn't understand very well how the thing is worked. He says, She's been here longer than I have, and I'm helping her

now. She wants to get a thought conveyed. I'll try in this way : Some day—he says this not to be taken as a prognostication, but eventually, when the sum of all things is complete. (He's showing me pictures and explaining them to me. It seems to be a sort of gallery we're walking through. . . .) A long grey sheet of water, rushes swaying—(*gesticulates with her hands*) the lapping—It's very beautiful. "They are waiting on the shore for the boat to bear them o'er." Who shall ferry them ? He need bring no coin (*looking very happy*) Oh ! it's wonderful—it's like something I know about, but it's different. It is confusing. There's a boat—a sort of barge. One figure, one ; a crown (*puts her hands round her head*), black, black draperies, I think. It's coming nearer.

OH ! When you said that, of course I'm remembering, of course. He said, "And from them rose a cry which shivered to the tingling stars". But what is the *detail* that's *different* in what I'm showing you ? he says—There's only one Queen ! It's an allegory—

[*G. W. B.*] Yes, I understand.

"and on the mere the"—it's not "wailing" (*long pause, during part of which the lips move silently*). He says to me, Don't hurry, but don't give up. (*Pause*) Give me time. (*Strikes the palm of her left hand emphatically with her fist, then says triumphantly :*) I've got it ! Contrasts (*pause*) that—conception of Tennyson's with the conception embodied in the other poem, "Opal into rose melts in that morn no heart imagineth".

The percipient is in this case able, with a little assistance from the communicator, to identify the literary source from which the scene impressed upon her mental vision is derived. She also realises that the vision is concerned with a death, and that a contrast is intended :—the mournful draperies of the barge that received the dying King Arthur, and the wailing of the three Queens, on the one hand ; on the other the conception embodied in Myers's poem, "On a Spring Morning at Sea" (*Fragments of Prose and Poetry*, p. 54) :

"And such a sight as this is, I suppose  
 Shall meet thee on the morrow of thy death ;  
 And pearl to sapphire, opal into rose  
 Melt in that morn no heart imagineth".

What the automatist does not understand is the inner significance of the vision, its application to real individuals, and the reason of the substitution of "one Queen" for "three Queens". These are matters reserved for the interpreters to unravel.

*Extracts from the D.I. of February 28, 1914. (Present and recording, G. W. B.)*

Someone's showing me a picture and talking at the same time.

\* \* \* \*

Oh, if I could only say it quickly and get done with it. It's about a cave and a group of men. Somebody then—a trident, rather like a toasting fork, I think.

Poseidon, Poseidon.

Who was it said, It may be that the gulfs will wash us down—find the great Achilles that we knew?

He's got a flaming torch in his hand. And then someone said to me, Can't you think of Noah and the grapes?

\* \* \* \*

Now I seem to be walking about a school, and I meet a *dark boy*,<sup>1</sup> and—it's the name of a Field Marshal I'm trying to get, a German name. And then something says, All this is only memories revived: it's got nothing to do with the purely literary—(*sighs*) There are two people in that literary thing—chiefly concerned in it. They're very close friends (*sobs*)—they've thought it all out together.

\* \* \* \*

[*Waking stage*] Oh, what a beautiful lake! I'm standing on a sort of projecting part running out into it, and there are olive trees all round me.

That little boat, you know.

\* \* \* \*

How beautiful those mountains are. I like the wild part of them above the tilth.

The first three of these extracts have already been published in my paper on "The Ear of Dionysius" (*Proceedings*, vol. xxix.), to which I refer the reader for explanations. The last two, from the waking stage of the same sitting, have nothing to do with

<sup>1</sup> The "dark boy" is A. W. V. as a school-boy at Wellington.

“The Ear of Dionysius,” but are connected with the Dark Young Man, of whose identity the normal Mrs Willett is kept in ignorance. They are quite intelligible to the investigating group.

A very special form of significant mental pictures is provided by cases in which the automatist appears to “see” something, and draws a copy of what she is “seeing”. I do not say that wherever a drawing occurs in her scripts we are to infer that the thought of the communicator has been impressed upon her in pictorial form. But there is good evidence that this sometimes happens, and it is of specially frequent occurrence when the object drawn is a symbol appropriate to one of the communicating group and is used for the purpose of identification.

There is an interesting variant of this type in which the communicator, endeavouring to transmit a difficult word, seems to the automatist to spell it out letter by letter to her in visible form. Thus in the D.I. of October 8, 1911, of which I was in charge, after a reference to the “transcendental self”, the record continues as follows :

Oh, he says, back of that again lies something I dimly reach after and you [i.e. *the sitter*] would call, he says, the Absalom—not Absalom—I’ll spell it you, he says : A B S O L and he says O M and rubs O M out and puts instead U T E . . .

In this case the medium apparently sees the letters written up, as it were, on a black board.

The next example is taken from a trance-sitting of June 19, 1916. It was a sitting for script, not for D.I., but in the extract here given spoken remarks are interpolated by the automatist on her own account, or else as repeating what the communicator says to her.

[*Spoken*] A man holds up before me letters . . . I have never known him, but I call him the Dark Young Man.

(*Sitter*) What sort of letters ?

[*Spoken*] Big square letters—would you like me to copy what he showed me ?

[*Written*] OX OXFORD

[*Spoken*] He holds another letter up.

[*Written*] Lux Mundi (*here follows a drawing of a lighted candle*).

[*Spoken*] I say this belongs and candlestick He laughs and says G. W. B. will explain. . . .

The "I" in the last spoken words I take to be the Dark Young Man, whose remark is repeated in the first person. In drawing a candle the automatist is probably copying what she sees, just as in the case of the letters. *Candle* and *candlestick* are among the identification symbols referred to above.

The extract next to be quoted combines the characteristics both of drawings and of letter-spellings in the form of a monogram. It is further noteworthy as affording an instance of a distinctly visualised mental picture "seen" by the automatist while in a state of normal or nearly normal consciousness. For the script from which it is taken is a lone script, and the record shows conclusively that Mrs Willett was throughout awake and aware of her surroundings.

*From the Lone Script of September 26, 1922.*

There are two who are in all this Both young a man & a woman and hers the influence you feel Hers is the influence of which you feel the pressure A young and very gracious lady . . . I hear the word Perseus & she draws for me the letters



that is a J, not a T.

This is only for the purpose of identifying her . . .

Mrs Willett probably recognises that the allusion in this passage is to Burne Jones and the Perseus series of pictures painted by him, but she does not know, supraliminally at least, who the lady is, or how the allusion can serve "the purpose of identifying her". The identification is not for her benefit, but for that of the interpreters. The foregoing are examples of visualised pictures which, when the medium is in deep trance, probably tend to take for her the form of fully developed sensory hallucinations.

Communications which are primarily dependent for their significance on impressions of sounds (other than verbal sounds, which form a class apart), of scents, and of physical pain are rarely found in Willett script, but do occasionally occur. In these cases also the impressions may take a hallucinatory form in deep-trance sittings.

The subjoined passages, relating to the sense of sound and the sense of smell respectively, are of some interest. They are both taken from the deep-trance D.I. of February 28, 1914, and have already been published in my paper on "The Ear of Dionysius", together with other extracts from the same sitting belonging to the literary puzzle there described. This puzzle, as my readers may remember, purports to have been devised by Henry Butcher and A. W. Verrall in the spirit world, and consists in bringing together by gradual instalments a number of apparently disconnected topics whose inner connection is only revealed when the final instalment provides the key to the whole. Among the various topics is the siege of Syracuse by the Athenians, and the fate of the unfortunate captives imprisoned and set to work in the stone quarries after the defeat of the besiegers. The normal Mrs Willett, be it noted, was entirely ignorant of any part of the story.

... Lots of wars—A siege I hear the sound of chipping  
*(Strikes the fingers of one hand repeatedly against the palm of the other)* It's on stone.

The sound in this case is not an unmeaning noise. It possesses a distinctive quality which the automatist proceeds to associate with the chipping on stone by hammer and chisel. No doubt the interpretation of the sound, as well as the idea of the sound itself, must have been in the mind of the communicator, and may have formed an integral part of the message he wished to transmit. But the record as it stands suggests to me that *for the automatist* the sound is primary, and the interpretation of it an immediate inference drawn by herself.

Having regard to the fact that Mrs Willett was deeply entranced throughout the sitting, I think it probable that the case was one of genuine auditory hallucination. She hears the sound as with her bodily ears, and not merely as with the "inward ear" of the mind. But it does not follow that the

message was received by the percipient in the first instance in the form of a *sensation* of sound—still less, of course, that it was in the form of a sensation of sound that it existed in the mind of the communicator. Rather, I think, should we conceive it as both sent and received in the form of an idea of sound, though at once transmuted, in the case of the percipient, into sensation by a psycho-physical process such as operates in dreams.

Much the same observations apply also to the second of the two passages referred to, which concerns the sense of smell.

. . . Somebody said something about Father Cam walking arm in arm with the Canongate. What does that mean? Oh! (*sniffs*) What a delicious scent! No rosebud yet by dew empearled . . .

“Father Cam” and “the Canongate” walking arm in arm symbolises the co-operation of the two friends Verrall and Butcher.<sup>1</sup> The automatist is wondering what the meaning can possibly be, when suddenly she stops and sniffs. She is smelling something, declares it to be “delicious”, and finally recognises it as the scent of roses.<sup>2</sup>

The case follows in every way the analogy of the previous one. In the mind of the communicator the idea of roses must have accompanied the idea of the smell. But for the automatist the smell appears to be prior to the interpretation of it. It is recognised as “delicious” before it is recognised as the smell of roses. Again, the experience seems to be clearly one of sensation—hallucinatory, doubtless, but still of sensation and not of imagined sensation. The “sniffing” alone makes it difficult to draw any other conclusion. One does not sniff an idea. But this does not compel us to suppose that the message of the communicator started with, or even included, an actual sensation experienced by himself.

I know of no cases in the Willett records in which a *definite claim* is made to the sympathetic transference from the communicator to the percipient of a sensation, or rather of the idea

<sup>1</sup> For explanation see my paper on “The Ear of Dionysius” (*Proceedings*, vol. xxix., p. 211).

<sup>2</sup> The rose and the scent of roses in Willett script are symbols of S. H. Butcher. The normal Mrs Willett was quite ignorant of their inner meaning.

of sensation, of physical pain.<sup>1</sup> There have been, however, two occasions when it seems probable that this is what we are meant to infer. If I am right in my interpretation the same incident is referred to on both occasions, namely the accident by which the Dark Young Man lost his life when climbing in the high Alps.

*Waking Stage of D.I. of May 11, 1912. (Present, G. W. B.)*

OH, oh, if I could only remember you when you're gone away. I always forget you. I can't make out how I ever came to know you, and why you will never tell me your name, and why you're so kind to me. That's the man—that's my new friend. He's young and—he's got people belonging to him . . .

Oh! I fell down, I fell down. Oh! my head, my head, my head. Oh, oh, oh. (*Groans*) Oh, oh, oh, I bumped my head. Oh, it's all here (*putting her hands to her head below and behind the ears*).

(*Pause: heavy breathing*) Oh, I wish my head would get empty . . .

My contemporary note is as follows: "All this was so dramatically uttered that for the moment I thought Mrs W. had really hurt her head. Apparently, however, it is only the idea of the Dark Young Man's fall, and consequent injury, passing into a sympathetic feeling so strong that the automatist imagines it to have happened to herself."

What I take to be a second reference to the same incident occurred in the D.I. of February 28, 1914, from which I have already had several occasions to quote. The D.I. had been occupied with the "Dionysius puzzle" when the subject was abruptly broken off, and the automatist burst out on her own account:

Oh, oh, it's like frightful explosions going on all round me. [*There was no sound outside to account for this exclamation.*]

Oh, you've come back. I was frightened for a minute. (*Pause*) Why didn't you ever speak?

<sup>1</sup>The phenomenon is often met with in Piper and Thompson records. Cf. also *H.P.*, vol. ii., p. 220, where Myers speaks of it as suggesting "incipient possession". It is interesting therefore to note that Mrs Willett's communicators absolutely deny possession in her case. See Part II., Chapter I., p. 169 below.

Oh dear ! oh, my head, oh, my head (*same words repeated five or six times*). Stamp, stamp, thump, thump—Oh, it makes me shudder.

Why didn't you ever speak to me through all those long hours when you stood there taking care of me ?<sup>1</sup> . . .

It is to be observed (1) that on neither of these two occasions is any explicit suggestion made that the pain in the head had a telepathic origin of any kind, still less that it had its source in the mind of the Dark Young Man ; (2) that on the first occasion Mrs Willett had already in the course of the sitting complained of her head being " full to painfulness ", and again, just before the end of the waking stage, exclaimed that she wished " her head would get empty ". Similarly on the second occasion, after the sitting was over, and she had returned to normality, she complained of an uncomfortable feeling in her head " as if the inside of it had been knocked about ".

In these circumstances it is impossible to be quite sure that the experiences described had not a purely physical origin. Nevertheless I have a strong conviction that underlying them there was a telepathic communication of some sort, although it must be admitted that the automatist gives no sign of realising it as such. The peculiar nature of the pain, the association of it with a " fall " or a " thump ", the introduction into both contexts of the Dark Young Man, and the complete absence of any external disturbing cause certainly make for this conclusion.

If the interpretation I have put upon the above incidents is correct, the Dark Young Man's contribution to the experience must have been the idea of pain as it presented itself in connection with the mental picture of the accident. It was presumably received as idea in the mind of the percipient and at once transmuted into actual sensation. If this be so, nothing could more clearly illustrate the nature of sensory hallucination. The pain felt by the automatist was real enough. We call it hallucinatory solely with reference to its *origin*. It was *mentally initiated* instead of having as its starting point the condition of the bodily part apparently affected. If and in so

<sup>1</sup> This refers to a time when Mrs Willett was seriously ill and was conscious of the presence of the Dark Young Man watching over her.

far as it reproduced an idea in the mind of the communicator it was a *veridical* hallucination.

(c) FEELINGS AND EMOTIONS

Mrs Willett, as we have already seen, claims that her impressions of presences commonly include not only a sense of personality and character, but also of "inflections such as amusement or emotion on the part of the speaker". Waiving the question raised a while back (p. 91) of the parts respectively played in these experiences by the communicator and the automatist, I proceed under the present heading to give a few specific instances in illustration of the claim.

Her first experience of the kind (of date January 7, 1909) has already been quoted (p. 50) as the earliest example of a silent D.I. Mrs Willett had been anxious about her son's health.

I was at dinner, she records, when I felt a strong impression of F. W. H. M. scolding me. I can't explain—but I felt disapprobation and felt it coming from him, and that he was wishing me to know that there was no need for any anxiety. I had the impression that he was conveying to me that if I doubted the impression I was receiving I was to try for script after dinner. I was quite normal. I was silent, I suppose, for a few minutes, but I continued my dinner and later—8.40—did try for script ; when the following came :

Myers yes write now no cause for any anxiety none yes  
let him go back to school no anxiety.

The above record is of additional interest as furnishing an example of a *thought* conveyed without the assistance of verbal or pictorial expression. It is not until the automatist tries for script that the message takes a definitely verbal form.

*Silent D.I. of February 18, 1909. (Extract from Mrs Willett's record.)*

About 11.30 to-day (February 18) I began to feel that very restless feeling . . . At 11.45 I sat down, close to a cheerful window, with a feeling of "heavy" impression that F. was waiting. I felt as if it were somebody else's impatience.

The first words that came into my mind were : "Myers yes

now take a sheet of paper only for notes no script but make notes of what I say ” I enclose the notes I made. . . .

The whole conversation ended by F. saying he did not want to tire me, and so “farewell”. I just got a flash of an impression of E. G. wanting to make a joke and F. not letting him—but it is all *very dim that*, I am clear up to “farewell”.

The last sentence appears to provide another example of thought without words or mental imagery.

*February 21, 1909. (Lone Script ; Myers communicating.)*

*(Note by Mrs Willett concerning her feelings during the writing.)*

“I was restless during writing, as if feeling intense eagerness pouring on to me and I not keeping pace with the dictation.”

*February 1, 1910. (Lone Script.)*

Gurney it is quite a short script I want to write Myers says a note made re D.I. of Friday may give rise to . . . inaccurate deductions. . . . Myers wishes the record AMMENDED (*sic*) by a note

Myers yes let me go on . . .

*Mrs Willett notes* : “During all this script I felt very muddled and confused. The writing came in bits. Just before the [name Myers] I got a sense of F. *being there* and then of his brushing away E. G. and starting off the script himself with great impatience and in a very peremptory mood.”

*June 18, 1911. (Lone Script ; E. G. communicating.)*

. . . the passionate desire to return to drive into incarnate minds the conviction of one's own identity the partial successes and the blank failures and the failures to help I know the burden of it the burden of it to its uttermost fraction

*Note by Mrs W.* “There was a terrible sense of struggle—almost of pain—that I got here.”

*July 15, 1915. (Lone Script at —.) Extract from Note by Mrs Willett, written after the Script was finished :*

I reached the house about 11.40 and was taken to the — Room, where — joined me. After a few minutes conversation she left me alone in the room. I wandered about it at first and looked at the pictures, and then I seemed to pass beyond

them, as it were, into the spirit of the room—full of remembered peace and happiness and rest—a strange sense of familiarity and homelikeness.

The room seemed full of unseen presences and of their blessing; it was as if barriers were swept away and I and they became one. I had no sense of personality in the unseen element—it was just there and utterly satisfying . . .

I can't explain at all why the place moves me so deeply with, as I have said, that feeling of coming back after long absence to loved and remembered surroundings. I have only been in the room once before when I tried for script some time in April or May.

All the above examples of communication of feelings and emotions rest upon statements made by the automatist when awake and normal, and are concerned with impressions experienced by her when in a state of practically normal consciousness. In the case of her unremembered trance-experiences, we no longer have her waking comments to help us and have to fall back on the records themselves. It is worthy of note that I can find only one example in the trance-records that is at all closely comparable with the examples already given. The emotion in this case is that aroused in a husband when recalling the grief into which he had been plunged by the early loss of a much-loved wife. The husband himself had by this time passed over, and the grief had become a far off memory, but a memory vivid enough, it would seem, to act telepathically on the automatist.

*Extract from D.I. of April 12, 1914. (Present, G. W. B.)*

. . . Oh, how my heart aches—Oh, I'm in where there's been such awful grief, and I can feel the old pain streaming all over me. It's someone else's pain. It's just heart-breaking. Oh, Che faro senza Euridice . . .

In this, as in the previous examples, the automatist feels the emotion as pure emotion, and at the same time is conscious of it as somebody else's emotion. In other trance-sittings the communicated emotion always seems to take some symbolic external form. For instance in the following examples, in which the communicator is presumably visualised in bodily

shape, amusement on the part of the communicator finds expression in laughter, pity in a sigh; and the automatist herself laughs or sighs in sympathy.

*D.I. of October 8, 1911. (Present, G. W. B.)*

See the passage from this D.I. already quoted on p. 99. The automatist has made the absurd mistake of giving out *The Absolute* as *The Absolom*. Gurney is amused by the mistake; whereupon the automatist remarks, "Edmund, when you laugh I can't help laughing too".

*Extract from Trance-script of August 2, 1915. (Present, Mrs V.)*

. . . [Dr Verrall communicating] Would it hurt you to give my chair away?

(Mrs V. We've given one away.)

No the other cushions (*drawing of chair with sloping back*) only I see as in a dark glasly [*sic*] the (*Here Mrs W. sighed deeply, and the sitter suggested that she was tired, and should stop.*) that was my sigh if you can understand The (*Here Mrs W. paused and with some distress said*) "I can't write it". ("Can you say it?" the sitter asked, and she replied :) It's about those boys that will never walk again.

In another case (D.I. of May 13, 1912) the sadness of a communicator takes the form of tears, and the automatist responds by bursting into sobs.

#### (d) IMPULSES AND INHIBITIONS

An impulse to try for script is not uncommonly felt by automatists, and at times has been experienced by Mrs Willett with almost irresistible force, even when the circumstances made it awkward or unpleasant to yield to it. Thus early in the morning of December 8, 1908, while she was still in bed, a strong impulse came upon her to get up and write. She notes in a contemporary record: "Room cold and I very sleepy—resisted and tried to settle off—no good. At last got up. Writing began almost before pen touched paper."<sup>1</sup>

<sup>1</sup> Compare the experiences of Mrs Holland, described in *Proceedings*, vol. xxi., p. 174.

On August 28, 1910, she writes, " Felt *compelled* by feeling of ' weight ' to try for Sc. in midst of great confusion of packing, sorting, and making arrangements for—and going to—London ".

Again on August 23, 1911 : " About 8.30 a.m. I felt so strong an impulse for Sc. that I sent downstairs for note-block and pencil. I cannot remember a single occasion on which I have had Sc. at such a time, viz. whilst I was still in bed."

A note appended to her lone script of June 12, 1913, is of some interest from other points of view as well.

[The script] was quite unexpected by me. I was just going to begin to dress for dinner, but thought I had time to write my diary . . . As I was closing my diary, I suddenly felt an overwhelming rush of script coming. I looked at the watch lying on the table in front of me and thought there was no time ; but I had to sit there and let it come. It just poured out, and was what I call a very " happy " script, coming easily and without effort. It conveys nothing to me, but in one part it interested me, as an exciting incident in a book one is reading interests one. I had that sense of looking on at somebody else's experiences and of reading rather than writing the words. I have marked the passage with two asterisks. . . . I did not read the script (at the moment) and had only a vague idea of what was in it.

One of the strongest expressions of urgency occurs in a statement accompanying the lone script of February 6, 1926 :

Heavy with Sc. all day— & finding no uninterrupted time (because of letters, workmen & so on) until 9.30 p.m. when I felt an absolute *rush* as if someone were literally dragging me . . . my bad arm making writing a trial . . . but the Sc. came, often slowly, often with pauses.<sup>1</sup>

Impulses directed to action other than that of trying for script are comparatively infrequent, probably because it was easier and simpler for the communicators to obtain what they

<sup>1</sup>With the above descriptions compare also the account given by Mrs. Willett of the strange experiences preceding the production of the "Dorr" script, when the mental impulse was accompanied by certain very exceptional physical effects (*Proceedings*, vol. xxv., p. 125).

wanted by means of verbal instructions given through script or silent D.I. The following incident, however, provides a case in point, besides being in other ways instructive. The automatist's account of what happened is contained in a letter written on March 23, 1910, to Sir Oliver Lodge, part of which has already been published in Mrs Verrall's paper entitled "Notes on Mrs Willett's Scripts", in *Proceedings*, vol. xxv., pp. 215-16. I reproduce it here in full :

This is not a case of Sc. or D.I. I was sitting quietly after dinner, alone, when I realised that I was beginning to feel dizzy—rather light-headed and generally "queer"—somewhat the sensation that the first few breaths of laughing-gas give one. I could not understand it, for I was quite well. I wondered vaguely what I had eaten for dinner! I tried to throw it off; then my hands seemed to feel rather odd, and I suddenly remembered I had felt like that when the "Dorr" Sc. was written. Hoping I might get rid of the feeling I at once tried for Sc. The words were instantly written. "Myers no script to-night do not be alarmed." Having read the Sc. I tore it up, there seeming to me to be no reason for keeping such a meaningless sentence.

I then began to somehow "feel" that it was something else wanted of me, though I did not know what.

I felt an impulse to get Mrs V.'s Oct./06 "Report" [*Proceedings*, vol. xx.] and I turned over the leaves "trying" various places, but felt I had not got "it", whatever "it" might be, and yet I felt I was on the right track. At last the word "Syringa" struck me (p. 310). I read the page; it conveyed nothing much to me, though the word "Asphodel" which occurs on the same page did; but I somehow felt satisfied that I didn't need to look anywhere: the word was Syringa. Then I felt there was more, but not in that book. After a little time I fetched Mr Piddington's "Report" (Oct. 1908) [*Proceedings*, vol. xxii.]. It is a good long time (months) since I had looked at it. I keep it in a drawer where I also keep Miss Johnson's "Report" (June, 1908)—I took both books out and went and sat down.

Something in me rejected Miss Johnson's, so I took up Mr Piddington's. I wondered if more about Syringa was to be found there; I looked the word up in the index; it was not

there. I then thought I had better turn the pages carelessly and see if I "felt", as I did over *Syringa*, that I had got "it". It was some minutes before I lit on what I knew (though how I can't explain) was wanted;—p. 268 in big print,—“The River of Lethe”. The words preceding are :

“Dante enters the Terrestrial Paradise and reaches” (the River of Lethe).

To sum up : my two—I don't know what to call them—impressions or round-about given words (for I seemed *led* to the words) were

Lethe—with *Dante*.

*Syringa*.

(Note : The combination of *Dante's Lethe* with *Syringa* has a meaning for the interpreters, though it had none for the automatist.)

The above account suggests to me that Myers was here making an experiment in a special type of telepathic communication in order to see whether a sensitive could be *impelled* to look up a particular passage in a particular book without being directed thereto by definite verbal instructions. The experiment seems to have been successful, but, so far as I am aware, was never repeated. On the several other occasions when the automatist was “sent” to a literary passage, the volume containing the passage and sometimes even the page on which it occurs were previously indicated in silent D.I.

Her instinctive recognition that the wanted passage had been found may very well rest on a feeling of satisfied assent transmitted to her from the communicator. “I ‘knew’”, she writes on one of these occasions, “at once—like a divining rod over the water ; something in me gave the unmistakable sign that ‘it’ had been reached”.

Inhibition, in the sphere of action, may be regarded as a *negative impulse*. Socrates, in the *Theages* of Plato, describes his “daemon” as a voice which, whenever it occurred, warned him to abstain from doing something that he was about to do, but never took the initiative in urging him to action. The Willett records contain a striking experience in which this kind of negative push (not, however, in the form of a voice) was presently followed by a positive push acting—so it seemed to her

—not through the mind but directly upon the physical organism. The case throws so much light upon certain aspects of Mrs Willett's mediumship, as well as upon her own attitude with regard to the whole inquiry, that I make no apology for reproducing in full the long letter of October 30, 1913, to Sir Oliver Lodge, in which she describes the incident :

*October 30, 1913 (Impression). Statement by Mrs Willett, October 30, 1913.*

I am usually called at 8.15 a.m. To-day it was rather later. The housemaid placed my letters on a table in my bedroom ; and a few minutes later I got up. I did not look at my letters then, as I had only just time to do that part of my dressing which I do before my breakfast if I was to be ready for it at 8.30, at which time it is brought to my bedroom.

It was only after my breakfast had been brought and I had eaten a few mouthfuls that I began to open my letters. I opened one or two which I found contained receipted bills and letters from shops. I then saw a larger envelope beneath the little pile and, taking it up, saw it was addressed to me in Mr Briscoe's<sup>1</sup> handwriting and had " Birmingham " postmark. I at once opened it, as I had been corresponding with Sir O. J. L. about his coming or not coming to —.

I found the envelope contained some largish papers and a letter. I took out only the letter, which was smaller than the papers and dropped out on the tray.

After reading it through (I did this rather hurriedly, and am not able to say what the whole of its contents were about), I picked up the envelope to take out the enclosures when I suddenly felt a *thundering* sort of knock-down-blow conviction that I must not do so.

I looked at Sir O. J. L.'s letter again, and I now (2 p.m.) remember of it this much : that he sent me a copy of a script of mine (I believe August 13), having been directed by Mr G. W. Balfour to do so. I *think* he said I was to compare it with the original.

But still I felt that not to be conquered " push " not to take out of the envelope the enclosures.

Then an odd thing happened. I did not know clearly what

<sup>1</sup> Mr Briscoe was Sir Oliver Lodge's Secretary.

I was going to do and my mind seemed not to work—or rather *two* minds seemed to be at work and not to be acting together. Mind No. 1 got my body up and walked it across the room to the door and put me outside (I only use this wording to indicate that I seemed to be acting like a machine), but Mind No. 2 (which was “me” as I know myself) couldn’t make out why it was that I was there. I stood a few seconds and then looked down at my hands, and saw I had Sir O. J. L.’s envelope in one and his letter in the other.

Mind No. 1 took my hand and put the letter back into the envelope and walked me down a flight of stairs and up another flight. Mind No. 2 looked on and wondered. But when I reached the outside of Mr Willett’s door the two minds flashed together, and I at once knew, somehow, what I was to do.

I went in and handed him the envelope, made him fetch a pencil and write down the time and date and what I told him—viz. : that I had read a letter it, the envelope, contained but not the enclosures.

He asked me why I did this. I said, after a pause, that I didn’t feel I was to read the enclosures. I then in silence hunted about in my mind to find a reason, and then I got hold of it ;—I thought that accidentally Mr G. W. B.’s notes on my script might have been included by Sir O. J. L., and that they might not be intended for my perusal.

So I told Mr Willett this. He said, “Your giving me this envelope and my writing this on it proves nothing—it does not *prove* you have not read all the enclosures”.

I saw the force of this, but I said, “I can’t help that. Keep the envelope and I will tell you later what to do with it.”

I then went back to my own room and finished my breakfast.

The impulse not to read the enclosures in Sir O. J. L.’s envelope got stronger as the morning wore away, and I have now decided to ask Mr Willett to send the envelope with its contents to Mrs Sidgwick in order that she may see whether there is any of Mr G. W. Balfour’s notes included in the copy of the script.

I very much hope that it may prove this is not so, because I see that there is no evidence, other than my word, that the contents of the envelope were not read by me during the 10 minutes it remained in my bedroom.

I expect I am making a fuss about nothing, because Miss Johnson definitely arranged with Sir O. J. L. by letter that *all* copies of S.P.R. papers or scripts intended for me were to go to her in the first instance, that she might go over them before sending them on to me.

I remember she asked that Mr Briscoe might receive definite instructions to this effect, and I wrote to Mrs Sidgwick about this point only a short time ago.

In any case, to avoid a repetition of these kinds of "pushes" or impulses, I should like in future that the arrangement above referred to should be carried out. I am sending this to Mrs Sidgwick, on the same day as Mr Willett sends her Sir O. J. L.'s letter.

I lately (the latter part of September) had an exactly similar feeling of having two minds, one of which moved my body about whilst "I" looked on, and in that case very grave results would have happened if I had not acted on the impulse, as I was thereby saved a serious danger. This makes me feel that I am right in not asking Mr Willett for the return of Sir O. J. L.'s letter, though I quite see that I cannot *prove* that I have not read the enclosures it contains.

I do not like to ask Mr Willett to look and see if Mr Balfour's notes are there, so that it seems best to have the things sent by him direct to Mrs Sidgwick.

*Note by Mrs Sidgwick.* Nov. 1, 1913.

On October 31, 1913, by second post I received from Mr Willett the following note dated October 30th, 1913 :

"My wife has asked me to send you the enclosed, which she gave me at 8.35 a.m. this morning—since which time neither she nor any other person has had access to it. It has remained in my custody under lock and key."

The enclosure consisted of an open envelope containing two type-script copies and her own MS. copy of her script of August 13th, 1913, with her own notes thereon. To each was also appended a note by O. J. L. giving information and clues which it was not desired that Mrs Willett should at present possess. This I cut off from each copy before returning them to her.

ELEANOR MILDRED SIDGWICK.

*Extract from Letter written by O. J. L. to E. M. S.*

The incident of inhibition is certainly interesting, and if by hypothesis we attribute it to "them" I should like more clearly to understand their reasons. It might be (a) that the bargain about sending through A. J. had not been adhered to; but in that case it would be probably Mrs W. herself, not even her subliminal; or it might be (b) that "they" feared that something connected with \* \* had been put in and wanted to make sure; or (c) that "they" were somehow aware of my note and perceived some reason why it should not be read.

The last hypothesis is the most interesting, because it would show a curious amount of knowledge about things done quite apart from and out of the neighbourhood of Mrs W.—things with no particular feeling or emotion behind them. But I confess I incline to hypothesis (a), which is practically a normal one.

I cannot altogether agree with Sir Oliver's diagnosis. It seems to me that we have here a clear case of dissociation, and that the immediate "inhibitor" was a dissociated self which normally would form a subconscious factor of the medium's personality. Quite possibly it may have been acting entirely on its own account. But while there does not appear to be any necessity to invoke the intervention of the group on the other side, and no claim of the kind is made, there does seem to be some ground for supposing the motive of the inhibition to have been a knowledge supernormally acquired of the contents of the envelope. The question would then arise, By whom, or through whom, was this knowledge obtained? Was it obtained directly by the dissociated self, or was the dissociated self prompted by some external agency? There is no doubt that Sir Oliver's notes did convey information which, from the point of view of the investigators, should not have been allowed to reach the automatist.

#### (e) VERBALLY CONVEYED MESSAGES

It is held by some that thought and language are inseparable. I do not think so extreme a view is tenable. So far as I am able to examine my own experience I seem to be clear that thought is possible not only without the assistance of verbal or other conventional symbolism, but without even that of mental imagery. No doubt all such thought is vague, shadowy, ill

determined, and elusive : any attempt to hold it fast and fix it tends to convert it at once into words.

Of course if thought without language or mental images were impossible the telepathic transmission of such thought would be more impossible still. I do not believe it to be impossible. Flashes of meaning may reach the automatist unclothed in symbols of any kind. Probable examples of an experience of this nature will be found on pp. 105 and 106 above. But in all cases the meaning must be given verbal expression if it is to be condensed into a specific message. Whatever the theoretical interest of this type of communication may be, its practical importance in our records is almost nil.

On the other hand verbally expressed messages far exceed in bulk and importance all other types of communication put together. In Mrs Willett's case, as in that of other mediums, they constitute the characteristic form of the phenomena, whether uttered through script-writing or speech or apprehended by the inner ear and subsequently recorded. The differences referred to are probably connected with differences in the process of communication, but language is the essential instrument of communication in all. Moreover as it is in verbal form that the messages are given out, so it is fair, I think, to assume that it is in verbal form that they are sent, unless there is evidence to the contrary. The assumption may not in every case be justified. We can imagine, for instance, a communication sent in the form of a mental picture being automatically translated by the recipient into a verbally expressed meaning ; and there are actually one or two cases in which the communicator complains that a " sound ", *i.e.* a word or a collocation of words, has emerged as a " form-symbol ". But the evident surprise and interest which he exhibits on noting the change show that he regards it as something quite exceptional in his experience. I need not say that, besides the possibility of a radical transformation of this kind, allowance must be made for what the communicators call " sophistication " of the message by misunderstandings, confusions, omissions, additions, and even rejections on the part of the automatist. The numerous records quoted in this paper will, I hope, illustrate these and other shortcomings, sufficiently to render their further elaboration in the present chapter unnecessary.

## CHAPTER IV

### THE DOUBLE TASK OF GRASPING AND GIVING OUT MESSAGES

(a) GENERAL CONDITIONS OF SUCCESSFUL TRANSMISSION

(b) DIFFICULTIES OF RECEPTION

(c) DIFFICULTIES OF EMISSION

(a) GENERAL CONDITIONS OF SUCCESSFUL TRANSMISSION

THE gift of mediumship is a natural endowment possessed in a noticeable degree by comparatively few persons. It is capable of improvement by practice, and likely, in the opinion at least of the communicators, to become more wide-spread and more developed as time goes on. Successful communication, however, would seem to depend as much upon the communicator as upon the recipient of the message. Among the limited number of personalities who play a part on the Willett stage there are some who appear unable to communicate without help from others, or only able to do so with the greatest difficulty. Indeed if we are to accept a hint given in one of the sittings, there is a mediumistic faculty on the other side analogous to that of mediums here. The passage is somewhat cryptic, but it clearly implies that there are inequalities of natural aptitude on the communicating side as well as on the receiving.

Given natural aptitude there are certain conditions favourable to communication which are probably common to all sensitives of Mrs Willett's type, and which are repeatedly insisted upon in her scripts. The chief of them seem to be absence of disturbing noise, a sense of security from interruption, a good state of health, serenity of mind, and freedom from fatigue and worry. Apart from these general conditions, and from faith in the reality of the communicators, the mental attitude requisite in Mrs Willett's case for the successful discharge of the double task of grasping and giving out seems to

vary with the style and subject-matter of the communication itself. Sometimes a concentrated effort of attention on her part is called for ; at other times she is instructed deliberately to relax and “ let the pen run free ”. The minimum of effort is apparently required in scripts of an allusive and disjointed type, which are not intended to convey any connected meaning to her, and which largely consist of fragmentary material lying ready in the mind of the sensitive, and brought, as it were, to the surface by telepathic action from the communicators.<sup>1</sup> In other scripts, and especially in spoken D.I.s, the degree of effort required seems to depend very much on the difficulty of the subject-matter, and to reach a maximum when the subject-matter is highly abstract and beyond the automatist's ordinary powers of comprehension.

In a sitting of June 4, 1911—the first of a series of sittings with me largely occupied with expositions of “ process ”—the severity of the effort demanded of her, and of the strain resulting from it, becomes almost pathetically apparent. A passage towards the end of this record may be taken as a characteristic though perhaps extreme illustration. The communicator is Gurney.

Oh he says, now say this for me. He says you want to foster in sensitives a sort of dual attitude—belief in their capacity—Oh ! say it slowly—I'm so tired, I'm so tired—oh I'm climbing. Oh ! I'm climbing—belief, Oh I will say it, I will say it—belief in their capacity to have access to the mind of the communicator, together with a wholesome sense of discrimination in regard to the expressions—not right—regard to something to which that access leads—productions.

Oh, he says, you mayn't know it, there's a natural bent to extreme scepticism here. Oh he says, there are such a lot of things I want to tell you, and there's the longing to know when one has struggled how far one has succeeded in making oneself—Oh he says, I mustn't go much further now.

Oh he says, don't give me up, Gerald—help me—and help her.

Oh I can't go on, I'm so tired.

Oh he says, only one more thing—only one more thing for *him*. He says it over and over. I'm trying (*almost sobs*)

<sup>1</sup> See further concerning this type of script in Part II., Chapter III.

Being is antecedent to—Oh he says, You've not got the word I want, but say it—it'll suggest—Yes, that's it, action.

Oh! that's done. (*A pause, after which the waking stage follows.*)<sup>1</sup>

In this sitting the automatist exhausts herself in the effort to repeat words conveying a consecutive train of ideas. She feels they have a meaning, and though she has no interest in the subject on her own account, she strains her attention in an endeavour to understand what nevertheless continually escapes her. Effort of this kind may end in defeating its own object; and it is worth noting that on a later occasion the communicator, after a thoroughly mystifying discourse, advises her to try "going blindly",<sup>2</sup> which I take to imply that she will do better if she ignores the meaning and concentrates upon the mechanical repetition of each word as it comes. If the reader will take the trouble to refer to the very striking passage which thereupon follows (see p. 298 below), I think he will agree that the advice was on that occasion justified by results.

The specific difficulties of mediumship with which I propose to deal in the present chapter fall, as the title of the chapter implies, under two headings—difficulties of reception and difficulties of emission.

Let us consider these in the order named.

#### (b) DIFFICULTIES OF RECEPTION

It has often been noticed that mediums find it hard to grasp proper names. In language the sign and its meaning tend to merge into a unity so complete that we no longer think of them separately. But this ceases to be true of an unfamiliar sign in proportion to its unfamiliarity. Words spoken in an unknown tongue convey no meaning whatever. They are mere sounds, not signs. Single unknown words in a sentence may, of course, gain a kind of significance from their context. Thus even an unfamiliar proper name occurring in a sentence will probably be immediately recognised for what it is, namely a proper name. But in distinguishing one unfamiliar proper name from another

<sup>1</sup> The D.I. from which this passage is taken is given in full on pp. 232-235 below.

<sup>2</sup> See p. 245 below.

we have ultimately only the sound (or the corresponding written symbol) to fall back upon. In verbally expressed messages from a communicator to the medium it must, I think, be assumed, in the absence of evidence to the contrary, that it is a sound-image, apprehended by the "inner ear", that reaches her. If, as seems probable in Mrs Willett's case, the sound-image gets transmuted when she is in deep trance into something indistinguishable by her from sound *heard*, this must be set down (according to my view) as a subjective psycho-physical effect. Most people experience a similar effect in vivid dreams. They seem to hear as they would hear with their ears when awake. But I see no reason to suppose that the difficulty of catching a sound-image telepathically conveyed differs in any essential respect from the difficulty of catching a sound heard in the course of ordinary speech or dictation. In fact the failures experienced by Mrs Willett in catching unfamiliar words such as strange proper names, Latin or Greek phrases,<sup>1</sup> and technical terms are just such as the analogy of dictation would suggest.

The subjoined illustrations of methods employed by the communicators to get over the difficulties thus caused present various points of interest. A lone script of August 25, 1912, ends with the following passage :

Now another thought

Doocalon

No no try again

Dewacorn

*(this word ended in a scribble)*

Dewacorn

NO DEUCALION

the sound is DEW

K

LION not Lion

Write it slowly

Deucalion

I want that said It has a meaning

The stones of the Earth shall praise thee

<sup>1</sup> Mrs Willett is hardly ever able to reproduce Greek or Latin words correctly.

that is what I want said it is I who say it and the word is

Deucalion

that was well caught

Good Child

That sort of thing makes one feel out of breath doesn't it on both sides—

I am going Say too this word He set his bow in (*illegible*) in the clouds<sup>1</sup>

In a note appended to this script Mrs Willett writes :

This part of the script was very odd. Though there was a great deal of effort about it, it was extremely interesting in the same sort of way that it is interesting to get a Patience out. It was written rather like this, as near as words can describe it: After "now I want another thought" there was a pause, then "Dooalon" written slowly and very deliberately, then "No no" written impatiently but good-temperedly. This leads me to suppose that it was not Fred who was writing, because I get a sense of irritability and grumpiness when I am trying to catch a word in this sort of way and he is writing. "Try again"—this seemed to me encouragingly written. "Dewacorn", this word started off quite gaily up to about the *c*, when the next three letters seemed to be beginning to go into scrawls. It ended in a scrawl and a complete stop. Underneath was written again quite plainly "Dewacorn", but whether meant to be in two words or one is not clear to me. I have never heard the expression "dew acorn". After this, on a new line, was written an emphatic NO: then a word was written in very big letters which appear to me to be DEUCALION; however, I send a tracing of it in case it may be anything else. [*Not reproduced here, as it is clearly Deucalion—in large letters, though not in capitals.*] The script then went on about the sound of the word. "DEW" I read as rhyming with *pew*; "K" as rhyming with *pay*; "LION" as the animal. That did not seem right, as the script wrote "not Lion".

<sup>1</sup> Deucalion is the Noah of Greek Mythology. There is probably an allusion to the legend of Deucalion and Pyrrha in the words "the stones of the earth shall praise thee."

Mrs Willett further states that the word "Deucalion" is unknown to her, though she supposes it to be Greek or Latin. She appears not even to recognise it as a proper name—the context in this instance giving no indication one way or the other. In order to ensure the correct recording of the word the communicator adopts the expedient of stressing the pronunciation syllable by syllable, though whether this is done directly through sound-images, or indirectly by means of visualised words whose pronunciation is known to the automatist—Dew, K (the letter) and Lion—or by an indeterminate combination of both methods, is perhaps open to question.

That recourse is sometimes had to the visual representation of a word of which the automatist has failed to catch the sound is beyond doubt. A good example of this has already been given on p. 99 above, where the word "Absolute" is heard in a spoken D.I. as "Absalom", and the communicator corrects the mistake by writing up ABSOLOM letter by letter, as it were, upon a black board, then rubbing out the last two letters and substituting for them the letters UTE.

A somewhat similar example is provided by a passage in the D.I. of June 4, 1911. The communicator is explaining that a message may lie dormant in the mind of the automatist for some time before it emerges in script.

Often there is a fairly long period of—don't get that word—it contains a *g* and an *s* and a *t* and an *a* (*G. W. B. suggests "gestation", but no notice is taken of this*) Say incubation he says—and then comes the uprush.

"Don't get that word—it contains a *g* and an *s* and a *t* and an *a*" is clearly a remark made by the automatist on her own account. The word in the mind of the communicator was evidently "gestation". As it conveys no meaning to the automatist, he supplements the thought of it as pronounced by the thought of the characters as written. When even this fails he substitutes another word of similar import in its place.

In another case, which I quote from the D.I. of January 21, 1912, the wanted word is supplemented by a mental representation of the thing signified. The waking stage had begun, and had proceeded for some minutes in the usual way, when the

communicator seemed to return, and the following was uttered :

He says to me, Write : only that. The shield, the mother. Oh, he says, on the shield there were different scenes, but there was one scene round the centre—and he says, say the word Knob, if you like, it's not the proper word—that's what I want an allusion to—round the extreme centre. Oh, he says, what an expression, extreme ! He says, Please remember, my thought of the central point comes out through her as the extreme centre !

“ The shield, the mother ” is almost certainly a reference to the description in the *Aeneid* (*Aen.* viii., 607 *seq.*) of the shield forged by Vulcan for Aeneas at the request of his mother, Venus. On the shield was represented a series of scenes from famous episodes in Roman history, with the battle of Actium as a centre-piece. The word wanted is apparently “ Boss ” : but either the communicator failed to get hold of the right word himself or he failed to impress it on the automatist. *Faute de mieux* he offers “ Knob ” instead ; but (if I understand the passage rightly) supplements it with a mental picture of the central point of the shield. “ The extreme centre ” is the automatist's interpretation of the mental picture, and does not represent *words* spoken by the communicator, who indeed disavows the expression with some indignation.

Perhaps the most surprising expedient resorted to by the communicators in order to get a proper name recorded was the production in script of the name Dorr by operating on the automatist *telergically* instead of telepathically.<sup>1</sup> At least that is the account of their procedure given subsequently by themselves, as is shown by the following extracts :

*From the D.I. of May 6, 1910. (Present, O. J. L.)*

Edmund Gurney. Tell Lodge I don't want this to develop into trance.

(*O. J. L.* Oh !)

You have got that, we are doing something new. Then he says Telepathy. If you want to see the want of success—no, not that—the labour of getting anything telergic done here, he

<sup>1</sup> For a full account of this incident, and a facsimile of the script, see Sir Oliver Lodge's paper on the “ Lethe Scripts ” in *Proceedings*, vol. xxv., p. 125 ff.

can see the word DORR. That was a case of that word with two *l*'s and a *t*<sup>1</sup> That word [*i.e.* Dorr] had to be given in that way, after efforts had been made to convey it telepathically without success. It was a great strain on both sides. We don't want to move any atoms in the brain directly.

(*O. J. L.* Am I to understand that when you do it telergically you do move atoms in the brain ?)

No, we bring to bear certain currents. He says Thunder and Lightning.<sup>2</sup>

*From the Lone Script of June 5, 1910.*

. . . I MYERS made a pun I got in a WORD I wanted by wrapping it up in a QUOTATION Later I got the WORD itself after an effort which disturbed my machine and which Gurney deprecated as being an exemplification of the End justifies the Means . . . Myers I got the WORD in by choosing a quotation in which it occurs and which was known to the normal intelligence of my machine.

The quotation in question, "There was a *door* to which I found no key", had been given in the first "Lethe script" on February 4, 1910. The Dorr script followed on the next day.

Mrs Willett's own description of her experiences on the occasion of the production of the Dorr script will be found in *Proceedings*, vol. xxv., p. 125. It is not inconsistent with the account given by Gurney and Myers, though naturally it does not use the same terms. There can be no doubt that the word Dorr is written in a hand utterly unlike either the ordinary script-hand or Mrs Willett's normal handwriting. The experience was a unique one up to the time of its occurrence, and I believe it has never been repeated.

I remarked above that the expedient employed by the communicators on this occasion was a surprising one. How surprising will be more fully realised when we come to deal in Part II with their own explanations of the *modus operandi* used by them in communicating through Mrs Willett, and with the sharp distinction, founded on this very difference of telepathy

<sup>1</sup> *I.e.* That was a case of telergy. In a script of August 20, 1909, the word "telergical" had been spelt "telligical."

<sup>2</sup> See p. 166 below.

from telergy, which they draw between her mediumship and that of Mrs Piper. It is quite true, as Sir Oliver Lodge has said, that the appearance in the script of the name Dorr at this precise juncture was of high evidential value ; but it is very strange that they should have been unable to secure this otherwise than by a complete abandonment of their avowed methods.

I conclude this series of examples by quoting *in extenso* a short script, written in my presence but not in trance conditions, which may serve to illustrate more than one of the points already touched upon, besides showing that the difficulty experienced in grasping unfamiliar words may also be felt in relation to phrases and quotations, even when these are normally known to the automatist.

*Script of June 22, 1913. (Present, G. W. B.)*

To pace beside the waters What does that mean  
 Cor Coral no Coronals Why plural try again  
 It is only said for purposes of identification to [*scribble*] identify  
 the communicator

green the

small green blant (*here Mrs W. burst out into a hearty laugh and said, "I spelt a word wrong, and he laughed"*)

*pl a n t*

That is better the wearing of the green  
*at last!*

Now for the message quite a short one a message of remembrance and hope turn over

The unsleeping watcher say that When God of old our fathers have told us

try again the Syrian blue that should lead by an association of ideas to the passage which I wish to never mind go on try again

Music might help Israel and his seed for ever Israel watching over that is it go on She will understand Slumbereth not nor sleepeth now say it give her time Gurney said that

shes just touched it How like a trout nibbling at a fly He watching over Israel slumbereth not nor sleepeth good

To conclude the Sc with a

(Here Mrs W. stopped as if at a loss for a word and presently said, "What do you call the beginning of a piece of writing?" I suggested *preface*, *proem*, *preamble*: she accepted none of these, but almost immediately after found what she was seeking, and said out loud, as well as wrote down, *Prologue*. "And what is it comes at the end?" she asked. "Epilogue," I said. "Epilogue," she repeated, and wrote it down. I have little doubt that what the communicator meant to say was, "To conclude with an epilogue".)

Prologue and Epilogue

a (*scribble*) An island temple,

(Here Mrs W. again stopped and said: "I can see the thoughts, but it's so difficult to get the words. What is it you say when a criminal takes refuge in a Cathedral?" "Sanctuary," I suggested, and this was accepted.)

Sanctuary priests

(Another pause, and then she said, "It's Latin, and I can't quite get it". I encouraged her to try her best and write down something. Nothing, however, was written, though the words *opus* and *corona* were uttered out loud. I asked if it were "Finis coronat opus", but she answered, "No; there is no *finis* and the word is distinctly *corona* not *coronat*". "Enough" was then written, and the script came to an end.)

*Enough*

This script is wholly taken up with a message to Mrs Verrall on the occasion of the anniversary of her husband's death, which occurred on June 18 of the previous year. The communicator is S. H. Butcher. He is not named, but his identity is indicated at the outset by allusions to Demosthenes and to Ireland. (Butcher was an Irishman, and he was engaged upon an edition of Demosthenes at the time of his death.) The script proceeds with its "message of remembrance and hope", and concludes with further allusions to Demosthenes—this time to his death in the temple of Poseidon on the island of Calauria, where he had taken sanctuary. The opening words of the script, which refer to the story of Demosthenes practising the

art of oratory by declaiming on the seashore with pebbles in his mouth, give the "prologue" to his career, the allusion to his famous speech *De Corona* represents its culminating triumph, his suicide in the "island temple" the "epilogue".

So much it is necessary to say by way of explanation in order to make the script intelligible. Our present concern, however, is with the difficulties experienced by the automatist in getting the phrase "the wearing o' the green", the text from Psalm cxxi., the words "Prologue", "Epilogue", and "Sanctuary", and the final message in Latin.

The failure over the Latin calls for no comment except so far as the distinction insisted on between "corona" and "coronat" suggests that the word must have reached her—whether as an auditory or as a visual image—in a quite definite form, for I do not think she had the least idea of what the script was driving at.

As regards "the wearing o' the green" the rough drawing representing a shamrock leaf is probably the reproduction of a picture impressed on the mental vision of the automatist. The communicator may have tried to give the *word* shamrock without success, and afterwards attempted to convey the *meaning* by the help of a visual image of the thing signified and the description of it as "a small green plant". The transition to "the wearing o' the green" is then effected by an association of ideas ready provided in the mind of the automatist.

Association of ideas is again made use of to enable her by a roundabout way to arrive at the quotation from Psalm cxxi.—"He watching over Israel slumbereth not nor sleepeth".<sup>1</sup> Why there should have been so much difficulty in getting "the wearing o' the green" or the biblical quotation is something of a puzzle, especially as both one and the other had appeared in earlier Willett script. Indeed "He that watcheth over Israel slumbereth not nor sleepeth" had already been sent as a message to Mrs Verrall in a script of May 13, 1912, about a month before

<sup>1</sup>The actual words of the verse both in the Authorised Version and in the Prayer Book are "He that keepeth Israel shall neither slumber nor sleep". Mendelssohn's *Elijah* (English version) has: "He watching over Israel slumbers not nor sleeps". "Music might help" may be a reference to the *Elijah*.

Dr Verrall died. There was no difficulty about its reception on that occasion. But the actual communicator was then Gurney, who gives the message on Butcher's behalf. On the present occasion Butcher was himself the communicator, and some allowance should perhaps be made for his comparative inexperience. It is also possible that quotations, as such, really are hard to get through; and it is certainly noteworthy that neither in Mrs Willett's script (which abounds in quotations) nor, I believe, in that of any other automatist of our group, can any quotation—as apart from a literary reference—be found which there is good reason to think had never been known to their normal selves. Nevertheless such explanations seem unconvincing where, as in the present case, not only was the quotation a very familiar one, but no less than four other quotations—"When God of old", "Our fathers have told us", "the Syrian blue", and "Israel [Abraham] and his seed for ever"—are pressed into the service before the required one is achieved.

There remains the difficulty of getting the words "Prologue", "Epilogue", and "Sanctuary". "I can see the thoughts", Mrs Willett says, "but it is so difficult to get the words". The experience of feeling after a word which seems just out of reach is familiar to everyone. It is not a case of thought without language, but a failure to recall a particular conventional sign the recovery of which does not add to the thought or make it really clearer than before. Is the automatist's difficulty in this case simply that of which we all have experience? If so, in what form had the thought come to her, if it truly conveyed a message from the communicator? Had the communicator himself failed to find the appropriate word, and had he transmitted his thought by means of a periphrasis, leaving it to the automatist to fill in the blank? Or had he used the correct word but failed to impress it on the mental hearing of the automatist? I leave these questions unanswered, but it seems to me they are not without bearing on the process of communication.

The difficulties we have been considering so far are such as arise from the unfamiliarity of particular words and phrases. Another, and, from the point of view of the perfection or imperfection of the records, probably more important source of

trouble and confusion, is inability on the part of the automatist to follow and grasp the too-rapid flow of the communicators' thoughts.

Here are a few passages which indicate the nature of the difficulty :

*Lone Script of November 13, 1910. (Myers communicating.)*

Let thoughts flit past you. Cease [seize] what you can. Make records that others may delve . . . thoughts escape me and you get them confused . . .

*Lone Script of December 3, 1911. (Myers communicating.)*

In my cagerness . . . the thoughts come so quickly that they slip past you and you do not grasp any one quite clearly Resist that sense of general understanding as of an onlooker watching and come here and grasp my words.

*D.I. of March 13, 1912—Waking Stage. (Present, O. J. L.)*

It's so very tiresome to have lots of things you can't catch running through your mind, lots of isolated words . . . no, it's no use.

*Script of June 26, 1913. (Present, G. W. B.)*

Such a flow of words flitting past me try to seize some . . . ["Try to seize some" is, of course, a request by the communicator.]

*D.I. of February 28, 1914. (Present, G. W. B.)*

. . . I am so confused. I'm all with things flitting past me. I don't seem to catch them . . . That one eye has got something to do with the one ear. That's what they wanted me to say. There's such a mass of things, you see, running through my mind that I can't catch anything.

*Trance-Script of February 28, 1914. (Present, G. W. B.)*

So many thoughts and none caught.

It is evident that for omissions and imperfections in the records arising from a rapidity in the flow of ideas that exceeds the receiving capacity of the automatist, a share, and perhaps the larger share, of responsibility must rest with the communi-

cator. Sometimes the automatist begs the communicator to speak more slowly. But it seems that this is not always easy for him to do. Myers would appear to be the greatest sinner in this respect. On one occasion (in the D.I. of March 15, 1912) he is represented as saying that he cannot get a series of quotations through "because they jostle each another, and I stand speechless and impotent from the very force of my longing to utter". On this Gurney comments, "Myers doesn't manage things as well as I do. He takes more out of her. He doesn't shield off from her sufficiently; he let's the whole blaze come out in his impatience".

### (c) DIFFICULTIES OF EMISSION

A message must be grasped before it can be given out, and therefore in a sense every impediment to effective reception is also an impediment to effective emission. It would seem, however, (a) that the power to receive does not, in the view of the communicators, carry with it the power to give out, unless certain conditions are fulfilled; and (b) that even where the power to give out is actually in operation, special causes may be at work to hinder or prevent particular parts of a message from duly emerging.

The clearest exposition furnished by the communicators of the general conditions to which the giving-out power is subject is contained in a lone script of April 16, 1911:

[*Myers communicating*] . . . The point we have to study is to find the line where the incarnate spirit is sufficiently over the Border to be in a state to *receive* and yet sufficiently controlling by its own power its own supraliminal and therefore able to transmit. We don't therefore desire the kind of trance that is of Piper essence though we could and sometimes have induced much the same thing<sup>1</sup>. Get this clear. We want the operator to be so linked with its mechanism as to control that mechanism herself. We want her also to be so linked with us as to be able to receive definite telepathic write the word radiation. There is one glory of the sun and another of the stars. there is the mediumistic gift of emitting and the other gift of receiving . . .

<sup>1</sup> This can hardly refer to the Dorr script (see p. 124 above), since the medium was not in trance on that occasion.

According to this statement the twofold gift of mediumship depends for its successful exercise in Mrs Willett's case upon a maintenance of *rapport* on the one hand between the communicators and "the incarnate spirit", on the other hand between "the incarnate spirit" and "its own supraliminal". It is through control of its supraliminal that the spirit of the medium is linked with its mechanism of utterance, whether by speech or by writing. To lose that control is to lose the power to record.

The above account of one aspect of "process" rests, from the nature of the case, almost wholly on the authority of the communicators, and the fuller treatment of the subject of which it forms part must be reserved for Part II., to which it properly belongs. But it could not well be passed over without mention in the present chapter.

The most striking instance of an alleged failure to record, ascribed by the communicators to a break-down of the conditions affirmed by them to be essential to success, occurs in a D.I. of March 13, 1912, when Sir Oliver Lodge was "in charge". Somewhat earlier in the sitting Myers had worked himself up into a state of passionate eagerness. "He's trembling", says the automatist, "I see him trembling". A pause follows, and then an interval during which other communicators take their share of speaking. Presently Gurney says :

Lodge, did you notice just now she was so completely over the border [that] though in those instants things swept into her consciousness, she couldn't pass them back ; he says I want Gerald to be fully told of this because he says it throws light upon the method.

(*O. J. L.* All will be told him.)

She projected herself in a rush of sympathy.

(*O. J. L.* I saw her do it.)

And I must use symbols, he says, in describing what occurred, but the blaze of light and the revelation was so tremendous in its force and effect that the lesser thing, the power to communicate thought, lessens the—the power of acquiring it.<sup>1</sup> Thought

<sup>1</sup> There is obvious confusion here. What is meant is that the lesser thing, the power to communicate the knowledge acquired, suffers from the very fact that the power of acquiring it has been increased. The word "communicate" in this passage is employed in the unusual sense of "utter" or "pass on for the benefit of the sitter".

is not the right word, but you can let it stand ; put the Primacy of the knowing faculty, and the secondariness of the transmitting, the communicating, faculty ; the soul's instinctive recognition of truth far out-leaping the possibility of the condensation of it to that point where it can be grasped and framed in language. That's what happened then. We have to keep her at the point where both sides can be touched, but then she let go on your side and by the power of, not to be measured in words, of (to frame a clumsy expression) recognitive sympathy she broke away and passed, and knew, but could not utter.

In the main the explanation here given by Gurney accords with the more general exposition quoted above from the script of April 16, 1911.<sup>1</sup> An overwhelming rush of sympathy has swept the incarnate spirit so completely "over the border", and into such close *rapport* with the communicator, that for the time being it loses its control over the supraliminal. With that loss goes also loss of the faculty of emission, while the faculty of acquiring knowledge is actually enhanced. Compare also the opening passage of the

<sup>1</sup> I say that the explanation accords *in the main* with that previously quoted, because the words "Thought is not the right word" and the statement that "the soul's instinctive recognition of truth far outleaps the possibility of the condensation of it to that point where it can be grasped and framed in language" show that what is here in question is not the reception of a telepathic message, but the acquisition of knowledge by *telesthesia* in the very peculiar sense of that term adopted in the Willett scripts. Compare the statement in the D.I. of October 8, 1911: "Oh, he says, telepathy's one thing—that's thought communication: telesthesia is knowledge, not thought, acquired by the subliminal when operating normally in the metetherial". For a full discussion of this important subject I refer the reader to chapter 3 of Part II.

I may further note that failure to record through inability to control the mechanism of utterance is one thing ; failure to record because the knowledge acquired cannot be condensed into language is another. Are we to understand that in this instance there were *two* grounds of failure, the second being additional to the first and independent of it ?

A third explanation differing from both the others is given by Gurney in a script of October 26, 1926. "The real truth", he says, "is that the intense emotion of the communicator blends with the intense emotion in a sensitive receiver—so that nothing is done but the setting up of a violent vibration in which concrete ideas disappear".

*Script of July 22, 1917. (Present, G. W. B.)*

There is a difficulty of margin—To-day one touch would draw you so deeply within our influence that the result would be nil for others you would be unable to record or carry back only one touch & we unite<sup>1</sup> & I want them to understand that I purposely hold you away—at arms length as it were so that you may record.

Turning now to the eases where there is no general suspension of the power to give out, but where nevertheless the emergence of particular messages or parts of a message appears to be inhibited, we have first of all to remark that Mrs Willett herself claims to exercise a conscious discretion in the matter of what she records and what she rejects.

In a note written by her on February 10, 1923, with reference to a script produced on the preceding day she says :

I was very much interested when —— last night spoke of *Memory*—because it ties on to my Sc. of earlier in the day.

I had rejected several times this sentence

“ Memory, a wreathèd shell ”<sup>2</sup>

with the impression of a quotation & a hesitation as to “ Keats ”. My Sc. was so full of effort & muddle to me that I didn't put down everything that came to me. . . . I was hesitating, rejecting and accepting all the time——

Another Memory point I *rejected* was “ The stream of Memory ”—Neither of these points seemed to come clear to me. The first one recurred more than once, the other I only received—or half-caught—once.

A conversation with Mrs Willett which took place on September 22, 1925, and was recorded by Mr Piddington from notes taken while she was speaking, bears upon the same question.

<sup>1</sup> Browning, *In Three Days* :

“ Feel where my life broke off from thine,  
How fresh the splinters keep and fine,—  
Only one touch and we combine ! ”

<sup>2</sup> Oscar Wilde, *The Burden of Itys* :

“ O Memory, cast down thy wreathèd shell ”.

In the course of conversation [writes Mr P.] I referred to the fact (already known to Mrs Willett) that Mrs Salter for a year or two past goes into trance; and I said that her trance phenomena show how many of the impressions she receives fail to get expressed. Mrs Willett asked if Mrs Salter rejected much of what she received; and after I had made a brief reply to this question, she went on to say that she herself often rejected impressions that came to her as useless or uninteresting. She gave as an example an impression she had had at some time between 3 and 6 p.m. on the preceding day, September 21, 1925, and which she described to me in more or less the following terms:

“The first sentence was ‘The Sanctuary’. The next sentence was a reference to the Lamp hanging in the Sanctuary; and the third sentence was a reference to the Flame in the Lamp hanging in the Sanctuary”.

(Here she said something about the thing being rather like the House that Jack built.)

“And then I saw this lovely Flame. My conscious instinct was to reject as useless; but the impression conveyed to me was that it came to me from someone who thought it good. If anyone had said ‘You’re quite wrong, and the person conveying this message is right’, I should have got oceans of script”.<sup>1</sup>

Conscious and deliberate rejection of impressions duly received may, one can well believe, be the cause of a good many gaps and incoherences in the scripts. But there is a class of cases which it will not cover, namely where there is an obvious desire and even effort to give out, accompanied by a strange and almost mysterious inability to do so.

Such expressions as “I can hear the words, but I can’t make my lips say them—they won’t say them” (D.I. of July 16, 1911) imply an inhibition which mere selective preference of one item of a communication over another is insufficient to account for.

<sup>1</sup>The impression here recorded seems to have been an experience on the border-line between a silent D.I. and a lone script. I do not gather that Mrs Willett was sitting for script at the time, but had she proceeded to do so I have little doubt that a script would have resulted. As a matter of fact, the main ideas conveyed in the impression did actually emerge in a script produced on the following day (September 23, 1925) in my presence.

The following D.I. illustrates the point, and has besides an interest of its own which I trust may be held to excuse my quoting it at considerable length.

I should explain that the evening before this sitting I had been reading a paper to the Cambridge Branch of the S.P.R. on *Parallelism and Telepathy*. "Epiphenomenalism" was also touched on incidentally, and, of course, in any discussion of these two doctrines, the third psycho-physical doctrine—that of "Interactionism"—must be implicitly referred to, though I do not think the word was actually used. I had, however, dealt with all three in a paper contributed to the *Hibbert Journal* (April, 1910); and it is possible that Mrs Willett may have seen this paper, though I do not think she had. There are some numbers of the *Hibbert Journal* in her country house, and I asked her to give me a list of them. The one containing my article was not among the number. It is, of course, also possible that she may have read about Epiphenomenalism, Parallelism, and Interactionism elsewhere: references to all of these had occurred previously in scripts and D.I.s.

Mrs Willett was not present at the meeting of the Cambridge S.P.R. the night before the sitting; but she knew about it, and some hint of the subject of the paper had probably been given in her presence.

*D.I. of May 11, 1912. (Present, G. W. B.)*

Yes . . . Oh, how did I get here? It's like Alice in the looking-glass. I see a glass that seems to shut out, and then someone seems to put out a hand and pull me through

Sweet after rain ambrosial showers<sup>1</sup>

(*Pause*) Oh I'll try. Tennyson. (*Pause*) I'm seeing thoughts but I'm not catching them. What are the three tenable—I don't get that next word and then it goes on—in regard to the phenomenon of consciousness? Somebody asked a question. Do you know Henry Sidgwick has sometimes such a quizzical look in his face. He said to me, Don't make two bites of a cherry, but bolt this whole and see what happens.

(*Sighs*) Sounds to me very stupid. I've hunted about in my mind and I don't find anything else. What does it mean? It's

<sup>1</sup> Tennyson, "In Memoriam," lxxxvi. "Sweet after showers, ambrosial air."

only words. (*Gesticulating with both hands*) There, just like that—is—then there's a word *that* long—(*motioning with hands*) consciousness.

I've got it—Oh, it's disappointing when my lips won't say it.

L—— touched me, and I can say it now.<sup>1</sup> Epiphenomenal—that's the last of the three words.

*Oh!* Sidgwick said (*waving her hands*) something to do with a room and a lot of people

Listen not to the specious lure of the parallelistic phantasy, but nail unto the mast that complicated fragment of truth—nail unto the mast?—the flag of—Oh, I'm so sorry, I'm afraid I've lost it. [*"Nail unto the mast" was spoken interrogatively, as if the automatist was asking whether she had the right words.*]

Don't go (*entreatingly*), I'll try again. Oh, how gentle and strong he is.<sup>2</sup>

He says, Tell him to nail to the mast the flag with one word on it, which is a symbol for a complicated fragment of truth—but he says it's the right line, he says like that,—though baffling and perplexing, cleave thou to it. It's because it's only partially apprehended that the timid and the lazy mind slips back from it into the barren and easy and absolutely worthless theory, he says, of a dual (*placing her two hands parallel to each other*) dual side by side, presumably independent. Oh, he says, the whole thing's full of fallacies, you can't stretch it to that, he says.

He's telling L—— something. It's so odd. L——'s knowing something which I'm not knowing, but I'm knowing that when L—— touches me I shall know it too. It's the flag word.

(*Triumphantly*) I've got it! *Oh*, but now I've got to give it out.

*Oh*, I'm all buzzing. (*Waving hands*) I can't think why people talk about such stupid things. Such long stupid words (*Sighs and stretches herself: then places her hands side by side again, saying*) That's gone away now.

<sup>1</sup> L—— is a deceased relation of Mrs Willett, who, though hardly ever communicating *in propria persona*, occasionally intervenes to facilitate the process of communication by others. See also the extract from the sitting of January 21, 1912, p. 149 below.

<sup>2</sup> The Dark Young Man is here indicated.

Now it's a thing like this (*drawing with her finger in the air*)



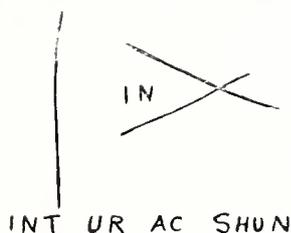
It's like a plait—it's woven strands.

*Oh!* I see it a hundred ways, but I can't get it out.<sup>1</sup>

(*G. W. B.* "I understand.")

Somebody says, Don't help her.

Oh, I think I can draw it better [*takes my block and draws as below, except the word INT UR AC SHUN which is added later*]



Edmund makes me laugh. He says, Well, think of Ur of the Chaldees. He's making a joke, and they're very angry with him; but the point of it is the terrible effect of disembodiment in one singularly sensitive to shades of sound. He says that Ur would make Fred shudder.<sup>2</sup>

I must try it you know, it's perfectly ridiculous.

(*Here INT UR AC SHUN was added at the foot of the drawing*)

Henry says, Thread the maze, but don't lose that strand. There's a lot of confused thinking suggested by that word to many minds. You've all of you only been fingering at the outsides of the theory, but it's there where the gold lies.

Consciousness (*waving hands*) and matter, mind and matter; and he says, There was a line about the will that felt the fleshly screen.<sup>3</sup> Oh, oh, there are some very mystical [*word omitted from the record here: perhaps "meanings"*] wrapped up in those lines of Tennyson's. He says, I've quoted Browning, but the mind of Tennyson playing on the mysteries of consciousness

<sup>1</sup> The difficulty in getting out the word "interaction" is rather curious, seeing it was twice written in the script immediately preceding the D.I.

<sup>2</sup> UR for ER. The joke is thoroughly characteristic of the living Gurney as I knew him.

<sup>3</sup> Browning, *The Last Ride Together*.

—the phenomena of consciousness—is extraordinarily interesting to anyone studying the mysteries—oh, what a word—in-ter-ae-tion-alism (*pronounced slowly, syllable by syllable*).

What is the parallelistic theory? (*Expression of great disgust*) To have to come all the way to talk about these things! He says, Just to say that. He says that Frank,<sup>1</sup> I and Frank, he says, are a splendid combination in studying the interaction of mind and matter, because you want biological and philosophical knowledge. But, he says, I can't now say what I want to.

I simply cannot go on any longer: that must be all.

[*Probably a remark by the automatist on her own account; at least, so I thought at the time from the tone in which the words were uttered.*]

(*Laughs heartily*) Edmund says, This is really the last bite. The interaction—I'm not sure that word's quite right. It's either action or interaction. It isn't interaction [? int ur ae shun], though he says it might be interaction for the interactionist.

The light east upon interaction by the researches into human faculty. It's very odd: do you know they can have machines for telling you the pressure in boilers? Well, there's a machine they've got to find out what's the pressure in me, and all that (*putting her hands to her head*) is too full. It's full to painfulness.

(*G. W. B.* Hadn't you better stop, Gurney?)

He says, Just let me throw this, and then that's all.

You can't make parallelism square with the conclusions to which recent research points. *Pauvres parallélistes!* They're like drowning men clinging to spars. But the epiphenomenalistic bosh (*pronouncing with difficulty*) that's simply blown away. It's one of the blind alleys of human thought.

*Oh!* I don't want to hear any more: I'm tired.

And the other and perhaps more specious kind of bosh has got to go too.

(*Laughing*) Edmund spoke of the philosophic omelettes. He said research was breaking lots of eggs, and some schools had best get their egg-whisks ready.

[*At this point the waking stage began.*]

<sup>1</sup> Christian name of the Dark Young Man. It is seldom given in the scripts, and only when the automatist is in deep trance.

I have no obvious explanation to offer of the difficulty of emission exemplified in this D.I., but I suspect it to be connected in some way or other with a lack of harmonious co-operation between the different elements in the personality of the medium, whether we call these elements the subliminal and the supraliminal or regard them as distinct centres of consciousness whose relation to each other varies from all but complete independence to at least an appearance of complete unity.

The communicators declare that a general suspension of the giving-out power results from the "incarnate spirit" losing control of "its own supraliminal", and therewith the control of the medium's mechanism of utterance. The supraliminal ceases to *record* because it ceases to *receive* from the subliminal. I suggest as one possible explanation of the incapacity to give out particular parts of a message that it may be due to active *resistance* on the part of the supraliminal. It receives, but is unwilling to transmit. Why it should be unwilling in any given instance may be difficult to say. In the case before us the reluctance might arise from sheer irritation and disgust at being called upon to play a part in the exposition of a subject in which it takes no interest, and the technical terms of which it does not understand. Readers of "The Ear of Dionysius" will remember the passage in which the automatist gives vent to her annoyance at the task imposed upon her: "Oh, Edmund says powder first and jam afterwards. You see it seems a long time since I was here with them—and I want to talk and enjoy myself (*spoken querulously*). And I've all the time to keep on working, and seeing and listening to such boring old—Oh! Ugh!"

A more frequent cause (it may fairly be conjectured) of unwillingness to record is the fear which often, especially in the early days of her mediumship, used to assail the automatist, that the message which reaches her comes not from the ostensible communicators but from something in herself. The communicators are, in fact, well aware of this sceptical attitude, and more than once complain of the obstacles which it places in their way.

Another possible explanation would be to suppose that the *rapport* between the subliminal and the supraliminal, though not wholly destroyed as in the case of the complete suspension

of the giving-out power, is nevertheless at times too imperfect to permit of the subliminal effectively impressing upon the supraliminal those parts of a message the reception of which might in any case have been expected to prove difficult. Some apprehension of the general sense might be imparted, but not the expression of it in precise terms. The remedy would then be to make the *rapport* more perfect ; and the intervention of L —, described in the D.I. we have been considering, would be directed to this end, just as, on the other supposition, its object would be to overcome the reluctance of the supraliminal.

Perplexing doubts may easily be raised with respect to both explanations ; but these are of a kind that are bound to confront us so soon as we try to face the fundamental question that has been haunting the background of our inquiry all the time—Who or what is the “ I ” of the scripts ?

## CHAPTER V

### DISSOCIATION

WHEN describing the communications characteristic of Willett phenomena as mental impressions which appear to the automatist to have their origin in an agency which she distinguishes from her conscious self, I was careful to leave room for the hypothesis which would ascribe such impressions to the action of one dissociated element of the personality upon another. That this hypothesis will suffice to cover the whole of the phenomena of mediumship I do not believe. But if by dissociation we mean no more than that in certain circumstances a plurality of consciousnesses manifests itself where previously there had been at least an appearance of unity, the evidence for it is overwhelming<sup>1</sup>; and I am far from denying that interaction of the dissociated elements may be the complete explanation of some mediumistic experiences, and may enter as a factor into many more.

There is undoubtedly something of a paradox in describing communications as impressions which appear to the automatist to have their origin in an agency other than herself, and then including in the scope of the term impressions which have their origin in a part of herself. Can there be a part of herself which is not her very self, yet may in some sense claim to be herself in virtue of being a co-conscious element in the make up of her total personality? Two consciousnesses, each with the attri-

<sup>1</sup> "Dissociation" naturally suggests a precedent condition of *association*; but it would be unsafe to *assume* as certain that before dissociation (or after it) the dissociated elements of a personality are in *closer* relation than during dissociation. During dissociation, and while communication is going on, they at least *interact*. It is *conceivable*—though this is not my own view—that in the normal state preceding and following dissociation their relation may be that of mutual indifference and latency, and the sole bond of connection the fact of their being associated with the same bodily organism. It is possible to question even the very existence of secondary selves when not in process of manifestation.

butes of a self, are manifested during dissociation. Has one of them a better title than the other to be regarded as the true self of the automatist? If so, is the true self of the automatist the consciousness which impresses, or the consciousness which receives the impression, the agent or the percipient? Or should we reserve the name of true self to the unduplicated normal consciousness which the ordinary man habitually identifies with himself? What, in any case, is the relation of the dissociated selves to the normal consciousness before and after dissociation? These are difficult questions, and to ask them is to start other questions no less difficult. The whole subject belongs to a region of mystery, and any attempt to unravel its complexities must probably be for a long time to come provisional and speculative. I am fully aware that any suggestions I may be able to offer are necessarily of this character; but I am not without hope that a careful study of Willett phenomena may at least add a few stones to the foundations on which a satisfactory theory of human personality may eventually be built.

In the Willett records the great majority of communications purport to come from the spirit world. There are a few cases, however, in which no claim of this kind is made, and which we may *prima facie* assume to be cases of impressions produced in one dissociated element of the personality by the agency of another. The lengthy passages cited on pp. 69-74 and pp. 112 ff. are instances in point. I am afraid I must ask the reader to re-read these with some care with a view to their bearing on the subject of the present chapter. Let us designate the passages in question by the letters A and B respectively.

In A, if my interpretation is right, which I admit is by no means certain, two "I's" are in evidence, an "I" that communicates certain of its experiences past and present, and an "I" that receives the communication and is responsible for reproducing it vocally. To the receiving "I" it would appear that the communication was being conveyed to it by an agency other than itself. Yet the experiences described seem certainly to be presented in a form which suggests that they are to be taken as experiences of the automatist herself, while we have also to identify with the automatist herself the "I" which receives and utters.

On the whole I am inclined to regard the "I" who tells the tale of her vision in this script as a secondary self whose communication is repeated *verbatim* in the first person by the receiving and recording self. Repetition in the first person of the remarks of a communicator is a frequent occurrence in the case of messages purporting to come from Gurney or Myers; and if my interpretation is right it would tend to confirm my idea that the *modus operandi* is the same whether the communicator be a secondary self or an independent spirit.

I should add that throughout the spoken portion of the sitting I judge Mrs Willett to have been in a state of partial, but not profound, trance.

During the experience described in B she was clearly wide awake and fully aware of her surroundings. The drama so vividly related by Mrs Willett begins with the self in what I suppose we may assume to be its normal unduplicated condition. Dissociation first shows itself in a "knock-down" conviction that an action contemplated by the normal self must not be carried out. This inhibitory impression we are entitled to treat as a form of "communication".

In the next phase the dissociation is carried a step further. Two contrasted "minds" appear on the stage together. One of these (called by Mrs W. Mind No. 1), which I take to be the source of the inhibition, proceeds to cause certain movements of the body and limbs which, from its own point of view, are evidently purposeful. Mind No. 2 (described by Mrs Willett as "me as I know myself") plays no part in the production of the movements, does not understand their object, and looks on at them with wonder and incomprehension. Finally, the two minds seem to "flash together"; normality is restored, and "I at once knew", says Mrs Willett, "what I was to do".

This very remarkable experience contains several points of special interest.

One of the questions which I mooted at the beginning of the present chapter was whether the true self of the automatist was to be identified (1) with the consciousness which impresses, or (2) with the consciousness that receives the impression, or (3) with the unduplicated normal consciousness which precedes and follows dissociation. Mrs Willett's experience described above suggests a part answer to this question by identifying the

mind receiving the impression (Mind No. 2) with "me as I know myself"—that is to say, with the normal consciousness. For her these two I's are one and the same self. If that view be accepted—and for my part I am ready to accept and to adopt it as my own—the position is considerably simplified. The three selves with which we started as possible competitors in the claim to be regarded as the true self of the automatist have been reduced to two. It is possible, no doubt, to draw a distinction between the normal self in normal conditions and the same self as modified during dissociation. There may even be some convenience in using the term "primary self" to signify the normal self as thus modified—provided always we are on our guard against the mistake of treating the normal and the primary self as distinct psychological entities. They are the same self—the same Ego or centre of consciousness—only with different environment and a changed content of consciousness. They are not two Egos, but successive states of one.

Mrs Willett's identification of Mind No. 2 with her normal self stands in strong contrast with the sharp distinction which she draws between Mind No. 2 and Mind No. 1. Note that she does not actually use the expression "me" or "I" of Mind No. 1 at all. It might even be contended that Mind No. 1 is not really a dissociated self, but an independent entity outside the personality altogether. Nevertheless this was clearly not the view of it held by Mrs Willett, nor do I believe it to be the true view. Her own instinctive conception is implied in the words "The two minds flashed together, and I at once knew what I was to do". She pictures to herself the two minds joining together so as to form one mind. But the one mind is still Mind No. 2. It is Mind No. 1 that has ceased to be in evidence. This account of the phenomenon may not be its correct interpretation; but it is clear evidence that she regarded Mind No. 1 as part of her own personality, and not as an intruder from outside.

Another point of interest is provided by the automatic physical movements caused by Mind No. 1. If Mind No. 1 and Mind No. 2 are to be regarded as roughly equivalent to the subliminal and the supraliminal of the scripts it would seem to follow that the subliminal is able to produce intelligent movements of the body quite independently of the supraliminal,

and perhaps even against its will. On the other hand, in the passage quoted on p. 130 above we are given by the communicators to understand that the externalisation of messages through voice or hand is only possible in Mrs Willett's case to the subliminal acting through the supraliminal. Are the two views consistent with each other? They do not seem easy to reconcile. But the action of the mental on the physical is so mysterious, and so little light is really thrown upon it by the Willett phenomena or by the statements of the communicators respecting "process", that I prefer to leave the question unanswered.<sup>1</sup> So far as I recollect, the only other automatic movements recorded among Willett phenomena which the automatist is not only not conscious of producing, but is conscious of *not* producing—are those which occurred in connection with the Dorr script.<sup>2</sup> But in that case the movements were claimed by the communicators as a *telergic* effect brought about by themselves. It is very difficult to get from automatists any precise account of the sense in which they feel their scripts to be automatic; but I believe the cases in which they appear to themselves to be looking on while the hand is being moved by an apparently independent agency are rare. In the Willett records the Dorr script seems to be the only clear example. But an experience of December 8, 1908, may be worth noting, when the automatist tried for script in obedience to a strong impulse, and records that "writing began almost before pen touched paper".

I have next to call attention, but rather by way of contrast than of resemblance, to another Willett record, as remarkable in its way as either of those which we have just been considering. The incident described occurred towards the end of the waking stage following the trance D.I. of May 13, 1912.

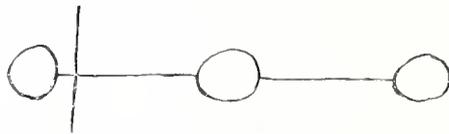
The automatist had already remarked that the communicators were "all gone", and after a pause had opened her eyes and looked round her, though she failed at first to recognise the room in which we were sitting. She was still in a condition of

<sup>1</sup> In the D.I. of May 11, 1912, quoted on pp. 135-138 above, the epiphenomenal and parallelistic hypotheses concerning the relations of mind and body are rejected in favour of interactionism. Otherwise the subject is very slightly touched upon in the Willett scripts.

<sup>2</sup> See p. 123 above.

partial trance, and continued to ramble on with dreamy reminiscences of things seen and heard in the course of the D.I. The account of what ensued is taken from a note drawn up by me within two days of the sitting. I had supposed the waking stage to be coming to an end when—

Mrs Willett proceeded to talk in what might, save for two peculiarities, have been taken to be a quite normal manner. The two peculiarities were : (1) that, instead of looking *at* me, she seemed to be for the most part deliberately looking in another direction, or, when she did occasionally turn her eyes straight towards me, to be focussing them on something beyond and not on me at all ; (2) that, although the conversation was carried on between us in the ordinary way, and lasted at least ten minutes, she never during that time seemed to realise who I was, or to take any trouble to do so. At one moment I asked her point-blank to look at me and say if she knew me. Upon that she turned towards me and answered that she did not, but thought she might be able to make out who I was, if she tried sufficiently hard ; adding that she did not wish to try just then, because she wanted to go on talking about Henry Sidgwick. In effect, the conversation was chiefly upon H. S., though in the course of it she remarked that she seemed to see me between two others, and thereupon took up the pencil and drew the figure given below.



The middle circle, she said, was me, and the two outer ones the others with whom I was connected. I asked whether either or both of "the others" had already "passed over".

"I make the division *there*", she said, drawing the vertical line. "This one" (pointing to the circle on the left), "is on the other side ; you and the other are still here".

Her remarks about H. S. were quite interesting, but I made no attempt to take them down in writing, as the conversation between us was too rapid. She described the impression which she had gathered from her supernormal experience of him. Among other things she said she thought he was rather deficient

in a feeling for things of beauty in his surroundings; and pointing to the tiles of the fireplace of the drawing-room at Grange Terrace, Cambridge, where we were sitting, she said "For instance, he would not mind *those*, whereas they would be impossible for me". She called the house Henry Sidgwick's house, and on my saying it was *Mrs* Sidgwick's house, insisted that it was his, not hers, that his books were there and that he frequently came and looked at them!

She said H. S. often put questions to her on philosophical subjects expressed in simple language in order to find out how a particular view was likely to strike the ordinary common-sense mind. His attitude as a thinker when in the body had been much misunderstood. He believed it would be many ages before humanity reached anything like a basis of certainty, and in the mean time vast assumptions must be made. But he did not like making assumptions, and often objected to the assumptions made by Myers.

A good deal more was said, which I do not remember with sufficient clearness to record. But the point is, that it was all quite coherent, and that, apart from the peculiarities I have mentioned, there was nothing to make one suspect that she was not in a perfectly normal condition. No waking stage within my experience has at all closely resembled this one; but some of its features appear in those of March 13th and 15th, 1912, when O. J. L. was in charge. These cases show a similar coherence of thought, so much so that when I first read O. J. L.'s account I wondered whether he had not set down a good deal that was uttered after Mrs Willett had become completely normal again. In the light of what I have now myself witnessed, I am more doubtful about this. It is worth noting that during the waking stage of March 13th, 1912, Mrs Willett, although she does recognise O. J. L., hesitates a little, and seems not quite confident that she is right.

The case here recorded (let us designate it by the letter C) has one marked feature in common with both A and B. It is not suggested in any of the three that a communicator from outside is taking any active part in the proceedings. On the other hand, whereas in both A and B two dissociated selves manifest themselves simultaneously, we have apparently one

speaker, and one speaker only, on the stage in C. In other words A and B are cases of co-conscious intelligences interacting with each other, whereas C presents the appearance of a single intelligence discoursing upon its own past and present experiences. Does the intelligence manifesting itself in C correspond to Mind No. 2 in B, *i.e.* to "me as I know myself", or to Mind No. 1 from which Mind No. 2 expressly distinguishes itself? My own view is that it corresponds to Mind No. 2, but to Mind No. 2 in a state of gradual transition to normality. The communicators—in this case claiming to be the spirits of deceased persons—are said to have "gone". If, instead of being what they claimed to be, they were in reality dissociated secondary selves belonging to the personality of the automatist, we might describe the situation by saying that, dissociation having come to an end, the secondary selves have vanished from ken, leaving the percipient or "primary" self in solitary possession. But this percipient or primary self is none other than the normal self in an abnormal phase. The identity of the "I" is maintained throughout the waking stage, at the end of which it is unmistakably Mrs Willett's normal self. In the transition to normality a change has undoubtedly taken place. I hold that this must be regarded as a change in the content of consciousness of a single self, not a change from one self to another. Probably the present case is but an outstanding example of something that occurs in a more or less pronounced form in every waking stage, especially when the automatist has been deeply entranced. Even after dissociation has completely ceased the single self may still retain some memory of its experiences during dissociation—a memory which tends to fade away like a dream as consciousness of its normal surroundings returns.

To return to A and B: up to this point we have treated dissociation as being a division of the personality into two components, roughly corresponding to the supraliminal and the subliminal of Myers. What warrant have we for limiting the number of components to two? Myers himself<sup>1</sup> regarded human personality as in some sense "polypsychic", and considered it "permissible and convenient" to treat "a subliminal self" and "subliminal selves" as interchangeable

<sup>1</sup> *Human Personality*, vol. i., sect. 112.

terms. His conception of the different "selves" as so many layers or *strata* of a single psychical entity is, as I have said, one which I cannot accept. But on the question of multiplicity *versus* duality I think he was right. Certain passages from Willett records, in which the automatist, speaking in the first person, describes her experiences at the moment, either during trance or in the course of emerging from trance, may be quoted in support of this view; and we shall come across it again later in statements attributed to the communicators themselves.

*D.I. of January 21, 1912. (Present, G. W. B.)*

I never saw that person before (*Pause*) Oh, he says, note this—very dim. He holds up a hand. The unrecognised strand—oh, he says, perhaps partially recognised would be more accurate. It's very odd, I'm only seeing him when he's touching Henry Sidgwick, and only seeing Henry Sidgwick when he's—Oh! I look through L——<sup>1</sup> at him. It's like a chain. Oh, there's a chain of me's, and then L——, and then him and then the dim man<sup>2</sup> . . .

A little later in the same sitting she says :

*Oh*, I understood that and I lost it. Oh, there is a me that understands what they say, and in handing it on to the next ME it slips and my hands are empty.

Again at the end of the waking stage in the same sitting she remarked :

It all seems to be whirling about—a number of me's whirling round and joining to make one me.

*D.I. of March 13, 1912. (Present, O. J. L.)*

[*Spoken during waking stage*] Oh, dear me. I don't seem able to arrange myself somehow—I seem all bits, Where is

me? Where is me? all  whirling.

*D.I. of February 28, 1914. (Present, G. W. B.)*

[*Spoken during waking stage*] I can't remember who I am. I know I'm somebody; and I'm all coming together, you know, and the bits don't fit.

<sup>1</sup> See footnote on p. 136.      <sup>2</sup> The "dim man" is the Dark Young Man.

It is hard to say how far we should attach literal credence to these statements, but I am strongly inclined to believe that they represent at least a symbolic adumbration of the truth. The conception, to which they clearly point, is that of a personality consisting of a multiplicity of selves normally co-operating so as to produce the appearance of a single self, but capable of dissociation into more or less independently-acting psychic elements. To some such conception I think we are almost driven; but the nature of the selves and of their mutual relations remains a very obscure problem.

A chain of *me's* is represented in the first extract as connecting with another apparently analogous chain of spirit communicators; and in the second extract a message from the communicators is said to be handed on from one *me* to another with possible loss in the process of transmission.

The idea of a chain of *me's* may not be fundamentally incompatible with Myers's conception of a unitary soul differentiated into distinguishable strata, but nevertheless essentially *one*. This is the doctrine expounded, though not, I think, with perfect consistency, in *Human Personality*; and it is also, as we shall see in Part II., the doctrine expounded by the group who purport to communicate through Mrs Willett's mediumship. It does not, however, appear to me to be the most natural interpretation of Mrs Willett's own experiences as described by her in the passages I have quoted. Such phrases as "a number of *me's* whirling round and joining to make one *me*" seem to apply much more aptly to individual psychic units than to "strata" of a unitary consciousness. Moreover, the description of a chain of *me's* continuous with a chain of spirit communicators surely points to a relation between the *me's* similar to the relation assumed to exist between the spirit communicators and the medium, and between the spirit communicators themselves—in other words, to a relation between distinct psychic entities. The validity of this inference does not depend on the assumption that the communicators really are the spirits they purport to be, but rests on the undoubted fact that that is what they are taken to be *by the automatist*. The argument would still hold good even if we choose to regard the communicators as so many additional *me's* masquerading as spirits.

Incidentally I may remark that if the relation between the units in any place in the combined chain is telepathic, there is good reason for supposing that it is telepathic throughout.

Whatever may be the method of communication between the different *me's* which form links in the chain, the chain itself is represented as terminating in a *me* which observes the other *me's*, and is the ultimate recipient of the message that is being conveyed through them. It continues to observe the other *me's* on the breaking up of the chain in the early stages of a return to normality; and when the automatist uses the first person to describe her own experiences it is always the observing *me* that speaks. I have no hesitation in treating it as a phase of the automatist's normal self—in fact as the *me* to which, in discussing the experience described in B, I have applied the term “primary self”. The primary self, I once more repeat, is the same self as the normal self; but by reason of dissociation the environment is different, and therewith the mental content likewise.

The reader will not be surprised when I add that for me this same self is also the automatist's true self. Myers, however, thought otherwise, holding that the true self is to be found in the subliminal; a doctrine that appears to be accepted by the communicators in Willett scripts. The subject is one that calls for further examination, but I prefer to leave it alone for the present with the intention of returning to it in a later chapter.

The question may be asked, Does the control of the bodily organism during dissociation remain throughout with the primary *me*, or does it on occasion pass either to a secondary *me* or to a genuinely external communicator? Whatever may be the case with sensitives of the Piper type, my impression about Mrs Willett is that even in trance her primary self is never displaced from general command of the organism, though some partial displacement appears to have occurred in the exceptional instances described on p. 145 above. It is to be noted that in both of these exceptional instances the automatist was awake and aware of her surroundings.

The degree of departure from normality exhibited by the primary self during dissociation varies widely in different cases. Broadly speaking, it is greatest when the automatist is deeply entranced. It is reduced almost to the vanishing point in

silent D.I.s and lone scripts. Here an interesting question arises. If communications are accepted as coming from a source within the sensitive some degree of dissociation must needs be presumed in order to account for the fact that they *appear* to reach her from an independent agency. But now let us suppose that the communications are really what they purport to be, namely, messages from a genuinely external source. In that case I see no absolute necessity for postulating any degree of dissociation however slight. An external communicator impressing his message on the normal self should be at least as effective in creating a sense of alien origin as a secondary self communicating with a primary self. Myers, indeed, took it for granted that a telepathic message from an external source can only reach the supraliminal through the subliminal as intermediary. This would make dissociation an invariable factor in the process of communication from whatever source. I can well believe that it is a frequent factor in the process, but where the possibility of an external communicator is admitted I see no reason for supposing that it is a necessary one.<sup>1</sup>

That the passage from normality through dissociation to restored normality is a passage from at least apparent unity to duality or plurality and so back again is not likely to be disputed. But the nature of the unity, and the relation of the dissociated elements to the normal self before and after dissociation, offer a wide field for doubt and speculation. If my identification of the primary self with the normal self is accepted, the problem is really concerned only with the secondary self (or selves). When Mrs Willett in Extract B describes the "flashing together" of the two minds, and in the D.I. of January 21, 1912, speaks of a number of *me's* whirling round and joining to make one *me*, what is the true interpretation of her experience? Is it that, when combined, the various *me's* will have lost their individual identity and collapsed into a single unitary self? Or are we to suppose that, although they continue to exist as individual psychic units and to interact with the primary self, consciousness of that interaction has ceased at least so far as the primary self is concerned? Or, again, should we carry this idea still further, and suppose that, when the sensitive returns to a normal condition, the interaction

<sup>1</sup> See pp. 276 ff. below.

between the primary and the secondary *me's* comes to an end altogether, leaving the primary *me* in sole occupation of the field?

I doubt whether we are yet in a position definitely to answer these questions, or to feel confident that even the formulation of them is not inadequate and misleading. All three hypotheses may be wide of the mark. But if we are to choose between them, my own view, for what it is worth, inclines strongly to the second as at least likely to be nearer the truth than either of the others.

If we consider the various *types* of mediumistic communications as distinguished from the *content* in any given case, are we driven to regard any of them as beyond the competence of a dissociated self to produce by its own unassisted agency? I do not think we are. The wide range of phenomena extending from simple dream experiences and ordinary automatic writing to the hallucinations imposed on Miss Beauchamp by "Sally" in the famous case described by Dr Morton Prince, seems to point to the activity of a dissociated self as the sufficient explanation of every *type* of message. True, we have still to account for the curiously persistent claim—on that supposition, fraudulent—of communicators to be discarnate spirits. But it is the *supernormal element in the content* of communications,<sup>1</sup> coupled with the general evidence in favour of telepathy, that chiefly throws doubt on the all-sufficiency of the explanation.

Its insufficiency would be partly remedied if it were legitimate to assume the existence of dissociated selves endowed with powers of "independent clairvoyance". An entity so endowed might, out of its own resources, and without the co-operation of any other mind, become a communicator of knowledge supernormally acquired. I would not venture to pronounce an explanation on these lines of certain mediumistic phenomena to be impossible, though it could not be stretched to cover the whole ground. But it involves an incursion into the marvellous at least as great as the hypothesis of telepathy. The evidence for it is insufficient in quantity and quality<sup>2</sup>: in Mrs Willett's

<sup>1</sup> Cf. *H.P.*, vol. ii., pp. 198-9.

<sup>2</sup> Written before I had seen Professor Rhine's work on *Extra-sensory Perception*, which certainly establishes a *prima facie* case in favour of "pure" clairvoyance.

case it is, in my opinion, wholly wanting. Certainly there is no manifestation in her records of knowledge supernormally obtained that could not be more easily and simply accounted for by telepathic interaction with another mind.

Short of crediting a dissociated self with the faculty of clairvoyantly acquiring knowledge on its own account, it is possible to suppose that in certain cases and in certain directions it may possess exceptional capacities exceeding those exhibited by the normal self. Much automatic utterance is of so feeble a character as to suggest that the intelligence responsible for it is inferior in capacity to the normal self. If we could be sure that this inferiority is invariable, we should have to seek elsewhere for the source of any automatic product that clearly surpassed the limits of the automatist's normal capacity. There does not seem, however, to be any good reason for assuming that dissociated selves are necessarily either inferior or superior, mentally or morally, to the normal self. As Myers says, "Hidden in the depths of our being is a rubbish-heap as well as a treasure-house".

The most notable instance that I know of in the history of psychical research, not even excepting the famous case of Helène Smith, of a mediumistic product exceeding what we should expect from the known intellectual abilities and mental equipment of the automatist, is that presented by the case of Mrs Curran, now Mrs Rogers, an American lady who, without going into trance, dictates in rapid and apparently unpremeditated flow long novels and pieces of poetry of literary merit very far beyond the recognised capacities of the normal self. In the case of Helène Smith, Myers himself attributes the automatic product to the activity of a secondary self.<sup>1</sup> In the case of Mrs Curran, the ostensible communicator is a discarnate spirit calling itself Patience Worth, and claiming to have lived its earthly life in England in the latter half of the seventeenth century. Here also an explanation has been sought in purely subliminal inspiration; and though in this particular instance the explanation bristles with difficulties, the question of origin must still be regarded as an open one. I express no opinion one way or the other and am content to follow Dr Walter Prince, who has devoted a whole volume to the case, and who sums up

<sup>1</sup> See *H.P.*, vol. ii., p. 133.

his conclusions as follows: "Either our concept of what we call the subconscious must be radically altered, so as to include potencies of which we have hitherto had no knowledge, or else some cause operating through but not originating in the subconsciousness of Mrs Curran must be acknowledged". If we reject the second alternative it only remains to accept Mrs Curran as a truly remarkable example of "genius" assuming the most pronouncedly mediumistic form.

I have cited the Patience Worth case here because it seems to me that we shall have just the same alternatives to choose between when we come to deal in the second part of this paper with statements made in Willett scripts respecting the *modus operandi* and the processes of communication. These statements, and also certain philosophical disquisitions, of which a specimen will be found in the Appendix to this paper, whatever else we may think of them, show a power of thought on difficult and abstruse subjects which, knowing Mrs Willett as intimately as I do, I certainly should not have expected from her normal self. The contrast between product and normal capacity is not so striking in Mrs Willett's case as in that of Mrs Curran, for Mrs Willett is a well-read and exceptionally intelligent lady, and if she gave her mind to the subjects in question could doubtless succeed in gaining a more or less adequate grasp of them. But, as a matter of fact, though she possesses a copy of the abridged edition of *Human Personality*, and must be presumed to have read it, and is besides acquainted with the contributions made by Mrs Verrall, Mr Piddington, Miss Johnson, and Sir Oliver Lodge to vols. xx., xxi., xxii., xxiv., and xxv. of the *Proceedings* of the S.P.R., the psychological aspects of psychical research have singularly little interest for her. They have seldom been mentioned between us; and judging from remarks that have fallen from her from time to time, I should say that her normal understanding of them is very much below the level reached in the treatment of them in her scripts. If I had before me only those Willett scripts to which I have been referring, I frankly admit that I should have been at a loss whether to attribute them to subliminal activity or to a source entirely outside the personality of the medium. Probably, like Dr Walter Prince, I should be content to suspend judgment. But having before me the whole of the Willett

scripts, and being in a position to compare them with the scripts of other automatists of our group and with facts known to me but not known to Mrs Willett herself, I am personally of opinion that they contain evidence of supernormally acquired knowledge which no mere subliminal mentation will suffice to account for. My readers are not in this position, and for reasons stated in the introduction to this paper I cannot put them in possession of the considerations that have chiefly weighed with me. All they have to go upon in the way of evidence of supernormal communications is that provided by the papers already published in the *Proceedings* of the Society and mentioned in the introduction. I cannot complain if they do what I should probably do in their place, and suspend judgment. And that, indeed, is all I ask them to do.

I conclude this chapter with some brief reflections arising out of a comparison of mediumship with genius—the latter term being here used in the sense given to it by Myers, which makes its essential characteristic to consist in the interaction of supraliminal with subliminal mentation.<sup>1</sup> Myers's definition deliberately excludes from the scope of genius inspiration directly proceeding from a spiritual source<sup>2</sup>; and in this respect it is plain that mediumship extends to a wider field than genius, for it includes all communications that seem to the automatist to proceed from some independent source, irrespective of the question whether that source be genuinely external or what Myers calls subliminal.

From my point of view—that is to say, in relation to the nature of the process—this limitation of the field of genius seems arbitrary, and even irrelevant. I am unwilling to regard inspiration proceeding from a mental source within the personality as essentially different in kind from inspiration proceeding from a mind external to it. But apart from the limitation in question, what, if any, is the distinction between genius as understood by Myers and mediumship? There are cases on record where genius takes a purely mediumistic form.

<sup>1</sup> Cf. *H.P.*, vol. i., p. 71.

<sup>2</sup> Incidentally I may remark that it also involves a refusal to admit that the supraliminal consciousness is capable on its own account of producing a work of genius—a limitation which I cannot but regard as arbitrary and unsupported by evidence.

“ On ne travaille pas ”, writes De Musset, “ on écoute, c’est comme un inconnu qui vous parle à l’oreille ”.<sup>1</sup> The very words might have been used by Mrs Willett in describing her silent D.I.s. The experience of Helène Smith and Mrs Currau, to which I have already referred, however interpreted, seem to be phenomena of the same order. A distinction between genius and mediumship is evidently not to be looked for where dissociation is as clearly manifested as it was in the case of De Musset. It is where there is no manifest evidence of dissociation that genius, conceived as successful co-operation of subliminal with supraliminal elements, parts company with mediumship. When a medium’s apprehension of a “ message ” as proceeding from an agency other than herself comes to an end the mediumistic activity as such ceases with it. It is otherwise with the activity of genius. If genius consists, as Myers holds, in the interaction of subliminal with supraliminal mentation, we must recognise that in the majority of cases that interaction goes on subconsciously so far as the normal self is concerned. The thoughts resulting from it in the conscious mind will then appear to that mind to be its own thoughts, not thoughts impressed on it from elsewhere. I am far from denying that there may be truth in this conception. But it is obvious that it must be a matter of inference. I do not see how we can have direct evidence of it.

<sup>1</sup> Quoted in *H.P.*, vol. i., p. 89.

## PART II

### INTRODUCTORY

IN Part I. of this paper I have considered the phenomena of Mrs Willett's mediumship mainly in the light thrown upon them by the observation of the investigators, and by the comments and descriptions of her experiences provided by the sensitive herself either in retrospect or during the actual course of the sittings. My next task will be to extract from the records and set forth as clearly as I can the statements purporting to come from the communicators, and to express their views upon the psychology of mediumship and the methods and processes of communication.

These statements, as might have been anticipated, from whatever source they really proceed, show general conformity with the opinions held by Myers and expounded in his great work on *Human Personality*. *But the conformity is by no means complete*; the differences will, I think, be found of no less interest than the resemblances. Moreover, in the description of the *modus operandi* in certain cases the scripts present us with an elaboration of detail to which nothing in *Human Personality*, or, so far as I know, anywhere else in the literature of the subject can fairly be said to correspond.

Though the communicators usually speak as with the authority of an insight claiming to be superior to ours, it is interesting to note how repeatedly and emphatically they insist upon the limitations of their knowledge, and on the need for continued research and experiment on their own side as well as on ours. The following extracts illustrate this point.

*Lone Script of October 16, 1908. (Myers communicating.)*

. . . much is unknown to us even and you are all far behind us in knowledge . . .

*Lone Script of November 3, 1908. (Myers communicating.)*

. . . I cannot explain half the mysteries of Life yet but I see more than you do . . .

*Lone Script of January 6, 1909. (Myers communicating.)*

. . . experiments are necessary here as on earth constant experiments with machines no 2 of which are alike . . .

*Lone Script of January 28, 1909. (Myers communicating.)*

. . . I am now going to begin fresh experiments you might tell Mrs V. when opportunity occurs that the need for experiment from this side has not been sufficiently grasped on your side . . .

*Lone Script of February 2, 1909. (Myers communicating.)*

. . . The very active branch of our work this side is the experimental branch . . .

*Lone Script of April 9, 1909. (Myers sends a message to O. J. L.)*

. . . Remember there is as much room in some ways for speculation here as with you and many mysteries remain mysteries only approached from other and higher standpoints . . .

*Lone Script of April 22, 1909. (Message from Myers to O. J. L.)*

. . . When I speak of emotional radiation I am speaking of a law as yet but very partially understood by me. I can see the result but much in regard to its working is obscure to me . . .

*Lone Script of April 30, 1909. (Myers, in answer to a request from O. J. L. for information on certain scientific problems.)*

. . . Much and more than you suspect is absolutely hidden from me Myers the small amount in one way of accretion of knowledge which succeeds Myers<sup>1</sup> bodily dissolution is a surprise to every spirit that crosses the Rubicon . . .

<sup>1</sup>The apparently superfluous introduction of the name of the communicator even in the middle of a sentence is frequent in the Lone Script of Mrs Willett's early period. The purpose to be served by this device is not very clear. It is not often found in later scripts.

*Lone Script* of March 20, 1910. (*Message from Myers to O. J. L.*)

. . . Re D I I think Gurney's plan a distinct improvement on mine the formal repetition word for word and sentence for sentence seems to trouble the machine it is better to let her give the sense—using as far as she *can* the words given to her But not straining after complete verbal accuracy anyhow for the present The faculty should *develop* [*sic*] It is but little understood so far and we must experiment to find out upon which lines it will best come to maturity . . .

*D.I. of May 6, 1910. (Present, O. J. L.)*

[*Myers speaking*] He says that if he lived for ever the study of new sensitives would never lose interest for him. There are so many varying conditions and self-induced difficulties. Many of these really come from self-hallucination of individual minds, who would stereotype the phenomenon ; but it's best to let it grow its own way unhampered, free, serene and calm ; above all, calm and free . . .

*D.I. of May 21, 1910. (Present, O. J. L.)*

[*Probably Gurney speaking*] . . . There is an awful danger in your thinking, a heap of you, that the learning stage is so much over now that you can think you have precedents, can lay down rules, and that sensitives can be standardised. Whereas, as a matter of fact, there are many varieties, and you can't lay down canons, you can't bring them up to a standard. You have still much to learn, so have we . . .

[*Myers speaking*] No one is so overpowered by my ignorance as I am,—I, Myers. Every machine is different, and experience is the sole instructor . . .

*Lone Script of June 19, 1910. (Myers communicating.)*

. . . Say this The Ideal is the Real What men call Visionary is the Bare *fact* What they call *fact* is often evanescent vapour which will melt into nothingness before the light of truth

I yearn to say the bare bones are the unreal the Magic Vision Holy Grail is the Actual I am feeling after much that is yet obscure to me My knowledge is fragmentary and as I progress I feel its limits more . . .

*D.I. of August 26, 1910. (Present, Mrs Verrall.)*

[*Henry Sidgwick speaking*] . . . What is inspiration, if I only knew. It's the defect of knowledge here that causes confusion. Wonderfully similar is our condition in regard to knowledge of reaching back, as yours of reaching up . . .

*D.I. of September 21, 1910. (Present, O. J. L.)*

. . . H. S. said, If I only knew what inspiration was! Note, this had meaning as showing our lack of knowledge. We see hints, but the chain is not properly apprehended by us . . .

*D.I. of September 24, 1910. (Present, O. J. L.)*

[On August 4, Mrs Willett had recorded that between 11 a.m. and 12.45 p.m. she heard the "persistent ticking of a clock, intermittent, coming from near the mantelpiece. When I went up to it it stopped. I did this several times, and after an interval it began again. There is no clock in the room." Early in the sitting of September 24 O. J. L. records that there came a "rap", which he could not locate, but which was certainly objective. Later on further reference was made to the subject, as follows :]

[*Gurney speaking*] What do you make out about super-normal phenomenon here ?

(O. J. L. took this to be asking about his own attitude towards physical phenomena in general ; so he said, " Do you mean physical phenomena ? ")

[*Gurney*] There was one here.

(O. J. L. Do you mean the raps ?)

[*Gurney*] Yes, not only raps, there was the clock. It was not hallucination—not hallucination in my sense, as I used the word. It's objective.

(O. J. L. I wish you would tell me more about those things.)

[*Gurney*] You're not going to get to the proof of survival that way.

(O. J. L. No, I know, but they are interesting in themselves.)

[*Gurney*] You never seem to realise how little we know. I'm not—sometimes I know and can't get it through, but very often I don't know.

(O. J. L. Yet you seemed to be producing those raps somehow.)

[*Gurney*] They never occur unless in the presence of a medium.

(*O. J. L.* Yes : that's why I fancy they are physiological.)

[*Gurney*] There's something physiological that is usable, and it is occasionally used with intention, but very often it's merely incidental to the type of machine. I'm most careful not to—about me he says—we don't want it here, he says, but the capacity sometimes is useful for reinforcing evidenee . . .

*D.I. of January 21, 1912. (Present, G. W. B.)*

[*Gurney speaking*] . . . Sidgwick is always pointing out the liability to misinterpretation which the use of analogies and terms proper to one department of knowledge being imported into unmapped, ill-mapped regions —

*Trance-script preceding D.I. of May 11, 1912. (Present, G. W. B.)*

[*Gurney speaking*] . . . I think Alice <sup>1</sup> must be having personal experience of the higher kind of telepathy the touch of souls through means other than those of sense.

If for you the observing of that phenomena [*sic*] between the living-living and the living-dead is interesting let it not be forgotten how profoundly interesting for *us* is the investigation of a like phenomena between the living-living and the living-living.

To study that in this sensitive plant <sup>2</sup> is an important part of our research work, and has a direct bearing upon our own efforts to increase our powers of "touch". *Do you see.*

(*G. W. B.* I see perfectly.)

*We learn* : and the extraordinary weaving of threads between mind and mind and the subconscious processes (continuing on in intervals when the conscious selves are quite unoccupied with the subject) <sup>3</sup> of the Agent Perceptant and Perceptant Agent is an eternal revelation to us . . . We find a rich field for observation classification and study in the Filaments . . . and threads woven between the selves of A. J. and — <sup>4</sup>

<sup>1</sup> *I.e.* Miss Alice Johnson, who had recently been in Mrs Willett's company;

<sup>2</sup> By "this sensitive plant" is meant the Automatism.

<sup>3</sup> The brackets in this sentence have been added by me in order to make the meaning plain.

<sup>4</sup> The "dash" here represents a nick-name applied by Gurney to the sensitive. It was written very slowly and letter by letter, probably in order to avoid rousing her attention.

Tell A.J. that the action of mind on mind is a problem to *us* and the subject of investigation as bearing upon our own efforts to communicate. We give thanks and claim her as a laboratory subject . . . we are accumulating experience and *data*

Research on both sides. Frank <sup>1</sup> wants that *clear* infinitely  
 complex—patient toil, here a little and there a little

I will speak now a moment and then must be gone—But I have got 1 point through that I wanted our study of the interaction of mind on mind, embodied minds as bearing on the like interaction between minds of discarnate personalities [and embodied minds] <sup>2</sup>

These repeated admissions of ignorance should not be lost sight of in any judgment we may form of the value to be attached to dogmatic statements by the communicators. They also convey an impressive warning of the extreme difficulty and complexity of the subject, and of the danger of making confident generalisations upon insufficient data.

<sup>1</sup> See footnote on p. 138.

<sup>2</sup> The words "and embodied minds" are not in the original record, but are required to make clear what I have no doubt is the meaning of the passage.

## CHAPTER I

### TELEPATHY, TELERGY, POSSESSION

As we already had occasion to notice, there is nothing in Mrs Willett's mediumship corresponding to the "control" which forms such a characteristic feature in that of Mrs Piper, Mrs Leonard, and other trance-mediums. Whatever may be its true nature, the control represents itself as the surviving spirit of somebody once in the flesh, which for the time being supplants the spirit of the medium in the use of the physical organism, whether to express its own ideas or to transmit messages from other spirits. In the latter case it is these other spirits who are spoken of as "communicators", and the process by which they communicate with the control is presumably assumed to be telepathic, though I do not think this is always made clear. Sometimes, however, the control itself gives place to a communicator, who is then said to be in "direct communication"; *i.e.* the relation of the direct communicator to the medium is in no essential respect different from that of the regular control when the regular control is expressing its own ideas and not transmitting messages from others. Direct communication is, in fact, equivalent to control; and certain of Mrs Piper's trance-personalities, who began as communicators, ended by themselves taking on the part of regular controls, transmitting messages from other spirits and generally assuming charge of the organism of the medium. In control and direct communication so conceived there does not seem to be any room for telepathy in the commonly accepted application of the term, which limits it to interaction between one *mind* and another. The process is telergical, not telepathic. The self of the medium is off the stage altogether, and what we are left with is the controlling spirit using the physical organism of the medium to convey its message to the sitter.

In communications of the Willett type, on the other hand, the self of the medium is never off the stage, and telepathy

would seem to be of the essence of the process. The difference is important, and great stress is laid upon it in the Willett scripts by the communicators themselves.

Let us now see what they have to say on the subject.

*Lone Script of February 2, 1909. (Myers communicating.)*

. . . Re telepathy : Obviously not matter to matter, equally—though not so obviously—not mind to matter—mind to mind—Note that—quite transcending matter, it is from the persisting element of discarne—to the persistible element still incarnate . . .

*Lone Script of March 4, 1909. (Myers communicating.)*

. . . Myers I wish to go back to telepathy . . . Not from brain to brain as matter no not at all in that line will you reach the idea it is beyond matter . . . yes repeat repeat re telepathy that it must be conceived of in terms of super-sensual law. Nor must it be supposed to be of one quality or grade but of varied degrees this is a point ill expressed but a point. Degrees and types not similar but allied. Therefore do not go with those who would explain it as a merely material function as yet imperfectly understood. Lift it right out of that . . .

*D.I. of May 21, 1909. (Present, Mrs Verrall. This was the first sitting in presence of a sitter, and the first spoken D.I.)*

. . . There is nothing telergic in this case ; it is purely telepathic . . .

*Lone Script of June 10, 1909. (Myers communicating.)*

. . . The response to some extent—how large an extent I do not yet exactly know—the response conditions the power the power of transmission. All telergic phenomena is [*sic.*] clumsy and creaking creaking in comparison with telepathic medium. It is to telepathy that I look for the nearest approach to perfect intercommunication between Met Etherial and terrene Strata and I sum up one aspect in those words Thought leaps out to wed with thought . . .

*Lone Script of August 20, 1909. (Gurney communicating.)*

. . . Myers dislikes the word control in regard to us . . . in the case of your Ses Myers says it will lead to idea of possession

invasion tellurgical [*sic.*] control. It is the exercise of pure telepathic Modus Operandi Myers wants this made clear . . .

*D.I. of January 27, 1910. (Present, Mrs Verrall.)*

. . . Myers—make clear that this is telepathy, not speaking to physical part or counterpart of physical parts, mind incarnate in touch with mind discarnate . . .

*Lone script of March 7, 1910. (Myers communicating.)*

. . . Go back to telepathy one moment Not not of the Organism nor of any shadow of it not pertaining to Matter not the result of any physical peculiarity No it is the law of the Metetherial it is the mark of evolution evolution in human faculty the extension of man's powers not evolved by the friction of material self-preservation Not protoplasmic but Cosmic . . .

*D.I. of April 5, 1910. (Present, Mrs Verrall.)*

. . . [*Henry Sidgwick speaking*] I do not call this a machine—the notion of mechanism is a false one—but a sport—Mendel, not Sohn . . .

*D.I. of May 6, 1910. (Present, O. J. L.)*

Edmund Gurney. Tell Lodge I don't want this to develop into trance. You have got that, we are doing something new. Then he says Telepathy. If you want to see the . . . labour of getting anything telergic done here, he can see the word DORR. That was a case of that word with two I's and a t.<sup>1</sup> That word [*i.e. the word DORR*] had to be given in that way after efforts had been made to convey it telepathically without success. It was a great strain on both sides. We don't want to move any atom in the brain directly.

(*O. J. L.* Am I to understand then that when you do it telergically you do move atoms in the brain ?)

No, we bring to bear certain currents. He says Thunder and Lightning.<sup>2</sup>

<sup>1</sup> See footnote on p. 124 above.

<sup>2</sup> I suspect that Gurney has misunderstood the question put to him, and that his answer refers to *telepathic* communication and its subsequent externalisation in speech or writing. This is certainly the sense in which the

*D.I. of May 21, 1910. (Present, O. J. L.)*

[*Myers communicating*] . . . Are you clear we wish to avoid trance ?

(*O. J. L.* Yes, I understand that. You regard this as something new and different.)

Sidgwick, in a way, thought there might be some suggestion from seeing Mrs Piper in trance ;<sup>1</sup> but it's not been so. The bunglings of the new method may be worth more than the perfecting of the old. . . . Oh, Lodge, there is one thing that is very uppermost in my mind. I'm trusting this machine to you, Lodge. You are not to let her try sitting—Yes, write that word—You are not to let anyone else experiment with her but Mrs Verrall. I won't answer for it if you let anyone else meddle.

(*O. J. L.* No, I quite understand that you do not want her to do Mrs Piper's sort of work . . .)

Lodge, there is a terrible competition. You can take an analogy from land, property—a preserve, my preserve. That is complete here in this machine. She is not one taken over from a hundred other influences. It is like reclaimed land, ownership undisputed.

Now Gurney says that Lodge will go wrong there, and will think that you mean possession. There is no possession. Lodge must not get that idea into his head.

(*O. J. L.* Do you mean that there is no such thing as possession, or no possession in this case ?)

There is possession, but not here. Fred says if he could only have Mrs Piper to himself and you and me . . .

*Lone script of June 25, 1910. (Gurney communicating.)*

Telepathy not possession is your work—with Mrs Piper it is possession We don't turn you out we use you where you are.

*D.I. of August 25, 1910. (Present, Mrs Verrall.)*

[*H. Sidgwick reported as saying*] . . . look not to immediate

simile of lightning and thunder is used in a very early Willett script (November 22, 1908) :

“(To my complaining that words in my mind tripped up my pen :) Yes, that is it that is telepathy the machine or pen and slower like lightning and thunder write to record.”

<sup>1</sup> On May 9, 1910, O. J. L. and Mrs Willett had an appointment with Mrs Piper at the rooms of the S.P.R.

success but to improved methods. Silence is essential in this ease. It is no disembodiment, but impact from outside. It's like reaching something just out of reach . . .

[*Myers speaking*] . . . distracting sounds—stuff your ears [to Mrs W. *She thereupon did.*] Check any sign of trance [to Mrs V.] This is a new stage: the first steps are better than the swiftest crawl. Remove your hands [to Mrs W.], it hinders your hearing [*Mrs W. took her hands away from her ears. Then she said :*] Oh, it's Fred . . .

*D.I. of August 26, 1910. (Present, Mrs Verrall.)*

[*H. Sidgwick speaking*] . . . the double difficulty to grasp and to give

(*Mrs V. What ?*)<sup>1</sup>

losing touch now—receding—she is receding. What is inspiration, if I only knew . . .

*Script of September 25, 1910. (Present, O. J. L.)*<sup>2</sup>

[*Gurney communicating*] . . . She is very dazed *Look (O. J. L. looked and saw her apparently slightly entranced, so he said Ought I to wake her up ?)*

*I will.* I don't want her to develop into a second Piper.

(*The way in which the hand wandered over the paper was now reminiscent of Piper conditions. O. J. L. said : No, I know you consider we have had that and that now you are arranging something different.*)

*New.*

*Lone Script of December 25, 1910.*

[*William James communicating*] . . . To attempt is best I believe it I first person singular Not F W H M though he moves mechanism for me objects to this as implying telergical phenomena . . .

[*Myers communicating*] I have been doing something new Letting a participation be Participation of control I the mechanical no the mechanic other the Steerer.

<sup>1</sup> Mrs Verrall explains that she interposed with this question because Mrs Willett seemed near trance, and she had been told the day before to check any appearance of trance.

<sup>2</sup> For the circumstances connected with this script and my comments see *antea*, pp. 56-7.

*Script of February 9, 1911, preceding D.I. (Present, O. J. L.)*

[*Gurney communicating*] . . . Is there any more you want to ask me Lodge ?

(*O. J. L.* Yes, I want to ask wherein the difference consists between Piper phenomena and Willett phenomena : they seem both under similar control now.)

Control implies erroneous thought I am not tellergically [*sic*] here not replacing the spirit of the vehicle but using it where it is *telepathically* There is a complete difference from Piper methods here I merely submerge normal supraliminal and telepathically use the subliminal And what does the term extraliminal convey <sup>1</sup>

(*O. J. L.* Well, it conveys something round about, or outside the mechanism, not entering into it.)

No, she remains the totality of herself I impress her by thoughts It is she who uses the nerve (*drawing of zigzag line*) from her, physiologically

(*O. J. L.* Yes, I understand, the physiological mechanism is hers, you exercise only mental or psychical influence.)

Psychic yes . . .

*Lone Script of April 16, 1911. (Myers communicating.)*

. . . Myers Let me again emphasise the difference that exists between Piper and Willett phenomena the former is possession the complete all but complete withdrawal of the spirit the other is the blending of incarnate and exarnate spirits there is nothing telergic it is a form of telepathy the point we have to study is to find the line where the incarnate spirit is sufficiently over the border to be in a state to receive and yet sufficiently controlling by its own power its own supraliminal and therefore able to transmit.

We don't therefore desire the kind of trance that is of Piper essence though we could and sometimes have induced much the same thing <sup>2</sup> Get this clear We want the operator to be

<sup>1</sup> The term "extraliminal" does not occur elsewhere in Willett scripts. It is apparently used here to denote the external relation of the communicator to the entire self of the sensitive.

<sup>2</sup> This cannot refer to the "Dorr incident", because on that occasion the sensitive remained fully awake and aware of her surroundings. I imagine the communicator must have had in mind some medium or mediums other than either Mrs Willett or Mrs Piper.

so linked with its mechanism as to control that mechanism herself We want her also to be so linked to us as to be able to receive definite telepathic write the word radiation there is one glory of the sun and another of the stars there is the mediumistic gift of emitting and the other gift of receiving . . .

*Script of January 10, 1914. (Present, O. J. L.)*

. . . we do not want to be involved in automatists not of our own choosing investigate as you will but leave us and our subjects entirely out of it—You have to have the agency of a reflecting mind a mind to act as Reflector Hold on to that idea and remember there are lower and higher forms of manifestation and in the higher telepathy plays the dominant part . . .

*Trance-script of April 15, 1918. (Present, O. J. L.)*

F. W. H. M. This is not possession Lodge not in the sense of a direct control the element of telepathy is greater than that of the ordinary direct control . . .

These pronouncements leave no doubt concerning the views of the communicators on the essentially *mental* character of Mrs Willett's mediumship. According to them not only is the message telepathically conveyed to the subliminal of the sensitive, but in certain cases, if not in all, it passes from her subliminal to her supraliminal by what can only be conceived as a mental process before it is externalised in the form of speech or writing. The actual externalisation seems to be represented as the work of the supraliminal. As we shall see later the communicators do not admit the passage of thought from subliminal to supraliminal to be telepathic. But if it is not telepathic, what is it? To this point we shall have occasion to return hereafter.

The extracts collected above raise another question to which no clear answer seems to be provided in the scripts themselves. The communicators more than once deprecate trance in Mrs Willett's case, yet the course of development of her mediumship is clearly in the direction of trance. Her earlier communications came to her when she was in a state practically indistinguishable from normality—when, indeed, any suspicion of abnormality rested entirely on the mere fact of communications being

received.<sup>1</sup> Nor has the method of communication by lone scripts and silent D.I.s ceased at any period to be employed, though it has been supplemented by automatic writing and utterance obtained in the presence of a sitter and showing a continuous progress through light trance to deeper trance, ultimately culminating in a state in which the sensitive loses all consciousness of her surroundings except of the presence of the sitter, and on awaking retains no memory of what has happened during the sitting.

How is this consistent with the distinct statements made by the communicators that they "do not want this to develop into trance", or with the instruction given to Mrs Verrall at the sitting of August 25, 1910, to check any appearance of trance?

I have already given in Chapter I. of Part I. what I hope may be accepted as a satisfactory explanation of the difficulty (see p. 56 above). The communicators were putting Mrs Willett through a course of gradual training in mediumship. They were aiming at something *new*, and by something new they meant something different from the Piper trance—namely a condition in which, though the sensitive lost consciousness of her surroundings and memory of what happened during the sitting, she nevertheless, unlike Mrs Piper, retained consciousness of her own personality throughout. To refuse to apply the term "trance" to such a condition seems to me misleading, and I have not thought it desirable in this matter to follow the example of the communicators and depart from established usage. In the early days of her mediumship the idea of passing into trance was repugnant to Mrs Willett. The communicators may have avoided the word partly from fear of alarming her, but chiefly, I think, they did so in order to emphasise the novelty of the type of mediumship at which they were aiming. They certainly have avoided the word most successfully. In the whole series of scripts I can only find one clear instance of its being used to describe Willett conditions. Elsewhere it always means *trance à la Piper*.

<sup>1</sup> The mere fact of communications being received would not of itself be a valid ground for inferring abnormality if we could be sure that they were derived from an extraneous source and not from a dissociated self. See on this point my remarks on p. 152 above.

The novelty, then, consists in this, that even in deep trance Mrs Willett retains a consciousness of self, whereas Mrs Piper loses all sense of her own personality.<sup>1</sup>

Why is so much importance attached to this difference? It is because it involves the whole difference that separates telepathy from telergy, and telepathic communication from "possession". So long as the self of the medium is in evidence the natural presumption is that any communication from outside must be between mind and mind; but if the self is wholly eliminated the externalisation of the message must be effected by direct action on the physical organism of the medium by the outside agency itself.

Concerning the phenomena of the Piper trance the views expressed or implied in Willett script are, broadly speaking, the same that we find in *Human Personality*. The Myers of the scripts and the author of *Human Personality* are at one in treating the essential feature in Mrs Piper's case to be "possession", by which is meant that the spirit of the medium quits the body and that its place is taken by an invading extraneous spirit. No attempt is made either in *Human Personality* or in the scripts to elucidate the process by which the invading spirit controls the physical organism, but it is practically taken for granted—and I do not see what other hypothesis is open to us—that "the extraneous spirit acts on a man's organism in very much the same way as the man's own spirit habitually acts upon it".<sup>2</sup>

Possession, in short, in the wider sense of the term, is simply that relation of a mind to a body which enables it to interact with and control the body. From the point of view of *process* it does not seem to matter whether the control be exercised by an invading spirit or by the mind normally associated with the body.<sup>3</sup> Of course, the question remains whether such invasion

<sup>1</sup> Whether the communicators are justified in describing the peculiarity as new I cannot say with confidence, though I do not think any case quite like Mrs Willett's is to be found in *Human Personality*. Of late years Mrs Salter (Miss Helen Verrall), sitting with her husband as recorder, passes into trance without losing consciousness of self; but her trance is a light one.

<sup>2</sup> *H.P.*, vol. ii., p. 197.

<sup>3</sup> Possession of the organism by a dissociated fragment of the medium's personality is abundantly recognised by Myers, though he prefers to describe

ever actually takes place, and in particular whether the "regular controls"—Phinuit and the Emperor Band—are entitled to be regarded as extraneous spirits.

The Myers of *Human Personality* ended by accepting as independent incarnate spirits not only the communicators—some of whom purport to take on occasion the place of the regular controls and "possess" the vacated body of the medium—but also the regular controls themselves, in spite of the very strong arguments for regarding these, at least, as dissociated elements of the medium's own personality. The independent status of the regular controls is not disputed in Willett script, but neither is it so unambiguously affirmed as to constitute a definite pronouncement. Phinuit is never referred to in the scripts, the Emperor Band only once, and that in reply to a direct question put by Sir O. J. L. The answer then given was so vague and evasive—a thing rare in Willett script—that one is tempted to read into it a desire to avoid any expression of opinion on the subject.

The contrast drawn in Willett scripts between the Willett phenomena and those of the Piper trance rests, as I have said, upon the distinction between telepathy and telergy, telergical action being the *modus operandi* of a spirit in possession of the medium's physical organism.

Once, and apparently only once, in the case of Mrs Willett are we given to understand that telergical methods were employed in place of telepathic. This was when the name Dorr was telergically written, after attempts to get it written by telepathic communication had failed. Yet even on this occasion we have to note a fundamental divergence from the Piper type of possession. In the Piper trance, we are told, there is "complete or all but complete withdrawal of the spirit", and an extraneous invading spirit takes its place. When the name Dorr was written, on the other hand, there was not even an approach to trance: the automatist was awake and aware of

it by the term *control*, and to reserve the term *possession* for possession by an extraneous spirit. He admits, however, that to discriminate one from the other may be a very difficult task, and that in forming a judgment we have to fall back on the *content* of the communications received—that is to say, on inferences drawn from other than psychological considerations. (See *H.P.*, vol. ii., p. 198; also p. 153 above.)

what was going on. If the Dorr incident was really a case of "possession", it was a case of possession shared between the invading spirit and the spirit of the medium. Instances of the shared possession of the organs of speech and of voice by two distinct controls have occurred in the history of Mrs Piper's mediumship, but the controls in such cases have always purported to be invading spirits. A closer parallel is provided by the experience of Mrs Willett recorded on pp. 112-113 above, when Mind No. 1 seemed to control the body while Mind No. 2 looked on and wondered; but there was no question there of either "mind" being other than a dissociated element of the sensitive's own personality.

The Myers of the Willett scripts and the Myers of *Human Personality* agree, as we have seen, in the descriptions which they give of the nature of the Piper trance-phenomena. But as soon as we pass from mere description to consider the comparative significance to be attached to the two methods of communication—the telergic and the telepathic—the agreement ceases. To the Myers of *Human Personality* "possession" represented the culminating point of perfection in the methods of communication with the spirit world.<sup>1</sup> He also reached the paradoxical conclusion that telepathy, carried to its highest

<sup>1</sup> Cf. *H.P.*, vol. ii., pp. 189-90. "On the whole, I did not then [*i.e.* in 1888] anticipate that the theory of possession could be presented as more than a plausible speculation, or as a supplement to other lines of proof of man's survival of death. The position of things, as the reader of the S.P.R. *Proceedings* knows, has in the last decade undergone a complete change. The trance phenomena of Mrs Piper—so long and so carefully watched by Dr Hodgson and others—formed, I think, by far the most remarkable mass of psychical evidence till then adduced in any quarter. And more recently other series of trance phenomena with other 'mediums'—though still incomplete—have added materially to the evidence obtained through Mrs Piper. The result broadly is that these phenomena of possession are now the most amply attested, as well as intrinsically the most advanced, in our whole repertory.

"Nor again is the mere increment of direct evidence, important though that is, the sole factor in the changed situation. Not only has direct evidence grown, but indirect evidence, so to say, has moved to meet it. The notion of personality—of the control of organism by spirit—has gradually been so modified that possession, which passed till the other day as a mere survival of savage thought, is now seen to be the consummation, the furthest development, of many lines of experiment, observation, reflection, which the preceding chapters have opened to our view."

degree, passes into possession. "In the incursion of the possessing spirit", he writes, "we have telepathic invasion achieving its completest victory".<sup>1</sup> In other words telepathy from an extraneous spirit achieves its completest victory when it ceases to be telepathy and becomes telergy.

It is from a similar standpoint that, in his "Scheme of Vital Faculty",<sup>2</sup> he places "possession" higher in the scale than "ideation inspired by spirits". Mrs Willett is an example of the latter, Mrs Piper of the former.

The Willett scripts, on the contrary, seem to assign a higher place to telepathy than to possession. See especially the lone script of June 10, 1909, quoted in the above collection of extracts :

The response to some extent—how large an extent I do not yet exactly know—the response conditions the power of transmission. All telergic phenomena is clumsy and creaking in comparison with telepathic medium. It is to telepathy that I look for the nearest approach to perfect intercommunication between Met Etherial and terrene Strata and I sum up one aspect in those words Thought leaps out to wed with thought.

If the Myers of *Human Personality* and the Myers of the scripts are one and the same, this statement reads like a retraction of the opinion expressed in his book.

Is it possible to effect a *rapprochement* between the two types of phenomena? What seems to be required for this purpose is some kind of "telepathic possession". Suggestions of this are to be found in *Human Personality*, and something more than suggestions in the Willett scripts. When Myers tells us that "in the incursion of the possessing spirit we have telepathic invasion achieving its completest victory", his idea seems to be that the telepathic invader actively displaces the spirit of the sensitive, and only when that displacement is complete, or all but complete, does true possession—*i.e.* telergic possession—ensue. "If", he writes, "we analyse our observations of possession, we find two main factors—the central operation, which is the control by a spirit of the sensitive's organism; and the indispensable pre-requisite, which is the partial and temporary desertion of that organism by the

<sup>1</sup> *H.P.*, vol. ii., pp. 203-4.

<sup>2</sup> *H.P.*, vol. ii., pp. 552-3.

pereipient's own spirit".<sup>1</sup> Now if the invading spirit is active in bringing about the desertion of its organism by the spirit of the sensitive, and this activity is telepathic, what is the relation between the two spirits while the process of displacement, or supersession, is still in progress? So long as the relation is a relation of mind to mind, then, even though in certain cases it may simulate true possession, it should, in my view, be more properly described as "telepathic possession". My real difference from Myers is this, that whereas for him telepathic invasion is a stage on the way to telegraphic control by the invader, I prefer to think of it as continuing to be a mental phenomenon however far it is carried. It is still a relation between two minds, even if the telepathic interaction between them is such that they almost seem to fuse together and merge into one. Even in so extreme a case the spirit of the sensitive has not been eliminated, and may continue to be that element in the blended whole which acts upon the physical organism. This does not amount to saying that there is no such thing as telegraphic control by an invading spirit. On that point I am expressing no opinion. But what passes for true possession may sometimes—perhaps always—be what I have called telepathic possession; and, in any case, it can hardly be correct to regard telegraphic control as the final term in a telepathic series.

We have next to consider certain passages in Willett script which bear upon the same subject. One of these in particular, from a trance-sitting of February 7, 1915, will, I think, be found of such real interest as to be worth reproducing at some length.

On the night of September 29-30, 1914, Mrs Willett had a very vivid dream which she had a strong impulse to record, though it had no special meaning for her. The opening incidents of the dream were recalled later on in the trance-sitting just referred to. I give them here in her own words.

In my dream I found myself standing on the crest of a mountain (alp) with a high wall of snow before me which prevented me from seeing the view which I somehow knew was spread out beyond. Beside me was standing a man—I know nothing of his appearance & he was not anyone I knew—I only got an impression of strength & gentleness. We spoke to

<sup>1</sup> *H.P.*, vol. ii., p. 192.

each other, but what we said I can't now remember. Then he put his foot in the wall of snow & beat down a place about half way up it into which I could place my feet. When it was firm (from the down-trodden snow which he had stamped into a sort of flat pigeon-hole) I put one foot up & dug my nails into the snow trying to heave myself up, but I could not. Then he lifted me in his arms & somehow lifted me right over the top of the wall of snow & held me over the edge. . . .

The dream-record continues with much detail of description that does not concern us here. More than four months passed without any reference to the dream in the scripts. But on February 7, 1915, in a D.I. with myself as recorder, the communicator—evidently the Dark Young Man, although he is not mentioned by that name—returned to the subject as follows :

*D.I. of February 7, 1915. (Present, G. W. B.)*

Oh, oh ! (*Pause*)

He reminded me of how he had taken me up to a very high place. The stillness of that Alpine height ! He says something about—oh, it's so extraordinarily difficult that I can never make them understand. I'll try. It's something like this—what does percussion mean ?

(*G. W. B. It means striking.*)

Then he says, re-percussion. What is that ?

(*G. W. B. Striking and rebounding.*)

He says, the extraordinary sensation of feeling the grip of the foot on the snow, with that unforgettable sound of *scrunching*. And then he says, This is the way telepathy comes in. I—[*pause*] transmutation of memories—(*indignantly*) how *can* one get such words ? First there's the telepathy from me to her, the impression sinking and recovered by her in sleep, and in and through that recovery making tangible and objective for me those physical memories which demand cognition in a physical—in a physical something—in order to be grasped by me again, a memory ; and then he says the word *stimulus*—that's where the re-percussion thing comes in—a re-experienced sensation telepathically—not apprehended, isn't quite right—through the experience of an embodied personality, which experience was due to telepathic stimulus. He says this has a great bearing on

the theories that have been held about possession (doesn't like the word *great bearing*) an important bearing. Oh, and then he says a German word, Doppel.

I think I could draw it for him. (*Takes her block and writes instead of speaking. While the writing was in progress I was requested more than once to read out loud what had been written.*)

A initial stimulus

B reaction to same, in sleep

C re-reaction on to initial stimulator

D re-re-reaction on to percipient

& then the threads (*Drawing of two lines crossing each other. The crossed lines were once drawn, and then the motion of drawing them was repeated several times without the pencil touching the paper*) ad infinitum

[*Speech resumed*] until we twain be oned. 'This is the sort of thing Paul spoke about—about his not knowing himself, only Christ in him, or something like that.<sup>1</sup> And of course you see the point in its relation to all mystical experience, don't you? that—he says what he wants to emphasise is not his power outwards into the material world, but its effect—oh, how frightfully difficult it is!—on himself.

(*G. W. B. Reciprocal action?*)

Wait a minute, he says. He says that's not what he wants. He does not deny that it's appropriate, but it's not the thing he's wanting to say. It's the effect on himself in giving him such an extension and enhancement of memory as to amount to the re-experience of the remembered sensation.

Thank heaven, I've finished with that!<sup>2</sup>

What makes this (*touching her own arm*) so rare a—he says he does hate the word *instrument*, because anything less mechanical was never made in heaven or earth—Oh! (*this exclamation was uttered in a tone of disgust and impatience*) He thinks perhaps if you say so rare an *entity* for us, is that hypersensitiveness of mind and body—I've got it!—which not only enables the initial stimulus to be so vividly and freshly appre-

<sup>1</sup> Gal. ii., 20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

<sup>2</sup> This is, of course, an exclamation of relief uttered by the automatist on her own account.

hended, but returns it to *us* re-enhanced and re-valued—read from “hypersensitive” (*G. W. B. does so*)—and as it were leaving behind it the driving power of a something added to it which springs out of herself and yet which is the response to something received. That’s where the difference between the Verrall phenomena comes in. The difference lies in the degree to which the stimulus is perceived, to a large degree; but the vital difference is in that secondary process. Do you see?

(*G. W. B. Yes.*)

And that’s where the difference about conditions comes in. H. V. especially is a sort of “one-process” automatist—do you know? M. V. is less so, but still there’s gulfs between her and *this*. But for the working of that secondary step in *this* there must be rest and peace. Do you know that time about which I spoke in the beginning?

(*G. W. B. Yes.*)

The vividness of her sensation then was compounded of not only the initial stimulus but of the answering one that sprang from me—now that’s where it’s so difficult to say it—on the receipt of the enhanced and heightened reflection of what I’d already given . . .

At this point the communicator passed to a fresh topic. When he had apparently finished what he had to say, I inquired if I might ask a question. No notice was taken: presently the automatist opened her eyes, and the waking stage began. After it had proceeded for a short while, Mrs Willett noted the departure of the communicator, and a curious episode ensued:

I’ve seen this room before, but I can’t remember where it is. (*Points to a water-colour picture representing the Firth of Forth, and the coast of East Lothian, seen from some point in Fife.*) I’m not accustomed to the view from that side, I generally see it from the other side. Why has that man painted it from behind to fore, so to speak? Do you see what I mean? He’s stood in the wrong place—stupid idiot! You see, why I like my view best is because I’m accustomed to it, and I’ve seen it all my life from the other side. It makes me quite giddy seeing it the wrong way about. You can’t reverse pictures so that they stay right, can you? I’m looking at where I generally stand; and that’s what’s bothering me, you see. (*Gets up and goes to*

*the fireplace.*) That's where I used to stand—just about there.<sup>1</sup>  
(*Points with finger to the spot.*)

I leave this striking D.I. to speak for itself, only adding, with regard to the passage quoted from the waking stage, that whereas the words "I've seen this room before, but I can't remember where it is" seem to be uttered by the automatist on her own account, what follows is probably to be understood as spoken by the Dark Young Man. He may have returned after it was stated that he had gone away, and the automatist may be merely repeating, as so often happens in D.I., the *ipsissima verba* of an ordinary telepathic communication. Nevertheless, the incident is so peculiar that I am inclined to see in it something more than this. The personality of the automatist appears to merge so completely into that of the communicator as to lead one to suspect the latter of a desire to give a practical illustration of that reciprocal interweaving of two minds which he had described earlier in the D.I., and which, without being "possession" in the full sense of the term, may yet reproduce some of the characteristics of "possession". I regard it, in fact, as an illustration of what I call *telepathic possession*.

Examples of telepathic communication approaching, or passing into, telepathic possession are not very common in Mrs Willett's experiences. I am tempted, however, to count as such the two instances of a transferred idea of pain described in Chapter III. of Part I. (pp. 103-4 above). There also, if my interpretation is right, the communicator is the Dark Young Man. In the case of the second of the two incidents there seemed to be a brief recurrence, in the waking stage, of the pain in the head which had been felt in the trance itself; and this was followed by words implying that the automatist was puzzled about her own identity.

Oh, I feel so giddy. I'm tumbling down. (*Rests her head on the table.*) I can't remember who I am. I know I'm somebody; and I'm coming together, you know, and the bits don't fit.

Compare also a dream-experience of the night of October 30,

<sup>1</sup> The point indicated was on the southern side of the Firth of Forth, and might quite well represent the position of the Dark Young Man's Scottish home. The automatist herself had no personal knowledge of the neighbourhood.

1908. In a lone script written on the day following Myers claimed that he had tried and succeeded "in getting into your mentality". In a contemporary note Mrs Willett explains :

I had had other confused dreams the previous night, as well as an intensely vivid impression of Fred's presence. I can only describe it by saying I felt myself so blending with him as almost to seem to be becoming him.<sup>1</sup>

In addition to the above I may refer to another note by Mrs Willett (already cited on pp. 106-107 above), in which she describes her experiences on being left alone to try for script in a room at —.

The room seemed full of unseen presences and of their blessing ; it was as if barriers were swept away and I and they became one. I had no sense of personality in the unseen element—it was just there and utterly satisfying.

Further illustrations of the way in which at times the sensitive seems partially to identify herself with the communicator will be found in Part I., Chapter III, section (c). But perhaps the most striking example is provided by the waking stage of a trance-script written in the presence of Sir Oliver Lodge, April 19, 1918. The script had ended with the signature F., and the record continues :

*(The instant "F" had been written Mrs W. raised her head and dropped the pencil. I thought she was going to speak, but she*

<sup>1</sup> It is interesting to compare this with the experiences of Professor Flournoy's medium Hélène Smith. I quote from the account given in *Human Personality*, vol. ii., p. 133. "When the séance begins, the main actor is Hélène's guide *Leopold* (a pseudonym for Cagliostro) who speaks and writes through her, and is, in fact, either her leading spirit control or (much more probably) her most developed form of secondary personality. Hélène, indeed, has sometimes the impression of *becoming* Leopold for a moment. Professor Flournoy compares this sensation with the experience of Mr Hill Tout (*Proceedings*, S.P.R., vol. xi., p. 309), who feels himself *becoming* his own father, who is manifesting through him."

Myers himself does not dispute the probability that these are cases of incipient possession by secondary personalities. As the reader is aware, I draw no distinction—nor indeed did Myers (see *H.P.*, vol. ii., p. 197)—so far as process is concerned, between possession by a dissociated self and possession by an extraneous spirit. And the same would, of course, hold good of telepathic possession, of which I count the experiences both of Hélène and of Mr Tout to be examples.

slowly, and after a long pause, entered the waking stage): Oh! (pause) Fred. Fred. So strange to be somebody else. To feel somebody's heart beating inside, and someone else's mind inside your mind. And there isn't any time or place, and either you're loosed or they're entered, and you all of a sudden know everything that ever was. You understand everything. It's like every single thing and time and thought and everything brought down to one point.<sup>1</sup> . . .

The importance of *reciprocity* as between the communicator and the percipient—and especially its importance to the communicator—is insisted on not only in the long D.I. quoted above but also elsewhere in Willett script.<sup>2</sup> This, I take it, is what is meant when we are told (in a passage already twice quoted) that “the response conditions the power of transmission”, and that this aspect of communication may be summed up in the words, “Thought leaps out to wed with thought”. Power is conditioned by response; hence belief in the personality of the communicators is “an absolutely vital part of the conditions which make it easy for us to work” (script of May 26, 1910). Indeed, in two remarkable passages the communicator seems to imply that his own realisation of self when communicating depends on the recognition of his reality by the sensitive:

*D.I. of May 1, 1910. (Present, O. J. L.)*

[*Myers speaking*] . . . No one understands as I do the confusion and the mistakes, and the apparently negative result.

(*O. J. L.* Yes, but I think we also are aware of the difficulties.)

He says it is far worse for him. He is trying to make himself real to people who are not only conscious of their own reality,

<sup>1</sup> Compare “In Memoriam,” xcv. :

The living soul was flashed on mine,  
And mine in this was wound, and whirl'd  
About empyreal heights of thought,  
And came on that which is, and caught  
The deep pulsations of the world.

This section of “In Memoriam” is frequently referred to in the scripts.

For further remarks on this extract see p. 220 below.

<sup>2</sup> For reciprocal “weaving” between two incarnate minds, see the Willett script of May 11, 1912; quoted in pp. 162-163 above.

but also are among people who admit their reality. How much of your sense of reality is due to that? Think that over. There is a paralysing sense of isolation in the experience of coming back . . . one needs something reciprocal . . .

*D.I. of May 24, 1911. (Present, Mrs Verrall.)*

[*Gurney communicating*] . . . He is trying to explain something I don't understand. Self-realisation achieved through the other than self. What is the process necessary for the self-realisation? It's a German word and I can't see it. *Welt* something or other—one spirit only with labour attaining self-realisation through the myriad self-created sentient. Turn it all round like that (*here Mrs W. moved her hands as if turning something over*) and conceive of the possibility of there being interchange of self-realisation. . . . I know I'm real through her recognition of my reality.<sup>1</sup> . . .

The German word beginning with *Welt* is evidently *Weltgeist*, and the general substance of the extract is strongly reminiscent of a well-known passage from the Preface to Hegel's *Phänomenologie des Geistes*. Speaking of the various forms in which individuals have been organised into communities, Hegel says: "The world spirit had the patience to traverse these forms, and to undertake the tremendous labour of world-history . . . and he did so because by no less a labour could he attain to a consciousness of his own nature". The passage has often been quoted or at least phrases from it: the version here given is taken from Seth's *Hegelianism and Personality*. The script does not reproduce it with verbal exactness; but the underlying idea is clearly the same, and it is difficult to believe that the passage itself was unknown to whatever intelligence was responsible for the communication.<sup>2</sup>

<sup>1</sup> According to the view here expressed, the *Weltgeist*, or Absolute Spirit, attains to self-realisation only in relation to the multiplicity of finite spirits. "Turn this round", says the communicator, *i.e.* look at the question from the point of view of the finite spirit. May it not be that the attainment of self-consciousness by a finite spirit A requires not only A's consciousness of B's reality, but also B's recognition of A's reality, and similarly with B?

<sup>2</sup> The last sentence in Chapter IX of *Human Personality* may also be compared: "Our struggle is the struggle of the Universe itself; and the very Godhead finds fulfilment through our upward-striving souls."

The extract has obvious points of affinity with the D.I. of February 7, 1915. It is not difficult to understand that reciprocity may be a condition of all successful communication, and an essential factor in any approach to telepathic possession. But taken by itself it hardly seems sufficient to account for the special characteristics suggestive of possession, even of the telepathic order—characteristics which must certainly include some kind of ascendancy or domination of the possessing mind over the possessed. Something beyond reciprocity seems to be involved ; but what that something is, and what are the conditions favourable to its coming into play, are questions to which I do not think any clear answer has been furnished by the scripts.

I hazard the conjecture that normal mentality in the individual may involve an element of telepathic possession by the primary self of the other psychical units in the group that enter into the constitution of the personality as a whole.

## CHAPTER II

### TELEPATHY, TELÆSTHESIA, EXCURSUS

I PREFACE this chapter and the two that follow it with an admission of the difficulties I have found at times in trying to give clear and coherent expression to the statements of the communicators concerning the subject-matter with which they deal. I have done my best to throw light on obscurities, to fill up gaps in exposition and to reconcile or explain apparent, or perhaps real, inconsistencies ; but I must crave the indulgence of the reader if I occasionally content myself with putting together the relevant passages, leaving him to draw his own conclusions.

Telepathy, we are repeatedly told, is an interaction between mind and mind. It is fully recognised that it may, and does, take place between one incarnate mind and another incarnate mind ;<sup>1</sup> but the telepathy with which the scripts deal has special reference to interaction between the incarnate mind of the sensitive and what purport to be discarnate minds belonging to the world of spirits. The process is sometimes described as a "blending" of the minds concerned—a neutral term which does not of itself raise any questions regarding the nature or importance of the respective contribution which each makes to the total result.

It is with questions of this kind that the present chapter will be mainly occupied. Granted the probability of *some* degree of reciprocity in the transaction, is it yet correct to speak of the relation as if it were always one of active communicator to comparatively passive recipient, or may it also happen that the activity is rather on the side of the perceiving mind, which reads, as it were, and appropriates the content of the other mind with little, if any, co-operation on the part of the latter ?

<sup>1</sup>See p. 162 above. Interaction between supraliminal and subliminal in the same individual is also fully accepted as fact, although (wrongly, I think) it is not allowed by the communicators to count as telepathic.

The distinction here drawn is not merely the familiar one between agent and percipient. It is also, as we shall see, a distinction between two kinds of activity—the activity which *impresses* thought upon another mind, and the activity which makes the content of another mind its own. Both processes are in ordinary parlance included in the term telepathy. Both appear, from explanations furnished by the communicators, to be used at one stage or another of the more complicated methods of communication which we shall have to consider in a later chapter. I see no difficulty in supposing that both activities may be, perhaps in some degree always are, concurrently operative without either of them losing its distinctive character. Be that as it may, in the Willett scripts they are sharply contrasted, and in the important passage I am about to quote the distinction is stressed to the point of confining the term *telepathy* to the communicating activity alone.

If the reader will refer back to the long extract given on pp. 95-96 above, he will note that the communicator (in this instance Gurney) is there deliberately trying to illustrate the nature of telepathy by impressing on the automatist a mental image of what he remembered himself to be like when in the body. What he wishes to show by this example is that telepathy implies *voluntary* action on the part of a communicating agent. The subjoined extract, taken from a little later on in the same sitting, carries the subject on somewhat further.

*From the D.I. of September 24, 1910. (O. J. L. recording.)*

... [*Gurney speaking*] Telepathy isn't involuntary, it's—I'm going to do it like this—what's the word? Propulsion—you watch the receipt.

[*Mrs W.*] Now he's as if holding my hands, it's as if having a tooth out, you've got to set your teeth and go through with it. He says James and another name.

[*E. G.*] Now she's got it, and you watch it coming up. It's got into the subliminal.

[*Mrs W.*] Hyslop! (*uttered in a tone of surprise*) Oh, he says, Good; he's pleased.

[*E. G.*] Lodge, this terribly exhausting.<sup>1</sup> I think you've

<sup>1</sup> The statement that "This terribly exhausting" refers, I think, not only to the successful transmission of the name Hyslop, but also, and perhaps

got something now. Wait a bit, let Lodge think, and then let him speak and you rest. (*To Lodge*) Now you speak.

[*O. J. L.*] I gather that you have been trying to explain, or rather illustrate the process of telepathy to me.

[*E. G.*] Yes.

[*O. J. L.*] And that you got William James through, and then a word that perhaps she does not know, Hyslop. Does she know it ?

[*E. G.*] Oh yes, she's read it, but she doesn't know why I say it, nor do you, in that juxtaposition. Let me know when the meaning that is there is seen by you. There may be a little time to pass first, but when the meaning is plain, say so.

[*O. J. L.*] About telepathy, you mean it has to be purposed, that the thought cannot be picked up from stray people, that it has to be injected ?

[*E. G.*] What you say about telepathy isn't altogether right. It's not one thing and one process, but there are degrees of it, and it depends on the instrument partly and upon the familiarity of the agent. There must be practice on both sides.

Here's what appears to be a complete contradiction of what I've said, and yet both are facts. Through my carelessness she will sometimes see telepathically<sup>1</sup> what I hadn't intended her to know. There are three more<sup>2</sup> things that I can speak of. [*Understood by O. J. L. to mean three processes of telepathy.*]

There's the direct—directing—conscious—intended—what's the word ?

[*O. J. L.*] Impact ?

[*E. G.*] No, no, that's the other end—propulsion.

more particularly, to the effort involved in summoning up, and impressing on the sensitive, the memory-image of himself when in the body. Cf. Holland script of November 21, 1903 (published in *Proceedings*, vol. xxi., and seen by Mrs Willett); . . . "It was a tremendous effort to him [*i.e.* Myers] to appear in your mind's eye the way that he did a fortnight ago, and it has weakened the messages ever since".

<sup>1</sup> The word "telepathically" seems to be used here, and very occasionally elsewhere, of activity on the side of the percipient. But possibly the phrase "see telepathically" is loosely used where "receive as a telepathically transmitted message" would have more accurately represented what the communicator wished to convey.

<sup>2</sup> The word "more" here seems to be a mistake. Only three processes in all are described.

[O. J. L.] Yes, I see.

[Mrs W.] The starting end, he's speaking of.

[O. J. L.] Yes ;—emission ? radiation ?

[E. G.] No, that's not the word I want, there's too many connotations about that. The sparking end—something like that—like two big clouds coming together and then the lightning ; something like that. That's one kind ; and then the other kind that led to this theory of unconscious mentality in the discarnate—the coma business, dream business. I can only take, about it, say, pull out the stops I see in front of me. I'm putting it the way I can get it through.

[Mrs W.] He's encouraging me.

[E. G.] I wish Lodge would tell you so.

[O. J. L.] Yes, you are doing well.

[E. G.] My [*word illegible in notes*] way of putting it is letting down a shutter. If I am what you would call very "close" to her, I could shut off certain impressions and then I can switch them on.

[O. J. L.] Is it like removing a screen ?

[E. G.] Ah (he says), screen. Do you remember about a screen long ago ?<sup>1</sup> [*Did not wait for an answer but continued*] A third thing may happen ;—when the shutter is down there may be a *leak*, without deliberate switching,—a general as against a specialised impact may take place. Do I express it ?

[O. J. L.] Yes, that is quite clear.

[E. G.] In my record there's a case in point, that Mrs Verrall has, of a leak which called out corresponding thought in the mind which was the very last I would have desired to stimulate . . .

The three kinds of telepathic communication here enumerated have this in common, that they imply voluntary action on the part of the communicator. Where they differ is in the manner and degree in which voluntary action plays a part in the result. The first kind, metaphorically comparable to the deliberate aiming of a projectile at a particular object, may be taken as the most direct and typical form. The second and third kinds are not very clearly defined, and it is possible that errors have

<sup>1</sup> See *Proceedings*, vol. ii., p. 201 ff., for an account of experiments by E. G. where the "subject" was placed behind a screen.

crept into the record of what the speaker is represented as saying. He compares the process to the letting down (*i.e.* the opening) of a shutter, whereby his thoughts are able telepathically to affect another mind. When the shutter is let down one of two things may happen :

(a) When the communicator is very "close" to the sensitive he can "shut off certain impressions and then switch them on". I understand the suggestion to be that the effect of the shutting off and switching on is to break the continuity of the message, and so give rise to "the theory of unconscious mentality in the discarnate—the coma business, dream business". But I do not feel confident that this explanation is the true one.

Or, (b) "there may be a *leak* without deliberate switching—a general as against a specialised impact may take place".

The difference between the two cases I take to be this. In both the mind of the communicator is consciously active, but in (a) a particular impression is deliberately "switched on" and specially directed to the percipient; whereas in (b) it reaches her independently of the communicator's will, and even, it may be, contrary to his intention.

It is to this third kind that Gurney had already alluded when he says, "Through my carelessness she will sometimes see telepathically what I hadn't intended her to know". He admits that such a case may appear to be "a complete contradiction" of his previous statement that "telepathy isn't involuntary", but he in no way withdraws or qualifies the statement. It is evident, however, that there may be great difficulty in deciding whether such a case is primarily one of thought-communication or thought-perception.

If a definition of telepathy which excludes thought-perception as opposed to thought-communication is to be accepted as representing the considered doctrine of the Willett scripts, what term, if any, is employed in them to describe the spirit activity of the perceiving mind? The answer to this question is not so simple as might be supposed. The expression mind-reading does not, I think, occur in the scripts. The nearest equivalent appears to be *telæsthesia*, employed in a sense strangely different from that which it bears in Human Personality.

The relation between telepathy and telæsthesia as it was understood by Myers on the one hand, and as it seems to be

conceived in the Willett scripts on the other hand, furnishes points of much interest.

In the Glossary prefixed to *Human Personality* Myers has provided us with what is evidently a carefully thought-out definition of the two terms, comparing them in respect both of resemblance and of difference. I quote it here *in extenso*.

*Telepathy and Telæsthesia*.—It has become possible, I think, to discriminate between these two words somewhat more sharply than when I first suggested them in 1882. Telepathy may still be defined as “the communication of impressions of any kind from one mind to another independently of the recognised channels of sense”. The *distance* between agent and percipient which the derivation of the word—“feeling at a distance”—implies, need, in fact, only be such as to prevent the operation of whatever known modes of perception are not excluded by the other conditions of the case. Telepathy may thus exist between two men in the same room as truly as between one man in England and another in Australia, or between one man still living on earth and another man long since departed. *Telæsthesia*—perception at a distance—may conveniently be interpreted in a similar way, as implying any direct sensation or perception of objects or conditions independently of the recognised channels of sense, and also under such circumstances that no known mind external to the percipient’s can be suggested as the source of the knowledge thus gained.

The above may be usefully supplemented by further remarks which I quote from the Glossary under the heading of Clairvoyance. Clairvoyance Myers defines as “the faculty or act of perceiving, as though visually, with some coincidental truth, some distant scene”; and he goes on to say:

“I have preferred to use the term *telæsthesia* for distant perception. For the faculty has seldom any close analogy with an extension of *sight*; the perception of distant scenes being often more or less symbolical and in other ways out of accord with what actual sight would show in the locality of the vision. On the other hand, *telæsthesia* merges into telepathy, since we cannot say how far the perception of a distant *scene* may

in essential be the perception of the content of a distant *mind* ".<sup>1</sup>

The characteristic marks of telæsthesia in Myers's sense of the term (apart from the quality of supernormality which it has in common with telepathy) may be re-stated thus :

(1) The knowledge acquired by it is a knowledge of " objects and conditions ", whereas telepathy extends to " the transference of impressions of any kind from one mind to another " ;

(2) The knowledge must come to the percipient independently of telepathy from any other mind that can be suggested as its source. Clairvoyance that can plausibly be referred to thought transference is not telæsthesia in the Myersian sense.

The first of these characteristics I leave over for comment later on. As regards the second, the condition laid down " that no mind external to the percipient's can be suggested as the source of the knowledge gained ", may serve a useful purpose in assisting the provisional classification of individual cases, but is, I think, open to criticism from the scientific point of view. It embodies no definite principle, but only a rule of convenience founded on the ignorance of the investigator. He may be unable to suggest any known mind as a source of the supernormally acquired knowledge. But his ignorance does not contradict the possibility of there being a mind unknown to him, yet capable of providing such a source, nor alter the fact if it be a fact. The statement quoted above from the Glossary to *Human Personality* under the heading of Clairvoyance, that we cannot say how far the perception of a distant *scene* may in essential be the perception of the contents of a distant *mind*, lends additional force to this criticism. It would have been more logical, in my view, to have provided a definition of telæsthesia that would have identified it outright with independent clairvoyance, leaving open the question whether such a faculty is really found in man, or whether every form of clairvoyance should not rather be explained as a variety of telepathy. Of course, the effect would be to relegate to the limbo of doubt cases that Myers would have classified as telæsthetic. There is also the possibility to be considered that both

<sup>1</sup> For further discussion of the whole subject see *H.P.*, vol. i., pp. 275 *seq.*

processes might be in operation concurrently without being "merged" in the sense of becoming indistinguishable.

I pass to the consideration of the very different significance attached to the word *telæsthesia* in Willett script.

It is clear from what precedes that, in comparing telepathy with telæsthesia, Myers takes little or no note of the distinction between the activity of thought-communication and the activity of thought-perception. Telepathy for him includes both. In the Willett scripts, on the other hand, this distinction assumes capital importance. Telepathy is defined so as to exclude mind-reading; and telæsthesia is treated as including mind-reading, if not actually identified with it.

I believe the distinction to be an important one, and am inclined to think that it has been unduly neglected in *Human Personality*. But this novel use of familiar terms is apt to lead to confusion, and in the ensuing discussion, in order to conduce to clearness and at the same time to avoid clumsy periphrases, I propose to use the symbol "telæsthesia (M)" and "telepathy (M)" in contradistinction to "telæsthesia (W)" and "telepathy (W)" to denote the different meanings which the words bear in *Human Personality* and in the Willett scripts respectively. I further propose to retain the word *clairvoyance* as a term of general significance (not, of course, confined to the sense of vision), and to employ it, contrary to modern usage, to cover both the "independent clairvoyance" which corresponds most nearly to Myers's definition of telæsthesia, and the "telepathic clairvoyance" which that definition if carried to its logical conclusion would exclude.

In order to make intelligible what follows I must begin by explaining the meaning of a term which, so far as I know, is peculiar to Mrs Willett, namely *Mutual Selection*. "Mutual selection" is described as part of a process preliminary to the production of certain kinds of scripts. Success in the production of these scripts requires (we are told) on the part of the sensitive "a capacity for *Excursus* allied to a capacity for definite selection"; and by "excursus" is meant the passing, as it were, outside herself and entering into communion with the spiritual world. The communicator and the sensitive are represented as "mutually selecting" from each other's minds—

the communicator from the contents of "the conscious and unconscious self" of the sensitive, the sensitive from "such part of the mind of the communicating spirit as she can have access to".<sup>1</sup> The part of the communicator's mind to which she can have access is limited (we are told) to that which can naturally link on to human incarnate thought, but, subject to that limitation, includes the "potential" as well as the "actual" content of his mind.<sup>2</sup>

As the result of this mutual selection there now lies in the "whole self" of the automatist the original matter from which the communicator's selection is made *plus* the matter she has acquired by selection from him. The material so provided may remain unused and dormant in the mind of the automatist until the moment comes for it to emerge under the guiding influence of *telepathy* from the communicator.

The foregoing explanation will, I hope, assist the reader to follow the line of thought contained in the extract from the D.I. of October 8, 1911, to which I have next to call attention.<sup>3</sup>

*D.I. of October 8, 1911. (Present, G. W. B.)*

[*Gurney communicating*] . . . He says, tell G. to read me again his own words.

[*G. W. B.*] Shall I read the first question ?

All.

[*G. W. B.*] The first question is : In mutual selection you say that the sensitive can select from such part of *your* mind as she can have access to. What part is this ?

He says, I want to suggest something which, while not contradicting your question, will open another window. Oh if I could only not drop like that. Oh hold me tight. And he says, she can select—he says a word to me—*telæsthesia*—oh he says, you none of you make enough allowance for what that implies, and the results of that can be shepherded and guided up to the threshold of normal consciousness.

<sup>1</sup> The phrases in inverted commas in this paragraph are taken from the D.I. of June 4, 1911. See below, pp. 232-5.

<sup>2</sup> For "potential" and "actual" in this connection see pp. 199 ff. below.

<sup>3</sup> That part of the sitting of October 8, 1911—including the preliminary trance-script—which precedes this extract is given in Part II, Chapter IV., pp. 290 ff. below. See also pp. 238 ff. for comments on the extract so far as it bears on "process".

Oh he says, telæsthesia is a bed-rock truth, a power of acquiring knowledge direct without the intervention of discarnate mind.

Oh he says, telepathy's one thing—that's thought communication: telæsthesia is knowledge, not thought, acquired by the subliminal when operating normally in the metetherial.

Oh he says, Here comes in our work again. Oh he says, What I'm saying may be used to cut at the spiritualistic hypothesis, but it doesn't. Again, who selects what of the total of telæsthetically acquired knowledge shall externalise itself—shall blend itself with those elements received by direct telepathic impact? Oh he says, Supposing I take her into a room, and I screen off any action of my own mind on hers: her subliminal with its useful copious pinch of the salt of Eve's curiosity takes stock of the contents of the room. Normal consciousness is later regained, and lying in the subliminal is knowledge of certain objects perceived, not as the result of the action of my mind, but as the result of telæsthetic faculty. Oh he says, Here come I on script intent. Here be arrows for my quiver. Who selects which of all the—Have patience with me, oh, Edmund, I am trying, oh, I'm such a great way away. Oh, Edmund,— Oh he says, Who applies the stimulus under which certain ideas—use that word, not what I wanted—emerge, blended, which upon study will be found to be relevant to the total aim of that particular piece of automatism?

Oh he says, of all the contents of that mythical room say she carries back a rough and partial knowledge—not partial to the subliminal but reaching the point of externalisation much as Browning's London moon<sup>1</sup> did—in the process of externalisation, there it is where the loss occurs. Oh he says, of those ten<sup>2</sup> say two emerge—to me how interesting. I see the work of my hand, the double process.

Say I wrote of horses. I get telepathically the idea of sound, clatter of the horses' gallop. I get the idea in a Verrall channel, for instance, of Pegasus; I get the idea perhaps of chariot races—equus, or something like that, he says—and I select and push up into its place where it will be grasped and exter-

<sup>1</sup> Browning, *One Word More*: "Dying now impoverished here in London".

<sup>2</sup> There has been no previous mention of "ten" items.

nalised two trump cards telæsthetically acquired—call it horse-shoe, or, he says, the steeds of Dawn. The point is, I didn't place them there; I found and selected them: and the eight other elements—or objects—seen in the room remain dormant and never externalise themselves perhaps. The spiritistic agency decides what element appropriate to its own activity shall emerge alongside and intertwined with matter placed in position by direct telepathic impact.

Oh he says, give the next question quickly. . . .

There is much in this extract relating to processes of communication that I must pass over for the moment, though I shall have a good deal to say about it in the next chapter. For the present I am concerned mainly with its bearing upon the sense in which the term *telæsthesia* is used in Willett scripts.

The statements that telæsthesia is “a power of acquiring knowledge direct without the intervention of discarnate mind”, and that the knowledge so gained has to do with “objects”, not with “thoughts”, may seem, at first sight, to suggest the characteristic features of telæsthesia as defined in *Human Personality*.<sup>1</sup> But a brief consideration shows that this would be an entirely wrong conclusion. The whole tenor of the extract and the intimate connection which it establishes between telæsthesia and mutual selection prove decisively that what the communicator is thinking of is not a relation between a mind and “things”, but between one mind and another. When he speaks of knowledge acquired direct “without the intervention of discarnate mind”, I cannot doubt that he means “without the *active* intervention of discarnate mind”. The language employed might with advantage have been more precise, but any other interpretation would make utter havoc of the entire passage. The phrase “without the intervention of discarnate mind” is misleading in another respect also. “Without the active intervention of a mind external to the percipient's, whether incarnate or discarnate”, would, I think, have more accurately represented the communicator's conception of telæsthesia in general, although what he has immediately in view is the relation of the sensitive with disembodied spirits.

<sup>1</sup> See *H.P.*, vol. i., p. 136, where the phrase “without another mind's intervention” is used.

Telæsthesia (M) and telæsthesia (W) have this in common, that both are activities of a perceiving mind. Indeed the definition given by Myers, if carried to its logical conclusion, would eliminate the idea of an *agent* altogether, and for agent and percipient would substitute percipient and object perceived. This would not be equally true of telæsthesia (W), but activity on the part of the percipient still remains its most essential characteristic. "I take her into a room",<sup>1</sup> [says Gurney], "and I screen off any action of my own mind on hers: her subliminal with its useful copious pinch of the salt of Eve's curiosity takes stock of the contents of the room. Normal consciousness is later regained, and lying in the subliminal is knowledge of certain objects perceived, not as the result of the action of any mind, but as the result of telæsthetic faculty."

We start, then, from this, that both telæsthesia (M) and telæsthesia (W) are essentially activities of perception. The difference between them becomes apparent when we ask the question, What do these activities enable us to perceive? or, to put the same thing in another form, What is at once the source and the subject-matter of the knowledge acquired by their exercise?

Consider first the case of telæsthesia (M). It is defined as "a direct sensation or perception of *objects or conditions*" independently of the recognised channels of sense, and independently also of "any known mind that can be suggested as the source of the knowledge gained". Perception of *objects or conditions* is a somewhat vague phrase, but I take it to mean much the same as the more precise expression employed by Mrs Sidgwick in her paper on "The Evidence for Clairvoyance" in vol. vii. of *Proceedings*—"Knowledge of facts such as we normally acquire by the use of our senses". More explicitly still, telæsthesia (M) may be described as immediate knowledge, supernormally acquired, of facts relating to the world of physical reality.

Telæsthesia (W), on the other hand, even if it were possible to find a formula for it which would include immediate knowledge of this kind, is represented as having a different field of

<sup>1</sup> By the words "I take her into a room" Gurney means "I present material to her to select from which is appropriate to a theme or topic chosen by me". See below, pp. 240 ff.

operation, namely the content of another *mind*. This claim it is that constitutes the true centre of interest and novelty in the position taken up in the Willett scripts, and that we must try, if possible, to understand.

In so far as telæsthesia (W) is the perception of the contents of another mind, it clearly cannot be—like telæsthesia (M)—*direct* perception of facts relating to external reality. It may, however, be indirect perception of such facts, or what is known as telepathic clairvoyance. Such cases are rare in the records of Mrs Willett's experiences ; but there is at least one example which may properly come under this heading. She had on various occasions spoken to me of an oft-recurring dream in which she seemed to herself to visit a certain house, and to take delight in wandering through its rooms and passages. She called it her dream house, but always identified it in her mind with a real house, of the existence of which she was aware, though she had never been there. When, at a later time, she actually visited the real house, and was able to compare the details she was familiar with in her dream, with what she now saw with her eyes, it was found that in many respects the dream house corresponded much more closely with the internal arrangements of the house as it was fifty or sixty years ago than with contemporary fact. When asked to explain this she replied that she could not exactly say, but that she connected her dream house in some way with children who had lived in it. Her own impression was that her experience was in some sense dependent on the recollections of other minds. If not due to telepathic "impact" from those minds, which would bring it under the head of telepathy (W), this would be a case of telæsthesia (W). Probably Myers himself would have classed it as a case of telæsthesia (M).

Clairvoyance of the kind illustrated by Mrs Willett's dream house experience is what would be most readily suggested by the general description given of telæsthesia (W) in the D.I. of October 8, 1911—"Knowledge, not thought, acquired by the subliminal when operating normally in the metetherial". It would, moreover, be knowledge open to verification by comparison with what the senses can tell us, in the same way as knowledge gained by independent clairvoyance, differing from the latter only in respect of its having been indirectly acquired

through the mediation of other minds, instead of by direct supernormal perception.

But in order to understand what the scripts are really driving at we have to consider not merely general descriptions, but the actual examples of the process which are provided for our enlightenment. When we do this it becomes clear that telæsthesia (W) goes far beyond the scope even of telepathic clairvoyance itself.

Let us now go back to the passage in the D.I. of October 8, 1911 (p. 194 above), beginning with the words "Say I wrote of horses". I paraphrase it according to my notion of its purport, though, of course, my interpretation is to be taken for what it is worth. The communicator is evidently referring to the production of cross-correspondences between two or more automatists. He supposes himself to have taken as the central theme of a cross-correspondence the subject of horses. By telepathic impact he gets in a Verrall script allusions, say, to *Pegasus* and to *chariot races*. (Note that both these topics are spoken of as *ideas*.) He "trumps" them, so to speak, in Willett script with two "cards", or "objects", already telæsthetically acquired by her by selection from the content of his own mind—*horse-shoe*, let us say, or the *Steeds of Dawn*: in other words he in his turn selects these from the content of the sensitive's mind to which they now belong, and by active telepathic influence causes them to emerge in their appropriate context.

Whatever the ground or justification may be for treating the telepathically impressed *Pegasus* as an idea, and the telæsthetically acquired *Steeds of Dawn* as an "object", it is evident that both one and the other might be housed in the same "mythical room", and that neither has any title to be regarded as pertaining to the world of external reality.<sup>1</sup> It is clear also that any "evidential" value they may possess in a resulting script must be tested, if it can be tested at all, by methods quite other than an appeal to the evidence of the senses. We have passed clean away from the province of telepathic clairvoyance.

<sup>1</sup> On a later occasion the "objects" or "elements" which are expressly singled out as having been "mutually selected" are apposite literary quotations. See below, p. 255.

Reference has already been made to statements in the scripts concerning the sources of information (*i.e.* the minds) upon which, in mutual selection, the selectors respectively draw. A closer examination of these statements may help to throw light on the questions we have been discussing. The following are the passages on which we have mainly to rely, apart, of course, from the two extracts already quoted.

*From the D.I. of June 4, 1911. (G. W. B. present.)*<sup>1</sup>

[*Gurney communicating*] . . . Say that after—Oh! how difficult it is—say that after deliberation a certain theme is selected. Then he says something in German—*motif*—to be got through various channels. I'm only speaking now of the process of selection, he says, and in so far as that's concerned I'm limited to the contents of the conscious and unconscious self. . . . Remember I am distinctly ruling out the thoughts suggested by the words telepathy and inspiration. Oh he says, Well then I look over the available factors—oh, and see what will serve. Oh he says, it isn't only I who select. Oh he says, now you've got it. There's another field for selection—and it's such part of my mind, I, Gurney, as she can have access to. Oh he says, What part? Why—oh, I've missed a word—something something limited to—then I've skipped something, but I hear him say thoughts potentially. Oh he says, Put it another way. Having access to my mind her selection is chiefly limited to that which can naturally link on to human incarnate thought. Oh he says, I wish I could get that word *potential* rightly used. I'm not saying it's limited to the actual but to the potential content. . . .

He says, I think I got some things I wanted said about selection. It's the thought of its being as it were a mutual process that I want driven home. . . .

*D.I. of July 16, 1911. (Present, G. W. B.)*

[*Gurney communicating*] . . . (*G. W. B.* In a previous D.I. you distinguished between actual and potential thoughts, and said that in mutual selection the receiver was limited to the *potential* thoughts of the communicator.<sup>2</sup> Can you explain this further?)

<sup>1</sup> This D.I. is quoted in full in the next chapter, pp. 232 ff.

<sup>2</sup> The words were "I'm not saying it's limited to the actual but to the potential content". Apparently I took this to mean that it was limited to

Potential naturally transcends actual, and it is not at the actual that the limit lies.

(*G. W. B.* Perhaps the subject is too difficult to pursue now.)

What I said I want to get clear. Limit does not lie at the actual.

(*G. W. B.* here said something not recorded, and a brief conversation ensued. *Inter alia* he asked if actual and potential thoughts were the same as conscious and unconscious thoughts : the answer was Not at all. *E. G.* then continued :)

Potential means possible to be apprehended of mind as it exists in the parts—potential to the parts—using the word *parts* in contradistinction to the word whole. Oh he says, the parts can't be conscious of the whole, but the whole can be conscious of itself as a whole, and also as a whole of parts.

He says, I must let her go away, *G.* Oh he says, When I'm not trying to transmit, I'd write script that the very Gods might envy, and I go over and over things that would be of priceless value to transmit. . . .

*Trance-script preceding D.I. of October 8, 1911.*<sup>1</sup> (*Present, G. W. B.*)

[*Gurney communicating*] . . . Is there any special point you wish to deal with to-day?—The points in regard to mutual selection need further elucidation. *Mutual* . . .

(*G. W. B.* I have some questions I should like to put to you on that very subject : shall I put them now ?)

Yes.

(*G. W. B.* In mutual selection you say that the sensitive can select from such part of *your* mind as she can have access to. What part is this ?)

All that part to which the subliminal of the sensitive has *natural* access, operating normally on the metetherial plane. She has access to. It is difficult to get it clear. Let me go slowly and *feel* if need be for my meaning in a round-about way.

Human experience—that part of my mind to which human experience affords a *point de repère* —

the potential *to the exclusion* of the actual. From the present and subsequent statements it seems that the true meaning was “I'm not saying it's limited to the actual, but to the actual *plus* the potential”.

<sup>1</sup> This trance-script is again quoted in Part II., Chapter IV. See pp. 290 ff.

(*G. W. B.* I understand that : but you distinguish between the actual and the potential content of your mind. Has the sensitive access to both ?)

*Yes, yes, yes.*

(*G. W. B.* You say *you* have access to the contents of the conscious and unconscious mind of the sensitive. Does the distinction between the conscious and unconscious mind of the sensitive correspond to the distinction between the actual and potential content of *your* mind ?)

No—wait. I have access to—repeat that sentence to me.

(*G. W. B.* repeats as above.)

Unconscious is not an equivalent for potential. NO.

(*G. W. B.* Does the unconscious mind of the sensitive mean what we commonly call her subliminal ?)

Yes—but it means *all* the centres of it, to use a physiological analogy.

(*G. W. B.* Is there anything in the discarnate consciousness which corresponds to the subliminal self of the incarnate ?)

What a *huge* subject you open up ! Let me get her to speech first. Yes—say that again.

(*G. W. B.* repeats.)

The larger includes the less.

(*G. W. B.* Is the larger the supraliminal or ——)

No, no, the subliminal of *course*, *that* is allied to the transcendental self—*that* transcendental self might be referred to in a rough and ready manner by terming it the subliminal of the discarnate. Subliminal—read it to me.

(*G. W. B.* reads what has just been said.)

As the <sup>1</sup> It is possible to refer to it as that and imply a truth—It is a good rough generalisation. . . .

I do not profess to understand all the statements contained in the various extracts which I have quoted, or to be able to fit them comfortably into their places in a comprehensive whole; but so far as I can I will endeavour to summarise what appears to me to be their broad general effect. A distinction is made between the field for selection open to the discarnate communicator and that open to the sensitive. The communicator is said

<sup>1</sup> *I.e.* “as the subliminal” is to be substituted for “by terming it the subliminal”.

to have access to the "whole self" of the sensitive—that is to say, to her conscious and unconscious self; and her conscious and unconscious self are identified with her supraliminal and subliminal self.

The sensitive, on the other hand, has access to that part only of the discarnate communicator's mind the content of which can link on to human incarnate thought. Between that part of his mind and the part to which she has no access the relation is, roughly speaking, similar to that between the supraliminal and the subliminal of the incarnate—using the term subliminal here to denote what is highest and best in the human mind. The suggestion seems to be that the subliminal of the discarnate uses categories which are beyond the reach of incarnate mind, much as the categories employed by the human mind are beyond the comprehension of the mind of animals. Thus while the field of selection open to the discarnate communicator is the "whole self" of the sensitive, the field open to the sensitive is confined to what may be described, with some approximation to truth, as the supraliminal of the discarnate.

There is no great difficulty in following the thought up to this point, whatever value we may be disposed to attach to it. But a further distinction is made between the *actual* and the *potential* content of that part of the discarnate mind to which the sensitive has access. The words potential and actual, applied to the content of a mind, must mean potential or actual in relation to that mind, not in relation to another mind. "Potential", therefore, cannot be interpreted to mean "possible of apprehension by the sensitive". It must signify something which is now latent but in certain conditions can become actual in one and the same mind. What is this something?

In the D.I. of June 4, 1911, Gurney expresses the wish that he "could get that word potential rightly used". It is the more strange that his own statements on the subject should not have been more explicit. The potential content, we are told, lies beyond the actual, and the sensitive has access to both in her selection from the mind of the discarnate. But for further information we have to be content for the most part with negatives. Actual and potential thoughts are *not* the same as conscious and unconscious thoughts; the distinction between

the conscious and unconscious mind of the sensitive does *not* correspond to the distinction between the actual and potential content of the discarnate mind; "unconscious" is *not* an equivalent for "potential". There is the further statement that "potential" means "possible to be apprehended of mind as it exists in the parts—using the word 'parts' in contradistinction to the word 'whole'": but this, I must confess, appears to me to be a case of *obscurum per obscurius*. In the end the student of the scripts is thrown back upon his own resources for an interpretation of the term. Does it relate to something characteristic of the discarnate mind as such? or does it apply to incarnate mind as well? We are not definitely told that in mutual selection the mind of the sensitive to which the communicator has access comprises a potential as well as an actual element. Assuming, however, as I think we reasonably may, that the distinction between potential and actual content is to be understood as applying to minds in general, whether incarnate or discarnate, I suggest that by "potential content" is meant the store of past impressions which have become and remain latent unless called up into present consciousness and made actual by an exercise of memory. It is something like the "preconscious" of Freud.

This is not the place to consider the problems presented by the phenomena of memory, or to discuss on its merits the claim that one mind may be able to appropriate the latent memory-content of another, not indeed as memories of its own, but as so many more or less detached ideas and images. All I am concerned with at present is to interpret to the best of my ability the statements made in the scripts respecting telæsthesia and telepathy and their relations to each other.

Let us return once more to the statement in the D.I. of October 8, 1911, that telepathy is communication of thought, telæsthesia the acquisition of knowledge. The distinction between an activity of communication and an activity of acquisition is clear enough. The distinction between thought and knowledge is less easy to grasp. By "thought" in this connection I understand every kind of idea, image, emotion, etc., forming the conscious content of the mind of the communicator at the moment of communication. It is, in fact, that "actual content" of his mind, to which, we are told, as well as

to the potential content, the sensitive has telæsthetic access in mutual selection.

What, then, is the nature of the "knowledge" which is to be distinguished from "thought"?

My answer would be that the knowledge differs from the thought only in being knowledge actively acquired by one mind of the thought in another mind. What is "thought" from the standpoint of the thinker becomes an object of knowledge from the standpoint of the percipient. The thought is what it is—has an objectivity of its own—irrespective of the question whether it is correctly apprehended.

Similarly with respect to potential content. Let us suppose we are right in assuming that by the potential content of a mind is meant its latent memories. Then, so far as telæsthesia is perception of the latent memories of another person, the knowledge thus acquired must be determined by the nature of the memory-content of the mind from which the percipient mind draws its information. The latent memories of that mind (say, for example, "horse-shoe" or "the steeds of dawn") have become, when telæsthetically apprehended, so many "objects perceived"—mental objects, no doubt, but still "objects" independent of the percipient, the real significance of which remains the same even if it has been misapprehended or distorted in the process.

It is important to notice that no attempt is made in the scripts to bring independent clairvoyance within the scope of telæsthesia (W). Indeed, it is possible to go further, and say that the very existence of such a faculty is ignored by the communicators. *They neither affirm nor reject it, but simply pass the subject over in silence.* Considering the prominence given to it in *Human Personality*, this strikes me as not a little remarkable. Whether it was an attitude deliberately adopted, or whether the omission was accidental, I am unable to say. No example of independent clairvoyance can, in my opinion, be found in the records of the Willett phenomena.<sup>1</sup>

<sup>1</sup> The experience of her dream house might probably have been reckoned by Myers as a case of telæsthesia (M) on the ground that "no known mind external to the percipient's can be suggested as the source of the knowledge gained". But Mrs Willett herself, as we have seen, was inclined to attribute it to the recollections of persons who had lived there as children in days gone

In any case, if there be such a thing as independent clairvoyance, so deep a chasm separates it from mind-reading that to apply the same class-name to both seems to me more likely to mislead than to enlighten.

The discussion of the subject in the present paper has been complicated, first by the ambiguity in Myers's definition of telæsthesia to which I have already called attention, and secondly by the absence of any pronouncement in the scripts for or against telæsthetic apprehension of external reality without the intervention of another mind. The result has been that telæsthesia (M) has seemed to leave a loophole for the admission of telepathic clairvoyance, and telæsthesia (W) to leave a loophole for the admission of independent clairvoyance. If we make up our minds to get rid of these loopholes, and boldly identify telæsthesia (M) with independent clairvoyance, and telæsthesia (W) with mind-reading, I do not consider that we shall have departed from the spirit of *Human Personality* in the one case, or from that of the scripts in the other, and I am sure we shall have made a useful contribution to the cause of clear thinking.

An idealistic theory of the universe may resolve matter into the content of some cosmic mind. There is a passage in *Human Personality* in which Myers toys with this Berkeleian doctrine.<sup>1</sup> But as long as we treat the distinction between matter and mind

by, and to me, at least, this explanation is far preferable to that of independent clairvoyance. There is an element of retro-cognition in the dream house experience; and I find it hard to believe that retro-cognitive telæsthesia could ever be independent of the memories of some mind or other.

<sup>1</sup> "It was needful [in connection with the meaning of so-called 'travelling clairvoyance'] to consider how far there was a continuous transition between these excursions and directer transferences between mind and mind,—between telæsthesia and telepathy. It now seems to me that such a continuous transition may well exist, and that there is no absolute gulf between the supernormal perception of ideas as existing in other minds, and the supernormal perception of what we know as matter. All matter may, for aught we know, exist as an idea in some cosmic mind, with which mind each individual spirit may be in relation, as fully as with individual minds. The difference perhaps lies rather in the fact that there may be generally a *summons* from a cognate mind which starts the so-called agent's mind into action; his invasion may be in some way *invited*; while a spiritual excursion among inanimate objects only may often lack an impulse to start it". (*H.P.*, vol. i., p. 278.)

as fundamental—and we can hardly do otherwise without deserting the province of psychology for that of metaphysics—so long shall we be under the necessity of treating the distinction between telæsthesia (M) (=independent clairvoyance) and telæsthesia (W) (=thought-perception) as fundamental also. The idealistic hypothesis would not even provide, as Myers seems to think, a continuous transition between the two. Its effect would rather be to do away with the conception of independent clairvoyance altogether, and leave telæsthesia (W) alone in possession of the field.

Occasional hints are to be found in *Human Personality* of a disposition to extend telæsthesia (M) so as to include intuitions of the spiritual world. Consider, for instance, the following passages :

A vague but genuine consciousness of the spiritual environment ; that (it seems) is the degree of revelation which artistic or philosophic genius is capable of conferring. Subliminal uprushes, in other words, so far as they are intellectual, tend to become *telæsthetic*. They bring with them indefinite intimations of what I hold to be the great truth that the human spirit is essentially capable of a deeper than sensorial perception, of a direct knowledge of facts of the universe outside the range of any specialised organ or any planetary view (*H.P.*, vol. i., p. 111).

We are already familiar with “travelling clairvoyance”, a spirit’s change of centre of perception among the scenes of the material world. May there not be an extension of travelling clairvoyance to the spiritual world ? a spontaneous transfer of the centre of perception into that region from whence discarnate spirits seem now able, on their side, to communicate with growing freedom ? (*H.P.*, vol. ii., p. 259.)

Genius, as has been already said, is a kind of exalted but undeveloped clairvoyance. The subliminal uprush which inspires the poet or the musician, presents to him a deep but vague perception of that world unseen, through which the seer or the sensitive projects a narrower but exacter gaze. (*H.P.*, vol. ii., p. 282.)

Such suggestions are really incompatible with Myers’s definition of telæsthesia, and they seem to be rather half-heartedly advanced. Had they been definitely accepted and

consistently thought out, I think they would have led Myers to revise his definition, perhaps on lines more in accord with the views expressed in the Willett scripts.

The reader who has had the perseverance to accompany me thus far through the somewhat wearisome disquisitions of the present chapter may, I fear, in the end lose patience and begin to ask whether any useful purpose is served by lengthy discussion of points of difference possibly verbal rather than real. Granted, he may say, that the terms telepathy and telæsthesia are used in a sense other than that which they bear in *Human Personality*, do the new meanings give a juster insight into the facts, or merely rearrange and rename them? Much is obviously lost by giving new meanings to terms of art already familiar. Has any compensating advantage been gained in the present case?

I do not consider these doubts wholly unjustified. The limitation of the word telepathy to the active transmission of thought by one mind to another, although it has hitherto been generally employed to include mind-reading as well, is not an innovation to be welcomed. A word is wanted to cover both activities of mental interaction. Telepathy had hitherto served this purpose well, and the terminology of the scripts provides no convenient substitute. It would surely have been better to have retained telepathy as a generic term to include thought-communication and thought-perception as subordinate species.

The new meaning given to telæsthesia has more to justify it, because in this case the effect is to extend the scope of the term, not to restrict it. Moreover, mind-reading, as an activity of *perception*, has an etymological claim to the title, and the communicators might fairly argue that this aspect of it would not be sufficiently emphasised except by giving it a name which would clearly indicate affinity with the other form of supernormal perception. If the scripts had employed telæsthesia as a generic term to include, as subordinate species, (1) independent clairvoyance, or supernormal perception of physical objects, and (2) mind-reading, or supernormal perception of mental objects, something could be urged in favour of such a classification. But actually they have so treated the subject as to ignore independent clairvoyance, and to all intents and

purposes appropriate the word *telæsthesia* to describe what Myers's definition was certainly meant to exclude. This has not tended to clearness, and it has greatly increased the difficulties of exposition. I am not satisfied with the definition of *telæsthesia* in *Human Personality*. It does not unambiguously exclude telepathic clairvoyance, as, in my view, it logically should do. But here again I think it would have been better to let the old term stand as practically equivalent to independent clairvoyance, and leave the supernormal perception of mental objects to rank as a form of telepathy.

When, however, we turn from questions of terminology to questions of substance, the sharp division of what is ordinarily called telepathy into two contrasted activities, an activity of communication and an activity of perception, possesses, in my opinion, a high degree of interest. The distinction itself is, of course, not strictly speaking new. It has always been recognised that the terms *agent* and *percipient* might, in certain cases, convey a misleading idea of the true nature of the relation, and that when a thought in A's mind becomes telepathically shared by B, the dynamic factor in the process may be on the side of B rather than of A. But, so far as I am aware, very little attempt had been made, up to the time when the Willett scripts quoted in this section were produced, to follow up the idea whether in its general implication or in its bearing on particular cases.<sup>1</sup>

In these circumstances the positive assertion in the scripts that one mind may be able to perceive and apprehend the contents, actual and potential, of another mind without that other's active intervention does, in effect, open up new avenues for thought, and if true, represents a real advance in our knowledge of the subject. It no doubt suggests as many difficult questions as it answers. But to expect from a single automatist anything in the nature of a complete exposition of the methods and processes of communication would hardly be reasonable.

One question inevitably forced on our attention by the

<sup>1</sup> Since writing this chapter I notice that Professor Driesch, in his book on *Psychical Research* (translated by Th. Besterman, 1933) lays great stress on the distinction between thought-communication and thought-reading, and, like the communicators in the Willett scripts, confines the term *telepathy* exclusively to the former.

Willett scripts is this : What is the relation to each other of the two kinds of activity ? Are they in any circumstances mutually independent, or does the exercise of the one activity necessarily call the other into operation ?

I find it difficult to believe that the activity of communication (telepathy (W)) can ever be effective without some responding activity of apprehension (telæsthesia (W)). Conscious reception must imply activity. It is easier to conceive the activity of apprehension as being effective without calling into play a responding activity of communication, at all events if the object apprehended is, as the scripts affirm it may be, the potential content of another mind. But without going so far as to deny the possibility of extreme cases in which one activity may be in operation to the complete exclusion of the other, I can scarcely doubt that in general both factors contribute in varying measure to the total result. From this point of view, instead of asking which of the parties concerned is the agent and which is the percipient, we should rather inquire which of the two activities forms the starting-point of the process, and use this test as a basis for classifying any given case as an example of communication (telepathic emission), or as an example of mind-reading (telepathic perception).

It may not always be easy, or even possible, to answer this question. In experimental telepathy, for instance, can we say with confidence which of the two activities is the initiating factor in the result of the experiment ? Both agent and percipient are consciously exerting themselves, the agent to impress an idea on the mind of the percipient and the percipient to read the mind of the agent. In such a case the two activities may well be independent and concurrent factors in the process.

Consider, on the other hand, those automatic productions of a sensitive like Mrs Willett which take the form of lengthy verbal messages appearing to her to proceed from a source other than herself. Whatever that source may be, whether a discarnate spirit or a dissociated self, it would surely be paradoxical to regard these as anything else than communications in respect of which the apprehending activity plays the secondary part of a listener in relation to a speaker.

Yet I certainly should not be prepared to say that all mediumistic phenomena belong to this class. We have it on

the authority of the Willett scripts themselves that the sensitive can, and does, draw upon the content of another mind without the active intervention of the latter. I refrain from dogmatizing on the subject, but I suspect that the remarkable supernormal insight of many professional mediums into the private affairs of their sitters originates rather in mind-reading than in any activity of communication either from the subliminal of the sitter or from some independent mind whether incarnate or disincarnate. Here, as elsewhere, however, the problem is complicated by the possibility of interaction between the subliminal and the supraliminal of the medium herself. It may be that her subliminal acts in a double capacity, as a mind-reader in relation to the sitter, and as a communicator to that part of herself which records whether by speech or in writing.

Very interesting are the reciprocal cases described in the last chapter (pp. 177 ff.). In these telepathy (W) and teleesthesia (W) are both in operation together, but the agent becomes the percipient and the percipient the agent in rapid alternation. "Thought leaps out to wed with thought", and "Response conditions the power of transmission" in such wise that the process may be conceived as continuing *ad infinitum* "until we twain be one". If complete oneness were ever actually achieved, this would presumably mean not that the two activities had ceased to be distinguishable, but that they had ceased as such to exist.

If the reader will take the trouble to glance back at Chapter III. of Part I. on *Types of Communications* he will probably come to the conclusion that some of the experiences there treated as *communications* might with almost equal plausibility be classed as cases of thought-perception. Indeed I raised this very question myself with regard to the awareness of "presences" unattended by any impression of a more definite character. Should bare awareness of a "presence" count as a *communication* in the technical sense of the term? The formal answer according to my view would be, Yes, if it arises from a telepathic impact directed by another mind; No, if it originates in the exercise of an independent perceptive activity by the sensitive. But I do not pretend that this answer would carry us much further.

How are we to determine which of the two activities is

primary and which is secondary ? Might not both be operative simultaneously and in equal measure ? A passage in the D.I. of March 13, 1912 (see p. 215 below), refers to " the unseen companions, the presences known by that unexplored faculty, intuition ". Intuition is associated in the scripts with activity of perception, but it is not necessary to accept this statement as definitely settling the question.

The more elaborate and complicated processes of communication (described in the extracts quoted on pp. 192-195 above), in which the material utilised in the scripts is said to be derived from the products of " mutual selection " supplemented and guided by direct telepathic impulse, must be reserved for separate treatment in the next chapter.

I have still, however, something to say in the present chapter upon the psychical experience, to which the scripts apply the term " excursus ".

The reader will remember that in the D.I. of June 4, 1911, which was mainly devoted to the topic of " mutual selection ", a capacity for excursus on the part of the sensitive was laid down by Gurney as one of the conditions of successful production of a certain type of script. Capacity for excursus I interpreted to mean a power of going in some sense outside oneself in order to enter into communion with the spiritual world. This brief description sufficed for the moment, but the subject deserves more detailed examination.

Let me begin by putting together in chronological order the more important passages <sup>1</sup> that relate to it, only premising that in Willett scripts *excursus* and *ecstasy* are used as practically synonymous terms.

*Extract from Lone Script of April 16, 1911.*

. . . Myers Let me again emphasise the difference that exists between Piper and Willett phenomena the former is possession the complete all but complete withdrawal of the spirit the

<sup>1</sup> Several of these have been quoted already. But repetition is almost unavoidable in a paper like the present one. If the reader is constantly asked to turn back to some previous chapter in which a relevant passage has been cited in some other connection, he is apt to end by disregarding the request, and the argument will suffer in consequence. I have not hesitated to use a wide discretion in deciding where to refer back and where to repeat.

other is the blending of incarnate and exarnate spirits there is nothing telergic it is a form of telepathy the point we have to study is to find the line where the incarnate spirit is sufficiently over the border to be in a state to *receive* and yet sufficiently controlling by its own power its own supraliminal and therefore able to transmit . . . We want the operator to be so linked with its mechanism as to control that mechanism herself We want her also to be so linked with us as to be able to receive definite telepathic write the word radiation <sup>1</sup> . . .

*Extract from Lone Script of May 11, 1911.*

. . . Myers I want to say lethargic that word Myers another thought meditation quite other it is It is the setting free of the reasoning and persisting element in man Compare the two states Calm is well But calm is not all Lethargy is not an accession of power but a benumbed condition of the spirit Meditation is a stilling of the outward avenues of sense impressions . . . which gives access to an uprush say the word enhanced powers . . . I want the states contrasted

Extasy springs from meditation La Vernia S. Francis and the stigmata Your young man shall dream dreams Myers go on The freeing of that which is capable of intuitional say tele and opticon Myers visions of the far distant worlds <sup>2</sup>

The other state is a torpor of the whole man moral phisical and metaphisical . . .

*Extract from D.I. of June 4, 1911. (Present, G. W. B.)*

. . . He says, Say how you feel. Oh I'm all right. I'm far. I'm far. He says, I want to speak—and, he says, What I'm going to say is not to be taken as applying to D.I., when the communication is more direct and simpler, and, he says, not to be taken as applying to all sensitives, or even to all phenomena

<sup>1</sup> The crossing of the border (=Excursus), is here treated as preparatory to the reception of telepathic communication. In the D.I. of March 13, 1912 (see p. 215 below), it is represented as leading to the acquisition of knowledge by the exercise of telæsthesia (W).

<sup>2</sup> I do not interpret this as referring to independent clairvoyance of material objects, but to intuitions of the spiritual world. Compare "I can get up and walk about in other worlds, and I very often like to walk through the room where that sceno took place" (*i.e.* the scene of the Symposium) in the script of December 17, 1933.

of any given sensitive. But it's an attempt to show how in some cases some scripts are produced.

The descending chain, telepathy—inspiration—telepathy—selection. Oh he says, What thought is implied by the words "mutual selection"? . . . I want to make a shot at a partial definition of what constitutes mediumship. That organisation in which the capacity for—what an odd word—oh, Edmund, say it slowly—*excursus* is allied to the capacity for definite selection.<sup>1</sup> Then finally the possession of as it were a vent, through which the knowledge can emerge . . .

*Extract from Lone Script of August 24, 1911.*

. . . I wish I could get you to understand the meaning of the word *excursus* as it is in my mind The falling of the barriers say that there is the dual process . . . the hemming in the partitioning off the localising the selfing All that is one process Now reverse it and say the escape the unifying the delocalisation of the soul that is nearer get the thought clear testifying to the existence of a whole say that who said experience is the only guide yes but what experience<sup>2</sup> Do not limit it to these faculties artificially fostered by the pressure of the earth stage environment go on say amphibious the native element is more than one<sup>3</sup> the temporary accidentals evoked [*sic.*] by the pressure of say the word self determined conditions<sup>4</sup> But they should not usurp nor be regarded as primary nor be made the measure why do you break when I have the word almost in your grasp the extension of faculty no arbitrary fixing of the norm that is a shifting point I am trying to get the thought implied by the words norma[l] to that portion of consciousness which transcends that field occupied by say

<sup>1</sup> The subject of this extract will be more fully dealt with in the next chapter.

<sup>2</sup> Most of the ideas contained in the remainder of this paragraph will be found in *H.P.*, vol. i., pp. 76-8. Cf. also Myers's essay on "Tennyson as Prophet" in *Science and a Future Life*, pp. 154-65.

<sup>3</sup> *I.e.* the earth-stage environment and the "metetherial". The sensitive is, in a special degree, a denizen of both. Cf. *H.P.*, vol. i., p. 151.

<sup>4</sup> The individual life is represented in Willett script as coming into being by an act of free will.

sense impressions <sup>1</sup> that is not what I wanted to say because it is limited I wanted something marking off a much larger tract but sense impressions is right as far as it goes try again Man is not man as yet <sup>2</sup> that is better Man is standardised in accordance with the hitherto ideal of workability that is better I want to emphasise the necessity of an . . . evolution of standards that is confused but the thought is there

Again say this sweet scented blossom the perfume at dusk it floats forth and when the eye cannot discern the least petal yet the knowledge of its blossoms is conveyed Now one channel and now another informs the central mind <sup>3</sup> the perfume borne upon the breeze kings in their pomp and pageant pass as dream or mirage but the little childrens dower that survives its yellow face smiles up to many a sun and beside many a stream the fringed go on the fringe of blossom tilth and vineyard hive and heath and herd so too the unbroken line <sup>4</sup> say the word spiritual initiates <sup>5</sup> initiates to the Greeks

<sup>1</sup> *I.e.* normal to the subliminal consciousness, which transcends not merely the senses, but all the ordinary faculties adapted to the necessities of our earthly life.

<sup>2</sup> Browning, *Paracelsus*, Pt. V.

<sup>3</sup> "The central mind" I take to mean the ruling individual soul (see *H.P.*, vol. i., p. 74). But it might mean "the great centre into which are gathered up all the individual experiences"; for which see the extract from the script of March 22, 1912, given on p. 216 below.

<sup>4</sup> The passage from "kings in their pomp" down to "so too the unbroken line" seems on first reading both obscure and irrelevant; but comparison with other passages in Willett's script shows that the reference here is to poets whose peculiar genius has given them "some sense of insight or entrance into a supernal world" (*H.P.*, vol. i., p. 109). The poets particularly alluded to are Tennyson, Virgil (indirectly through Tennyson's "To Virgil"), Browning ("Home Thoughts from Abroad"), and Wordsworth—"the unbroken line" being the "Daffodils" "in never ending line", seen often since by "that inward eye which is the bliss of solitude". The names of Tennyson, Browning, and Wordsworth all appear on the same page that contains the quotation just given from the chapter on Genius in *Human Personality*, which makes this interpretation practically certain. Compare also *H.P.*, vol. ii., p. 261: "We need not deny the transcendental ecstasy to any of the strong souls who have claimed to feel it;—to Elijah or to Isaiah, to Plato or to Plotinus, to St. John or to St. Paul, to Buddha or to Mahomet, to Virgil or Dante, to St. Theresa or to Joan of Arc, to Kant or to Swedenborg, to Wordsworth or to Tennyson."

<sup>5</sup> "Spiritual initiates" is probably equivalent to "ecstasies".

foolishness<sup>1</sup> the coherency and solidarity of all human experience.

*Extract from Lone Script of August 25, 1911.*

Write and first this

the major chord of the harmonies contained within the Ser of both automatists<sup>2</sup> Do you know where it is they centre round one thought more than one but one is primary say the word extasy use it in the psychological sense . . .

*Extract from the D.I. of March 13, 1912. (Present, O. J. L. )*

. . . He says the unseen companions, the presences known by that unexplored faculty of the human mind, intuition<sup>3</sup> . . .

Lodge, that's Edmund who speaks now, did you notice just now she was so completely over the border that, though in those instants things swept into her consciousness, she couldn't pass them back? he says I want Gerald to be fully told of this because he says it throws light upon the methods

(O. J. L. All will be told him.)

She projected herself in a rush of sympathy . . .

For the continuation of this passage, and my comments on the passage as a whole, see Chapter IV. of Part I., pp. 131-2 above. The force of excursus seems to have carried the sensitive so far "over the border" as to nullify the third of the three conditions of successful mediumship enumerated in the extract from the D.I. of June 4, 1911, namely "the possession as it were of a vent, through which the knowledge can emerge". She "knew but could not utter" what she knew.

*Extract from Lone Script of October 13, 1912.*

. . . The one remains the many fall and pass<sup>4</sup> Central unity linking all experience To live again in other lives that is

<sup>1</sup> *I Cor.*, i. 23, "Unto the Jews a stumbling block and unto the Greeks foolishness". See Myers's "Obituary Notice of Henry Sidgwick" in *Fragments of Prose and Poetry*, pp. 102-5, where this saying is quoted, and applied to religious orthodoxy and to science respectively. In the same passage occurs the phrase "raise the cosmos into intelligible coherence".

At the date of this script Miss Helen Verrall was on a visit to Mrs Willett, and it was arranged that each should try for script, independently of the other, on the same day, but not at the same hour.

<sup>3</sup> See p. 211 above.

<sup>4</sup> Shelley, *Adonais*, lii.

nearer To relive and to realise through the experience of the living That is what the dead do <sup>1</sup> . . . To be satisfied through another's filling solidarity say that No man liveth unto himself <sup>2</sup> Deep underlying deep the central unity deepest of all is the merc sense of human companionship

The dead are not dead but alive <sup>3</sup> His living soul was flashed on mine and we through empyreal heights were whirled And came on that which is <sup>4</sup> Here you see he is conscious of having escaped from the shackles of the time idea Again he uses it in the line What is and no man understands <sup>5</sup> Who shall reveal the changeless to man and how shall he realise the eternal now <sup>6</sup>

To know oneself by escaping from the limits of self and thou art God and these thyself art they [F. W. H. M., *A Cosmic Outlook* : " And these are God and thou thyself art they."]

*Extract from Lone Script of November 10, 1912.*

. . . The days of the miraculous are not over nor yet those of the direct incursion of the metetherial element influence afflatus The excursive power of the mind and again the invasion into the sphere of time of those elements which erstwhile bound in its shackles now have passed into . . . a state of emancipation

*Extract from Lone Script of March 22, 1913.*

. . . Oh how *superficial* has been the grasp of man upon the truths of the solidarity of the human race The inconceivable oneness of Souls <sup>7</sup> . . . What links is the eternal sequence of human emotions hopes and fears and joys and sorrows There is a great centre into which are gathered up all the individual

<sup>1</sup> For an instance of this see the D.I. on February 7, 1915, quoted in full on pp. 177 ff. above. It is interesting to compare *Peter Ibbetson*, vol. ii., pp. 170 ff.—a book which Mrs Willett had read—though there the emphasis is laid on the experience which the living can draw from the dead rather than the other way. The present script itself seems to pass to this latter point of view in the words " his living soul was flashed on mine." and the passage that follows.

<sup>2</sup> *Romans*, xiv. 7 ; quoted in *H.P.*, vol. ii., p. 282.

<sup>3</sup> Tennyson, *Vastness* ; quoted in Myers's "Tennyson as Prophet" on p. 153 of *Science and a Future Life*.

<sup>4</sup> Tennyson, *In Memoriam*, xcv. <sup>5</sup> Tennyson, *In Memoriam*, cxxiv.

<sup>6</sup> Cf. *H.P.*, vol. i., p. 31.

<sup>7</sup> This phrase occurs in *H.P.*, vol. ii., p. 287. See also *ibid.*, p. 282.

experiences<sup>1</sup> . . . Can we reach them those that remain Do they know how those who have fallen asleep keep watch beside their daily path Emphasise the word daily To them we may become faint memories for us they remain constant companions it is our unguessed influence that touches them when they do not suspect it But at the times when the normal life is hushed into a moment or a day of *recueillement*<sup>2</sup> then perhaps they feel the touch of a vanished hand . . .

*Extracts from the Script of December 14, 1913. (Present, G. W. B.)*

[Although Mrs Willett was never at any time in a condition of deep trance during this sitting, she was clearly not her normal self, especially towards the end.]

I will build my tabernacle in the hearts of men The altar not of stone but of the tablets of the heart<sup>3</sup> That gives the idea of INCURSION that force which seeks to penetrate Now give the other —

To enter into the great calm The waveless heights So shall that which is in appearance twain be ONED.<sup>4</sup> And these are God and thou thyself are [art] they<sup>5</sup> He that seeks the heavenly word proceeding forth Yet leaving not the Father's side<sup>6</sup> and again the soul that rises in us bearing yet the stamp of its source or provenance in those moments of blank misgivings, fallings from us—before which our mortal nature did tremble<sup>7</sup> golden threads of eternity in the warp and woof of human life<sup>8</sup> . . .

<sup>1</sup> Cf. *H.P.*, vol. i., p. 31, quoted in footnote (2) on p. 224 below.

<sup>2</sup> Cf. *H.P.*, vol. ii., p. 251.

<sup>3</sup> *2 Cor.*, iii. 3.

<sup>4</sup> See the passage from Plotinus quoted in *H.P.*, vol. ii., p. 291.

<sup>5</sup> F. W. H. Myers, *A Cosmic Outlook (Fragments, p. 181)*. See p. 251 below, where the context of this line is quoted in a footnote.

<sup>6</sup> *Hymns Ancient and Modern*, 311. I am doubtful of the meaning here, but I think the lines of the hymn are intended to represent the incurusive force, and the quotation from Wordsworth's ode the impulse to excursus.

<sup>7</sup> Wordsworth, *Ode on Imitations of Immortality*.

<sup>8</sup> Cf. Vaughan, *The Retreat* :

And felt through all my fleshly dress  
Bright shoots of everlastingness.

These lines are quoted in Myers's *Wordsworth*, p. 132.

[What here follows was *spoken*, and should probably be regarded as a kind of waking stage.]

I'm going to come back, but I want to say one thing. It's that last speech of Arthur—not exactly the last, but when he knows himself no phantom nor the high God—something.<sup>1</sup>

Well, would you just say it's those moments that make the true record of a life ; and in proportion to the richness of those experiences is the richness of each human life to be measured.<sup>2</sup> It's the escape from the smaller into the larger—separate no longer but one life alone.<sup>3</sup>

I must come back, you know. It's just like waking up in prison from a dream that one has been at home. Don't you ever walk out of yourself ? Aren't you tired of being always yourself ? It's so heavenly to be out of myself—when I'm everything, you know, and everything else is me.

*Extracts from the Script of December 17, 1913. (Present, G. W. B.)*

[This script has already been quoted in full in Chapter II. of Part I, pp. 69 ff. The description of the Symposium, which forms its main subject, may itself be intended as an illustration of knowledge gained by *exeursus*. The extracts here given are taken from the latter part of the sitting.]

[*Spoken*] . . . Do you know that man's as real to me as If I could touch him ! He's an ugly man, only I feel he's sublimely

<sup>1</sup> Tennyson, *The Holy Grail*. Compare also Myers's essay on "Tennyson as Prophet" in *Science and a Future Life* : "Take again the words of King Arthur at the end of the 'Holy Grail'—the spiritually central passage, so to say, in all the 'Idylls of the King'—when the king describes the visions of the night or of the day which come when earthly work is done—

In moments when he feels he cannot die,  
And knows himself no vision to himself,  
Nor the high God a vision ;

and compare this with any one of the passages where Plotinus endeavours in halting speech to reproduce those moments of unison whose memory brightens his arid argument with oases of a lucid joy".

<sup>2</sup> Cf. *H.P.*, vol. ii., pp. 260-1 : "It is these subjective feelings of vision or inspiration which have to many men formed the most impressive and fruitful moments of life. While not allowing an objective truth to their revelations, we shall now be prepared to admit a reality to the subjective experience."

<sup>3</sup> F. W. H. Myers, *Fragments of Prose and Poetry*, p. 148.

great. You know I've not got to be tied up always to myself. I can get up and walk about in other worlds ; and I very often like to walk through the room where that scene took place. Have you ever seen the shadow of the Parthenon ?<sup>1</sup> Oh ! (Pause) It's all very beautiful there. Do you know Edmund would have been very happy in that world. It was the sort of world he wanted, and he strayed into such a hideous age. (*Interruption at this point by noise outside.*)

[*Written*] I've lost the thread. It's all gone. I was so happy I was seeing visions and I did not ever want to leave Fred was with me F. W. H. M. I also saw Henry Sidgwick he had a white beard Do you know who the young man<sup>2</sup> was I only just caught sight of him for a moment

How nothing time is All human experience is one . . .

*Extract from Script before D.I. of February 7, 1915. (Present, G. W. B.)*

. . . Come ye apart Come and rest

I want to get out of myself I'm so tired of myself I want to be enlarged

They say Come Come and I've left the darkness and come home.<sup>3</sup> I see men as trees walking several men There's Fred—and Edmund—and the man who said . . . he was Henry. Butcher's ghost<sup>4</sup>—and I see a young copy of A W<sup>5</sup> and I see the Patient Philosopher<sup>6</sup>—and now

I never forget [*Here follows D.I. with the Dark Young Man communicating.*]

*From the Waking Stage following Trance-script of April 19, 1918. (Present, O. J. L.)*

Oh ! (Pause) Fred. Fred So strange to be somebody else.

<sup>1</sup> F. W. H. Myers, *Fragments of Prose and Poetry*, p. 194 :

“ And over Plato's homestead fell  
The shadow of the Parthenon.”

<sup>2</sup> The Dark Young Man is indicated.

<sup>3</sup> By “ home ” here is meant the “ metetherial ”. Compare the extract from the script of August 24, 1911, “ Say Amphibious the Native element is more than One ”.

<sup>4</sup> See p. 82 above.

<sup>5</sup> A. W. is Dr Verrall. See pp. 83-4 above.

<sup>6</sup> *I.e.* Professor Sidgwick.

To feel somebody's heart beating inside you, and somebody else's mind inside your mind. And there isn't any time or place, and either you're loosed or they're entered,<sup>1</sup> and you all of a sudden know everything that ever was. You understand everything. It's like every single thing and time and thought and everything brought down to one point . . .

*Extract from the sitting of June 8, 1930. (Present, G. W. B. ; Mrs Willett in partial trance.)*

. . . Everybody gone !

What is the meaning of the word *excursus* ?

(G. W. B. *Excursus* is the going out to meet something else. It's the opposite to invasion.)

Well, that's the way I do these things.

*Note.*—The sitting had opened with a communication in writing from an unidentified source—perhaps the Dark Young Man. This was followed by a dictated passage, in which the automatist described, as if on her own account and from her own present observation, a scene in which certain members of the group on the other side, including the Dark Young Man, were taking part. She was evidently visualising them in the form in which they might have appeared during life. After a pause the record proceeded as above.

The foregoing extracts make it clear that the term *excursus* is used in Willett scripts to denote an *act* by which the incarnate spirit seeks to place itself in conscious relation with a spiritual environment. This spiritual environment—the *metetherial* as it is often called—is declared to be the soul's true native element. The passing into it, which is the effect of *excursus*, is variously described as “the crossing of a border”, “the freeing of that which is capable of intuitional visions of far distant worlds”, “the falling of barriers”, “the delocalisation of the soul testifying to the existence of a whole”, “the escape

<sup>1</sup> “Either you're loosed or they're entered” I take to mean that the case is one either of *excursus* or of *incursion*, and that the bewildered sensitive hardly knows which. “To be somebody else” and to “feel somebody else's mind inside your mind” points to *incursion*, and what I have called “telepathic possession” (see pp. 175 ff. above): on the other hand the sense of timelessness and of omniscience suggest *excursus* and communion with the “Central Unity linking all experience”.

from the limits of self", "the escape of the smaller into the larger".

The occasional footnotes appended to the several extracts may be usefully supplemented by a few observations of a more general character intended to throw light on some doubtful and difficult points, though I fear others will remain of which I cannot hope to give a thoroughly satisfactory explanation.

I have interpreted *excursus* as involving an "act" on the part of the sensitive; and by "act" I mean something that implies conscious purpose and effort. In his chapter on "Trance, Possession and Ecstasy," Myers remarks: "*Die Geisterwelt ist nicht verschlossen*: these sensitives [*i.e.* the favoured individuals possessing the natural capacity] have but to sink into a deep *recueillement*, a guarded slumber, and that gate stands manifestly ajar. It is rather on the other side of the gulf that difficulties and perplexities come thick and fast".<sup>1</sup> *Excursus*, however, in the Willett scripts, means more than mere passivity. The Myers of the scripts tells us (in the script of May 11, 1911, quoted below) that, "Ecstasy springs from meditation"; and he draws an emphatic distinction between meditation and lethargy or torpor. The very term "*excursus*" suggests an active process; and the language employed by the sensitive herself, in such phrases as "I want to get out of myself, I'm so tired of myself, I want to be enlarged", carries a similar implication. Compare also the striking statement in the waking stage of the sitting of June 8, 1930, in which she informs us that *excursus* is "the way I do these things", meaning that it is by *excursus* that she acquires knowledge of happenings in the world of spirits.

Nevertheless, I do not think the act of *excursus* constitutes in itself an achieved communion with the spiritual world. From the side of the sensitive it is rather a kind of reaching out towards the unseen—"a listening in silence, knowing that the silence is an unforfeitable prelude to the spoken word", to borrow an expression from a script not included in the collection of extracts.<sup>2</sup> The attitude of expectation favours telepathic interaction, but another factor is indispensable. Not until the mind of the sensitive has passed into a relation more or less definite with discarnate mind does *excursus* actually become in

<sup>1</sup> *H.P.*, vol. ii., p. 251.

<sup>2</sup> From the script of May 20, 1915.

the full sense co-operation and communion between the living and the dead, though "the vague but genuine consciousness of the spiritual environment", which Myers claims in certain cases for artistic or philosophic genius, is recognised as a kind of rudimentary communion with the spiritual world.<sup>1</sup>

Communion led up to by excursus may (I conceive) take either of the two forms the consideration of which has occupied so much of our attention in the present section. It may take the form in which telepathic communication is the primary activity and telepathic perception plays only a secondary part; or it may take the form in which the primary activity is the telepathic perception of the contents of another mind, any active response of that mind being of secondary significance, if not entirely absent. There seems to be no reason to suppose that the sensitive cannot telepathically impress discarnate minds: in fact, something of the kind would seem to occur in those reciprocal cases of which the D.I. of February 7, 1915 (see pp. 177 ff. above), furnishes so interesting an example. But on the whole it may be said that, so far as the Willett records are concerned, activity of communication is almost entirely on the side of the discarnate, whereas the power, in some measure, of reading each other's mind is claimed for both sides as an important factor in the production of a certain type of scripts. Indeed, this power in the sensitive is repeatedly declared to be the prerogative of the subliminal acting *normally* in the metetherial: knowledge thereby acquired is *supernormally* acquired only from the point of view of the supraliminal.

In the script of November 10, 1912, "the excursive power of the mind" is opposed to "the invasion into the sphere of time of those elements which, erstwhile bound in its shackles, now have passed into a state of emancipation". And again in the script of December 14, 1913, we read: "I will build my tabernacle in the hearts of men, the altar not of stone, but of the tablets of the heart. That gives the idea of INCURSION, the force which seeks to penetrate. Now give the other—to enter into the great calm, the waveless heights. So shall that which is in appearance twain be ONED, and these are God and thou thyself art they".

<sup>1</sup> Cf. *H.P.*, vol. i., pp. 111 and 218.

If these passages stood alone one might be tempted to interpret them as identifying "invasion" or "incursion" with the activity of communication, and excursus with the activity of perception. I do not think this would be entirely correct. I prefer to regard excursus as a kind of preparatory stage, facilitating the exercise of either activity whether by the sensitive or by a discarnate spirit. But that excursus is in a special degree associated in the scripts with telepathic perception by the sensitive, and particularly with telepathic perception independent of the active intervention of the mind whose content is perceived, seems to me beyond doubt. This independent activity of perception, constituting what I may call the most characteristic form of telæsthesia (W), is sometimes described in the scripts by the term *intuition*.

In this connection the record of the sitting of December 17, 1913, quoted in full on pp. 69 ff., and again referred to on p. 218 above, is, I venture to think, very instructive. If my understanding of the dictated part of the record is correct, the communicator is not one of the group on the other side, but the "subliminal self" of the sensitive dictating to her supraliminal. Speaking apparently *in propria persona*, she describes in considerable detail, and almost as if it were a contemporaneous experience of her own, the scene immortalised in the *Symposium* of Plato. It presents itself to her first as a picture—"a picture that I often love and see. Marble pillars everywhere—a most heavenly scene. A company of men—small company discussing everything in heaven and earth. . . . There was such intercourse of the human mind going on in that room, and I know it so well I almost fancy I must have been there, though it happened a long time ago". In the sequel "my picture that I like to look at" becomes "my room where I choose to walk", and various incidents in the story, including the irruption of Alcibiades and his riotous friends, are described as if they were being enacted before her very eyes. Finally, she ends up (see p. 219 above) by saying, "You know I've not got to be tied up always to myself. I can get up and walk about in other worlds; and I very often like to walk through the room where that scene took place".

It is possible that we have here an ordinary case of cryptomnesia. But it is also possible that the scene thus vividly

described may be intended as an illustration of *exkursus* leading up to independent telepathic perception of the memory content of some other mind or minds. If that be a true account of the experience, the next question will be, From what other mind or minds was the knowledge acquired? The answer that most readily suggests itself is, The mind or minds of one or more of the group on the other side, whom the sensitive describes as having been present and recognised by her, although not as actually communicating. Nevertheless, I cannot help suspecting that this is not what we are meant to understand. I invite careful attention to the remark at the end of the sitting: "How nothing time is! All human experience is one"; and beg the reader to compare it with the waking stage of the immediately preceding sitting of December 14, 1913, especially with its concluding sentences: "Don't you ever walk out of yourself? Aren't you tired of being always yourself? It's so heavenly to be out of myself, when I'm everything, you know, and everything else is me". Compare again a passage from the script of March 22, 1913: "Oh how superficial has been the grasp of man upon the truths of the solidarity of the human race, the inconceivable oneness of Souls. . . What links is the eternal sequence of human emotions, hopes and fears, and joys and sorrows. There is a great centre into which is gathered up all the individual experiences".

From these passages <sup>1</sup> it is perhaps not overbold to conjecture that the mind from whose memories we are to understand the vision of the *Symposium* to be derived is this same great centre, conceived as in some sense a unity in multiplicity, or collective unity, of all individual souls, in which time vanishes into an eternal now.<sup>2</sup> At this point, however, we enter upon a region

<sup>1</sup> The extract from the sitting of April 19, 1918 (p. 219 above) should also be considered, although *prima facie* the experiences described in it by the sensitive would appear to be a case of "telepathic possession" by another individual consciousness, rather than of communion with universal mind. I suspect there is confusion in the passage.

<sup>2</sup> Compare *H.P.*, vol. i., p. 31. "The knowledge of the past which automatic communications manifest is in most cases apparently referable to the actual memory of persons still existing beyond the tomb. It reaches us telepathically, as from a mind in which remote scenes are still imprinted. But there are certain scenes which are not easily assigned to the individual memory of any given spirit. And if it be possible for us to learn of present facts by *telæsthesia*

of speculative mysticism into which I will not attempt to penetrate further.

The extracts relating to the subject of *excursus* contain a good many allusions to opinions expressed in *Human Personality*, and even to particular passages in that work. References to some of these have been given in footnotes to the extracts themselves. Speaking generally, I should say that the meaning of *excursus* and *ecstasy* in the Willett scripts does not differ widely from that of the corresponding terms<sup>1</sup> in *Human Personality*. Nevertheless there are differences, and not unimportant ones ; and to these I must now advert.

The definition of *ecstasy* given in the Glossary to *Human Personality* runs as follows :

*Ecstasy*.—A trance during which the spirit of the automatist partially quits his body, entering into a state in which the spiritual world is more or less open to its perception, and in which it so far ceases to occupy its organism as to leave room for an invading spirit to use it in somewhat the same fashion as its owner is accustomed to use it.

If my interpretation of *ecstasy* as understood by the Willett communicators is correct, they would accept that part of this definition which describes *ecstasy* as a state in which the spiritual world is more or less open to the perception of the as well as by telepathy ;—by some direct supernormal percipience without the intervention of any other mind to which the facts are already known,—may there not be also a retro-cognitive telæsthesia by which we may attain a direct knowledge of facts in the past ?

“Some conception of this kind may possibly come nearest to the truth. It may even be that some World Soul is perennially conscious of all its past ; and that individual souls, as they enter into deeper consciousness, enter into something which is at once reminiscence and actuality”. . . . Cf. also *H.P.*, vol. ii., p. 76.

<sup>1</sup> The corresponding terms in *Human Personality* are *ecstasy* and *excursion*. For *excursion* the scripts substitute *excursus* ; but I do not think there is any significance in the changed form of the word. *Ecstasy* and *excursus* are synonymous terms in the scripts. Between *ecstasy* and *excursion* in *H.P.* the difference is hardly one of substance. Cf. *H.P.*, vol. ii., p. 210, “No line of absolute separation can be drawn between the brief psychical *excursions* previously described, and those more prolonged *excursions* of the spirit which I would group under the name of *ecstasy*”.

spirit of the automatist, but would not accept, as conditions of its entering that state, either that the automatist must be entranced, or that his spirit should partially quit the body; nor would they admit any necessary connection between ecstasy and possession. To admit the latter would indeed be equivalent to denying that Mrs Willett was ever in a state of ecstasy, for they emphatically deny that in her case possession ever takes place.

It is right to add that when, in his chapter on Trance, Possession, and Ecstasy, Myers comes to treat of the subject in detail, the terms of the definition of ecstasy given in the Glossary are not rigidly insisted on. The subjoined passage from that chapter<sup>1</sup> may be taken, I think, as expressing his more considered views :

Among the cases of trance [he writes] discussed in this chapter we have found intimately interwoven with the phenomena of possession many instances of its correlative,—ecstasy. Mrs Piper's fragmentary utterances and visions during her passage from trance to waking life,—utterances and visions that fade away and leave no remembrance in her waking self; Moses' occasional visions, his journeys in the "spirit world" which he recorded on returning to his ordinary consciousness; Home's entrancement and converse with the various controls whose messages he gave;—all these suggest actual excursions of the incarnate spirit from its organism. The theoretical importance of these spiritual excursions is, of course, very great. It is, indeed, so great that most men will hesitate to accept a thesis which carries us straight into the inmost sanctuary of mysticism; which preaches "a precursory entrance into the most holy place, as by divine transportation".

Yet I think that this belief, although extreme, is not, at the point to which our evidence has carried us, in any real way improbable. To put the matter briefly, if a spirit from outside can enter the organism, the spirit from inside can go out, can change its centre of perception and action, in a way less complete and irrevocable than the change of death. Ecstasy would thus be simply the complementary or correlative aspect of spirit-control. Such a change need not be a *spatial* change,

any more than there need be any *spatial* change for the spirit which invades the deserted organism. Nay, further, if the incarnate spirit can in this manner change its centre of perception in response (so to say) to a discarnate spirit's invasion of the organism, there is no obvious reason why it should not do so on other occasions as well. We are already familiar with "travelling clairvoyance", a spirit's change of centre of perception among the scenes of the material world. May there not be an extension of travelling clairvoyance to the spiritual world? a spontaneous transfer of the centre of perception into that region from whence discarnate spirits seem now to be able, on their side, to communicate with growing freedom?

I gather from this passage :

(1) That complete trance, in which the spirit of the automatist so far ceases to occupy its organism as to leave room for an invading spirit to use that organism *telergically*, is no longer regarded as a necessary condition of ecstasy, inasmuch as ecstasy as not denied to Mrs Piper's waking stage, when she is represented as having "returned to her body", and as speaking on her own account in the first person.

(2) That though the phenomena recorded of Mrs Piper, of Stainton Moses, and of Home, "suggest actual excursions of the incarnate spirit from its organism", this "change in its centre of perception", "need not be a *spatial* change any more than there need be any *spatial* change for the spirit which invades the deserted organism".

(3) That even if ecstasy be a condition of possession, possession is not necessarily a condition of ecstasy. If the incarnate spirit can "change its centre of perception in response (so to say) to a discarnate spirit's invasion of the organism", there is no obvious reason why it should not do so on other occasions as well".

I do not think it will be disputed that the important passages which I have quoted show signs of a movement of thought in a direction favourable to the conception of excursus or ecstasy presented in the Willett scripts.

Nevertheless I find it difficult to resist the impression that for the Myers of *Human Personality* ecstasy implied actual locomotion in space, and that any more subtle interpretation

of the phenomena did not really commend itself to him.<sup>1</sup> On the other hand I know of nothing in Willett script leading us to suppose that her descriptions of excursus in terms of motion in space are meant to be literally interpreted. When she speaks of "walking out of herself", of "walking about in other worlds", of becoming "enlarged", it is manifest that these expressions are metaphorical and figurative, or, at most, are to be taken as representing the dreamlike construction subjectively superimposed by the sensitive upon the experience of a change of environment from the "etherial" to the "metetherial".

Here as elsewhere, in so far as the Willett scripts indicate a departure from the teachings of *Human Personality*, the tendency appears to be towards a more consistently idealistic standpoint.<sup>2</sup>

<sup>1</sup> See especially *H.P.*, vol. ii., p. 194.

<sup>2</sup> Cf. lone script of June 19, 1910, (Myers communicating): "All I touch shows me this the Real is the Ideal the transcendental view of material phenomena is the truest".

## CHAPTER III

### HOW SOME SCRIPTS ARE PRODUCED

MRS WILLETT'S automatic productions are of two well-marked types. To one type belong those which are consecutive, coherent, and for the most part readily intelligible; to the other those which are scrappy, disjointed, allusive, and often difficult of interpretation. A similar distinction applies also to the scripts of other members of the group—Mrs Verrall, Mrs Salter, Mrs "Holland", Dame Edith Lyttelton (Mrs "King"), Mrs Wilson, Mr and Mrs Kenneth Richmond—but in their case the disjointed scripts greatly outnumber the continuous ones, and, so far as I am able to judge, also outweigh them in importance. The Willett scripts, on the other hand, contain abundance of noteworthy examples of both types; and the main advantage to the communicators in resorting to the disjointed and allusive type seems to be, in her case (and probably in that of other members of the group), a resulting obscurity which conceals from the automatist the inner meaning of what she is writing or speaking, and is therefore well adapted for the production of cross-correspondences. The work of interpretation is deliberately reserved to the investigators. Thus in the lone script of June 10, 1910, we read: "Myers to-day I want only *allusions* which others will sift . . . let the pen run let the hand lie limp so shall the word come that is not understood of many what I say now you understand not but you shall know hereafter". And again on November 13, 1910: "Let thoughts flit past you cease [seize] what you can make records that others may delve . . . Let the words come to you a blank but of others understandable". Doubtless much the same purpose is served by the employment of trance conditions for messages which the communicators do not wish the sensitive to remember after the sitting is over.

In the early days of Mrs Willett's mediumship the scripts were practically all of the consecutive type, and were largely

occupied with messages personal to herself. The disjointed and allusive type first appears in the so-called "Lethe scripts" of February 4 and February 10, 1910, for which see *Proceedings*, vol. xxv., pp. 122-4, and pp. 148-50.

After this disjointed scripts become fairly common, and occasionally passages with the characteristics of each type succeed one another in the same script. When the communicator means to embark on disjointed script he frequently begins with the words, "Let the pen run", or some equivalent phrase. This I take to be an injunction to let production be as effortless and as automatic as possible.

The strong contrast between the two types of script naturally began to attract the attention of the investigators, and its significance to be a subject of discussion among us. Finally, on February 9, 1911, Sir Oliver Lodge put a direct question to Gurney.

*Extract from the Script of February 9, 1911. (Present, O. J. L.)*

(O. J. L. . . . There is another question I want to ask. We have had lately long lists of quotations, so many and so widely supplied that it would appear as if cross-correspondence must occasionally occur by accident. Some of the group feel that. They want to know whether you are sending these of set purpose.)

Yes, who says so ?

(O. J. L. Well, we have been talking it over lately with G. W. B. and J. G. P. and Mrs S.)

Do they suggest shorter scripts ?

(O. J. L. No, they do not want to suggest anything definite, only to find out whether the scripts which are arriving are considered on your side quite wise and satisfactory.)

Do you mean the M. V. case or W. ?

(O. J. L. Oh, I do not mean W. only ; I mean Verrall and Holland also. We think that sceptics will claim that the cross-correspondences are accidental ; also that the meaning is so obscure that we may miss it, for we assume that besides cross-correspondence you wish to convey a definite meaning too.)

They were allusive. You must get through a good bulk of matter to get in what you want said from our standpoint. They are not without threads of connexion. But listen. Those

threads extend also in subliminal of automatist. Thus if I would say *fire* I Gurney might make allusion to Phœbus or to Zoroaster Her subliminal *may* conceivably go one better and shove in Salamander

(*O. J. L.* Yes, well, that is what we rather suspected, that subliminal activity was mixed with your intention.)

What ?

(*O. J. L.* repeated.)

Who ? Woven strands Pick out the gold thread . . .

The above passage gave the first clear hint that there was something peculiar about the process by which disjointed scripts were produced. It was not until some months later that the subject was resumed. In the interval Gurney had been expressing a strong desire to be placed in direct communication with me ; but Mrs Willett herself, whom I had met for the first time only a few days before the date of the script just quoted, had felt a very natural reluctance to add a comparative stranger to the number of her "sitters", hitherto confined to Mrs Verrall and Sir Oliver Lodge. Gurney, however, insisted (he and I had been close friends in days gone by), and it was ultimately arranged that I should have a sitting on June 4, 1911. It is evident from the subjoined script that Gurney was anxious to explain to me certain aspects of the process of communication.

*Lone Script of May 21, 1911.*

Gurney I wish I could get you to understand why I wanted to speak to Gerald What I wanted to say was for his information and not yours that is why I refused to put it into script. You don't understand his point of view But it is completely intelligible to me He is interested in the process as distinct from the *product*. And it was about the process that I wanted to speak And the less you know of the process the better . . . because the recipient is best left in ignorance of the method. But it does not follow that the investigator need be . . .

I now come to the sitting of June 4, 1911, the first at which I was present. After a short preliminary script, D.I. followed in accordance with the customary routine already described. The sensitive was fully entranced. I have already had occasion to quote more than one passage from this D.I. in connection

with *telæsthesia* and *excursus* ; but in view of the light which it throws upon " process " I here reproduce it in full, adding such footnotes as may be useful for the elucidation of minor points.

*D.I. of June 4, 1911. (Present, G. W. B.)*

Oh he says, something French, . . . *pas qui coûte* <sup>1</sup>

Oh yes, I know—I'm trying, I will try.

He says, say how you feel. Oh I'm all right.

I'm far, I'm far.

He says, I want to speak—and he says, what I'm going to say is not to be taken as applying to D.I., when the communication is more direct and simpler, and he says, not to be taken as applying to all sensitives or even to all phenomena of any given sensitive. But it's an attempt to show how in some cases some scripts are produced.

The descending chain, telepathy—inspiration—telepathy <sup>2</sup>—selection. Oh he says, What thought is implied by the words " mutual selection " ?

Oh he says, Is he there ? (*G. W. B.* Yes, I'm here.)

Does it reach him ? (*G. W. B.* Yes, I hear quite well.)

I want to make a shot at a partial definition of what constitutes mediumship.

That organisation in which the capacity for—what an odd word—Oh, Edmund, say it slowly—*excursus* is allied to the capacity for definite selection. Then finally the possession of as it were a vent, through which the knowledge can emerge.

Oh he says, there's a line of Tennyson's I'm thinking of—lies open unto me.<sup>3</sup>

And all things he says like that, he says I don't repeat. I thought I'd said it—I wonder where I am. He says, don't lose the thread.

Oh he says, what I'm going to say now may lead to some

<sup>1</sup> *Ce n'est que le premier pas qui coûte* refers, of course, to Mrs W.'s reluctance to try for D.I. with a comparative stranger. Some sounds preceded the words *pas qui coûte* but they were almost inaudible.

<sup>2</sup> The repetition of the word " telepathy " is probably a surplusage here, the " descending chain " being *telepathy, inspiration, selection*. See pp. 252 ff. below.

<sup>3</sup> Tennyson, *Princess* :

" Now lies the Earth all Danae to the stars,  
And all thy heart lies open unto me."

misunderstanding, according as whether the right or the wrong deductions are drawn from it.

It's something like this. [*Pause.*]

Say that after—Oh! how difficult it is—say that after deliberation a certain theme is selected. Then he says something in German—*motif*—to be got through various channels. I'm only speaking now of the process of selection, he says, and in so far as that's concerned I'm limited to the contents of the conscious and unconscious self.

Oh he says, Gerald—Oh he says like that. He's calling someone. Nobody answers—he keeps on calling someone. He says Gerald. Oh he keeps on calling. Oh! he says, where is Gerald? (*G. W. B.* I'm here.)

Oh he says, does he hear? how can I know that he hears? (*G. W. B.* All right, I'm hearing perfectly.)

Oh I see him so plainly.<sup>1</sup>

He says to me, Don't fail me—go on, go back to where you left off—about the mind.

Mind, he says, was the last word.<sup>2</sup> He says, Remember I am distinctly ruling out the thoughts suggested by the words telepathy and inspiration. Oh he says, Well then I look over the available factors—oh, and see what will serve. Oh he says, it isn't only I who select. Oh he says, now you've got it. There's another field for selection—and it's such part of my mind, I, Gurney, as she can have access to. Oh he says, What part? Why? Oh, I've missed a word—something something limited to—then I've skipped something, but I hear him say thoughts potentially.

Oh he says, put it another way. Having access to my mind her selection is chiefly limited to that which can naturally link on to human incarnate thought. Oh he says, I wish I could get that word *potential* rightly used. I'm not saying it's limited to the actual but to the potential content.<sup>3</sup>

<sup>1</sup> I think "Oh I see him so plainly" is a remark made by the automatist on her own account. "Him" = Gurney.

<sup>2</sup> This evidently refers back to the mention of "the conscious and unconscious self". The word *mind* was not used.

<sup>3</sup> What Gurney intends to say is "I don't mean that her selection is limited to the actual content of my mind; it includes the potential content as well". See footnote on p. 199 above; and for the meaning of "potential" in this connection, see pp. 202-3.

Oh he says, does he see what I'm driving at ?

(*G. W. B.* I think I do and no doubt I shall understand still better when I read it over.)

He says, That's where the gamble comes in. How will it be used, the knowledge supernormally gained ? Now then, you have present in the whole self the matter from which I selected, plus the matter supernormally acquired from me. Now comes the weaving. Oh he says, That's where subliminal activity comes in. Oh he says, it's a dangerous weapon, yet we can't do without it.

Often there is a fairly long period of—don't get that word—it contains a *g* and an *s* and a *t* and an *n*.<sup>1</sup> [*G. W. B.* suggests "gestation" but no notice is taken of this.] Say incubation, he says—and then comes the uprush. And then, he says, now I must bring in telepathy as the guiding influence. He says this process is only one among a great variety. Oh he says, We must experiment—he says, so much is unmappped.

Oh, and he says, the waste of material when we keep on hammering at one point—approaching it from every—can't read that word—of the compass—only to find that the point had been grasped and that we might have passed on to new matter.

Oh he says, I can't see your mind, Gerald, but I can feel you in some dim way through her. He says, It's a sort of lucky-bag, her mind to me—when I'm not shut out from it.

He says I think I got some things I wanted said about selection. It's the thought of its being as it were a mutual process that I want driven home.

Oh he says, now say this for me. He says, you want to foster in sensitives a sort of dual attitude—belief in their capacity. Oh ! say it slowly—I'm so tired, I'm so tired—oh I'm climbing. Oh ! I'm climbing. belief, Oh I will, I will say it—belief in their capacity to have access to the mind of the communicator, together with a wholesome sense of discrimina-

<sup>1</sup> The word was evidently "gestation"; but the passage is interesting as showing that Mrs W. sometimes *sees* rather than *hears* the message which it is wished to convey to her. Compare the examples given on p. 99 above. There is another instance of the same peculiarity only a few lines further on, when she fails to get the word "quarter" (of the compass) and explains, not that she cannot hear it, but that she cannot *read* it.

tion<sup>1</sup> in regard to the expressions—not right—regard to something to which that access leads—productions.

Oh he says, you mayn't know it, there's a natural bent to extreme scepticism here.

Oh he says, there are such a lot of things I want to tell you, and there's the longing to know when one has struggled how far one has succeeded in making oneself—Oh he says, I mustn't go much further now.

Oh he says, don't give me up Gerald—help me—and help her.

Oh I can't go on, I'm so tired.

Oh he says, only one more thing—only one more thing for him.

He says it over and over. I'm trying (*almost sobs*).

Being is antecedent to—Oh he says, you've not got the word I want, but say it—it'll suggest—Yes, that's it, action.<sup>2</sup>

Oh that's done.

[*A pause ; after which waking stage follows.*]

There can be no doubt, I think, that in this D.I. Gurney is referring to the class of scripts that I have described as “dis-jointed”. He tells us expressly that what he is going to say is not to be taken as applying to D.I. “when the communication is more direct and simpler”, nor as applying “to all sensitives, or even to all phenomena of any given sensitive”, and that all he is attempting is to show “how in some cases some scripts are produced”. On the part of the communicator the production of this special class of scripts involves, in addition to the use of telepathy and inspiration (later on explained as a variety of telepathic action), a third activity, namely selection from the contents, subliminal and supraliminal, of the mind of the sensitive. On the part of the medium there is required—(1) the faculty of *excursus*, (2) the capacity for definite selection from the contents of the mind of the communicator, and (3) the power of externalising by writing or otherwise the knowledge

<sup>1</sup> Cf. “the capacity for definite selection” which is included in the “partial definition of what constitutes mediumship” given in the earlier part of the sitting.

<sup>2</sup> This remark is an anticipation of statements made in later scripts, but I do not understand its relevance here. Cf. the lone script of August 20, 1911, given in the appendix to this paper. “*Action and Truth* which is dependant which is primary.”

thereby acquired. The power of externalisation is, of course, an indispensable condition of mediumship in any form ; and this may also be true in some measure of the faculty of *excursus*.

The rôle played by telepathy and inspiration in the production of disjointed scripts is left over for later consideration ; and similarly, on the side of the sensitive, nothing more is said about *excursus* or about the faculty of mediumistic " emission ". Instead the script concentrates upon selection, and especially on the fact of its *mutual* exercise by both the parties concerned.

It is hardly necessary to dwell here on those passages in the D.I. that relate to the sources of information upon which, in mutual selection, the selectors are said respectively to draw—namely the conscious and unconscious mind of the sensitive, and the content, actual and potential, of the mind of the communicator. This aspect of the subject has already been sufficiently dealt with in the preceding section. What I am now concerned with is the process employed in the production of scripts of the special class which the communicator has in view, and the part which mutual selection is said to play in it.

The class in question I have assumed to be that of disjointed scripts ; and one purpose of these scripts—already suspected by the investigators—is clearly brought out in the words " Say that after deliberation a certain theme is selected.<sup>1</sup> Then he says something in German—*motif*—to be got through various channels." Evidently the object aimed at is a cross-correspondence with other automatists of the group, which shall centre upon and serve to develop the chosen theme. What is wanted is not a mere simple and superficial correspondence of detached words or phrases appearing in the scripts of different automatists. In order to achieve the purpose of the communicator the correspondences must be relevant to some non-obvious whole to which the automatists are contributing without being aware of the inner meaning of what they write. As Gurney explains on another occasion, " The *reason* for selection

<sup>1</sup> Note that the selection of a theme or subject of a C.C. is not to be confused with the " mutual selection " which is the main topic of the D.I. The use of the same word in both connections is perhaps unfortunate, but should not give rise to any misunderstanding.

Gurney does not say who " deliberates ", or who decides upon the theme to be chosen. On this point see p. 243 below.

of subjects of C.C. is then demonstrated when the *thread* the central thread is picked out.”<sup>1</sup>

It would seem that for the production of disjointed scripts the accumulation beforehand of suitable material is, if not necessary, at least advantageous, and that herein lies the special function of the selection which the sensitive makes from the contents of the mind of the communicator. That selection is clearly *preparatory*: it is not made at the time of the production of the script. Is the selection by the communicator *preparatory* like that of the sensitive, or does it come into operation only at the very end of the process, when the moment has come for actual externalisation ?

Selection by the communicator must certainly be supposed to occur in the final stage of the process, but may it not operate at an earlier stage also ? The very phrase “ mutual selection ” seems rather to suggest that selection by the sensitive and at least *some* selection by the communicator belong to the same stage in the process. That this is so, and that the stage in question is a preparatory one, is a natural inference from the form of words used by Gurney when he says: “ Now then [*i.e.* apparently *after* mutual selection has taken place] you have present in the whole self the matter from which I selected plus the matter supernormally acquired from me. Now comes the weaving.”

Without attempting to pass a final judgment on this point, we may summarise the process described in the D.I. of June 4, 1911, as including four successive stages :

- (1) the choice of a theme ;
- (2) the selection of material relevant to the theme, by the sensitive from the mind of the communicator, and probably also by the communicator from the mind of the sensitive ;
- (3) a period of “ incubation ”, often a long one, during which there comes into play an operation described as “ weaving”, and consisting in some kind of subliminal activity ;
- (4) actual production of script, involving selection by the communicator from the “ available factors ” in the mind of the sensitive, and the bringing in of telepathy as a “ guiding influence ”.

<sup>1</sup> Trance-script preceding D.I. of September 10, 1911. (Present, G. W. B.)

The first, third, and fourth stages are but briefly indicated in the D.I. we are now considering, but further light is thrown upon them in later sittings, to which I shall presently have to call attention.

The D.I. of June 4, 1911, may fairly be said to mark a fresh departure in the Willett communications relating to process. It is the first of a series of deliverances of an essentially dogmatic character, containing statements which, if accepted at all, must be accepted on the authority of the communicators. The deliberate choice of a theme, and the partial dependence of the communicator upon selection from material already in the minds of the automatists, might indeed be plausibly inferred from observed facts; but selection by the sensitive from the mind of the communicator and detailed descriptions of any part of the process are matters which must be taken on trust. I am far from dismissing them on that account as void of interest. But my part in dealing with them will be that of interpreter rather than critic, except so far as I may find it impossible to reconcile one statement in the scripts with another.

Next in the series in order of date, to the D.I. of June 4, 1911, comes a long and important passage from the D.I. of October 8 of the same year. It has already been quoted *in extenso* in the preceding chapter (pp. 193-5). My purpose on that occasion was to throw light on the meaning of the term *telesthesia* in Willett scripts. But the passage has an equally important bearing on the subject of the present chapter and I am afraid I must trouble the reader to look back and study it from this new point of view.

It begins with a question I had already asked, and to which a partial answer had been returned, in the preliminary stage of the sitting. I now, at the request of the communicator, repeated the question: "In mutual selection you say that the sensitive can select from such part of your mind as she can have access to. What part is this?" Instead of attempting to amplify his former reply the communicator says he would like to suggest something which will "open another window". Dropping all reference to the *source*—the actual and potential content of his mind—from which the sensitive is said to acquire information, he lays stress upon the nature of the activity by

which the acquisition is made. To this activity he applies the term *telæsthesia*—the first appearance of the term in Willett script—and expressly distinguishes it from *telepathy*. “Telepathy”, he says, “is one thing—that’s thought communication; telæsthesia is knowledge, not thought, acquired by the subliminal when operating normally in the metetherial”. Of course “mind-reading” (=telæsthesia (W)) had always been assumed as the basis and presupposition of “selection”; but never, I think, so emphatically as now, or in such sharp distinction from telepathy. I have already gone so fully in the preceding chapter into the peculiar meaning attached to the terms telepathy and telæsthesia in Willett scripts that it would be waste of time to travel over the same ground again. The implication, however, that telæsthesia is a *normal* activity of the subliminal “when operating in the metetherial”<sup>1</sup> calls for a passing comment. In the D.I. of June 4 Gurney had spoken of the knowledge present in the “whole self” of the sensitive as including matter *supernormally* acquired from his own mind. The apparent inconsistency is probably to be explained on the view that knowledge normally acquired by the subliminal may properly be regarded as supernormally acquired by the supraliminal when passed on to the latter by the subliminal. In any case the exercise of telæsthetic faculty by the subliminal when operating “in the metetherial” is not once only, but repeatedly affirmed to be normal and natural to it.

The communicator now returns to the risk he had previously hinted at in the D.I. on June 4, of a false inference being drawn from what he is about to say. If the materials out of which cross-correspondences are produced are provided ready-made in the minds of the automatists, is it necessary to postulate an external intelligence, and that a discarnate one, to account for them? The D.I. of October 8, 1911, suggests a triple answer to this question. In the first place part of the material from which the final product is selected has been previously acquired (as explained in the D.I. of June 4) from the mind of the communicator himself, and to that extent must be regarded as fresh material not already contained in the mind of the automatist. In the second place, it must not be forgotten that the message

<sup>1</sup> “When operating normally in the metetherial” is equivalent, I think, to “during excursus”.

as finally externalised may include "elements received by direct telepathic impact". Lastly, and this is the most important consideration of all, evidence of spiritistic intervention is to be sought in the choice of topics resulting from the selection itself and their relation to a central idea known to the communicators, but not known to the automatists concerned in a cross-correspondence.

Oh, he says, What I'm saying may be used to cut at the spiritistic hypothesis, but it doesn't. Again, who selects what of the total of telæsthetically acquired knowledge shall externalise itself—shall blend itself with those elements received by direct telepathic impact? . . . Who applies the stimulus under which certain ideas—use that word, not what I wanted—emerge, blended, which upon study will be found to be relevant to the total aim of that particular piece of automatism?

By "relevant to the total aim of that particular piece of automatism" Gurney means relevant to what in the D.I. of June 4 he had spoken of as a "theme" or "motif", common to a number of cryptic allusions scattered among various automatists.

The rest of the paragraph, of which I have just quoted the first and last sentences, provides an imaginary account of what may be supposed to happen in the second of the four stages, into which the process as a whole may be divided:

Oh, he says, Supposing I take her into a room, and I screen off any action of my own mind on hers: her subliminal with its useful copious pinch of the salt of Eve's curiosity takes stock of the contents of the room. Normal consciousness is later regained, and lying in the subliminal is knowledge of certain objects perceived, not as the result of the action of my mind, but as the result of telæsthetic faculty. Oh, he says, Here come I on script intent. Here be arrows for my quiver.

There are several points in this passage that call for notice.

First of all, what is meant by a "room"? It cannot be identified outright with the "theme": yet it is obviously connected with the theme. We shall not go far wrong if in this place we take it to signify a collection of materials appropriate to the theme.

Next, observe that Gurney claims to be the agent in the taking of the sensitive into the "room". This would seem to imply that he brings telepathic influence to bear on her, whereby she is made acquainted with the general character of the contents of the room; and not till after that is done does he screen off any action of his own mind on her and leave her to acquire "telæsthetically" a knowledge of the individual "objects" contained in it. This account will have to be considered in the light of later statements.

Finally, it is made quite clear that this second stage is one of preparation, during which materials are being accumulated for future use. It is followed by the third stage, described in the D.I. of June 4 as a period of "incubation". I think it is to this third stage that the next paragraph of the extract refers; though it is difficult to say whether "the loss" of which it speaks is represented as occurring *before* the process of externalisation or during it:

Oh, he says, of all the contents of that mythical room say she carries back a rough and partial knowledge—not partial to the subliminal but reaching the point of externalisation much as Browning's London moon did—in the process of externalisation, there it is where the loss occurs. Oh, he says, of those ten say two emerge—to me how interesting. I see the work of my hand, the double process.

According to the D.I. of June 4 there occurs in the third stage what the communicator calls a "weaving". It is in the weaving, he tells us, that "subliminal activity comes in. Oh, he says, it's a dangerous weapon, yet we cannot do without it." The "danger" referred to I take to be, in part at least, that of the loss incurred in the passing of the more perfect knowledge acquired by the subliminal into the rough and partial knowledge which is all that survives by the time the "point of externalisation" is reached. Thus of the ten<sup>1</sup> original items perhaps only two ultimately emerge. Further discussion of the third stage must await my comments on the next script.

The "double process" I understand to mean the process of mutual selection.

The last paragraph of the extract undoubtedly relates to the

<sup>1</sup> There had been no previous mention of *ten* items.

fourth and final stage of the process—that of actual production, in which selection is on the side of the communicator and “the spiritistic agency decides what element appropriate to its own activity shall emerge alongside and intertwined with matter placed in position by direct telepathic impact”.

By way of illustration the communicator supposes the production of a cross-correspondence to be in progress, with *horses* as its central theme. He has already telepathically impressed on Mrs Verrall ideas appropriate to the theme—as, for instance, that of *Pegasus*; and he follows this up by selecting and pushing up where they will be grasped and externalised two “trump cards” telæsthetically acquired by Mrs Willett—say *horse-shoe* or the *Steeds of Dawn*. The appearance in Verrall script of *Pegasus* and kindred ideas, and in Willett script of *horse-shoe* and *Steeds of Dawn*, would constitute a cross-correspondence, doubtless of a very crude and elementary kind, but claimed as illustrating the use of different methods in communication—one of them employing telepathy pure and simple and the other telepathy as a stimulating and guiding influence operating on material acquired by telæsthesia. Nothing is said about material already existing independently in the mind of the sensitive, but for the emergence of this also it is clear that telepathic stimulation and guidance might be effectively employed.

The next extract to be cited is from the D.I. of January 21, 1912. It is in many respects a remarkable and impressive passage, but it is also a difficult one both in itself and in relation to previous statements. I think I shall best consult the convenience of the reader by following up the text of the record with a paraphrase which will convey my own interpretation of it.

*Extract from D.I. of January 21, 1912. (Present, G. W. B.)*

(G. W. B. You referred at a former sitting to telæsthesia as a process by which the mind of the sensitive acquired knowledge on its own account. The subject came up in connection with what you call mutual selection. You spoke of taking the sensitive into a “room” and screening off any action of your own mind on hers; whereupon her subliminal proceeds to take stock of the contents of the room. Do you mean a real room, or only a room existing in your mind?)

I'll throw something at you, and you must make what you can of it.

I'll take that portion of her which can emerge in uprush, and I, as it were, link it on with that deeper subliminal which can be in touch with what I want to get known ; so that there is that portion of her which can normally acquire telesthetically in its own deep profound plane passing on the knowledge to that plane from which an uprush can come. Oh, he says, what I'm going to say to you now makes Sidgwick tear his hair, because it's meaning the Ocean in a child's bucket.

I'm going to call that deepest portion, nearer to the transcendental self—I'm going to call it—anything you like, any symbol, say H. Well, the H-self and I agree on what we want—what I want—to get transmitted, and which the H-self normally, in its own H-ness, through its own cognitive faculties, can know. And here is the " bucket " process, it's here where just because it's the most difficult I shall fail worst in trying to get near the thought. The H-self will touch the uprushable self just the grade below the uprushable, and the uprushable and the grade below will receive the knowledge from the H. But in putting it into the uprushable focus, as it were, it will know that a sort of crystallisation, often through symbolism, must be arrived at : and we will imagine, if you like, that that having been foreseen both by me and the H-self, we determined upon what sort of crystals to aim at, so that the uprushable self has, as it were, presented to it what I called a " room ", the knowledge which the H-self is informing to the point where it becomes uprushable. Just below that uprushable point there's a sort of dim moment where both modes enter into cognition—I mean, where a knowledge of the thing as it is in the H-stage is united to a knowledge of the crystals which, the emblem which, can best express that which in its H-ness cannot, or rarely, uprush—for all these states are variable and the success variable. Then comes that moment of binding when the self that lies in juxtaposition to the uprushable absorbs the knowledge from H, and passes it on to the uprushable point in such a state as makes uprush possible. It then rushes out as word spoken or written, or dreams, or never-to-be-denied moments of prescience, precognition of supernormal knowledge. But that supernormal will contain within it the

normally acquired knowledge of H—that element of normality will be there. Oh, he says, that isn't the invariable method, only one of them; and he says, The telepathic impact is another . . .

*Paraphrase of the above.*

In answer to my question about the "room" Gurney distinguishes between different grades of the subliminal self. There is a deeper self which can telæsthetically acquire knowledge direct from the communicating spirit of that which he wants to get known. There is another self on a less profound plane to which the knowledge so acquired can be passed on, and through whose action it can emerge in *uprush*. There is also a self—"the self in juxtaposition to the uprushable"—which is intermediate between the other two. Let H stand for the deeper self;  $H_1$  for the intermediate self; and  $H_2$  for the self which is immediately responsible for the emergence of the message in written or spoken word. The communicator and H agree upon what they want to get transmitted, H having acquired knowledge of this through the faculty of telæsthetic cognition which is native to it in virtue of its H-ness. What happens next is admittedly difficult to explain, but it is something of this kind. Contact is effected in the first place between H and  $H_1$ , and later, through the mediation of  $H_1$ , between H and  $H_2$ . The knowledge which H has acquired from the communicator is thus passed on to both  $H_1$  and  $H_2$ , but not in the form in which it has been acquired by H. In that form it would be all but impossible for it to emerge. Some change must take place analogous to crystallisation out of a state of fluidity. The individual crystals should be symbolic or emblematic of the knowledge acquired by H, but they are not the direct expression of that knowledge. Now it is possible for the necessary crystallisation to be brought about by concerted action between the communicator and H. They can decide what type of "crystals" are appropriate in the particular case. The crystallisation itself is effected in  $H_1$ ,<sup>1</sup> with the result that  $H_2$  has presented to it what had been called a "room"—that is to say, a collection

<sup>1</sup> The paraphrase somewhat outruns the text at this point; but what I have added seems to me a not unfair inference from other statements in the record.

of "crystals" of a kind best fitted to express the knowledge acquired by H in a form in which it can be externalised. There is a dim moment when the original knowledge and its crystallised expression both enter into cognition together.<sup>1</sup>

Finally comes the "binding", when, under the influence of the communicator,<sup>2</sup> H, H<sub>1</sub>, and H<sub>2</sub> are linked up one with another. H<sub>1</sub> absorbs the knowledge from H and passes it on to H<sub>2</sub> in crystallised form. It is then automatically externalised, and may convey veridical messages, supernatural from the standpoint of the supraliminal self but embodying knowledge normally acquired by H through the exercise of its telæsthetic faculty.

This is only one among several methods; direct telepathic emission is another.

Before commenting on the substance of the statements in the extract quoted and paraphrased above, I should like to call attention to a peculiarity of style in it which I do not think can be matched in any didactic pronouncement of similar length uttered through the voice in the whole of Mrs Willett's automatic productions. The writing stage that preceded the D.I. had been comparatively short, but the sitting as a whole was an unusually long one, lasting nearly two hours. The passage we are now considering came at the very end of it, and was preceded by discussions of a decidedly abstruse character which seem to have bewildered the sensitive and put a severe strain upon her attention. The record of these discussions abounds in the familiar interjected phrases "He says", "Oh he says", whereas the long answer to my question about the "room" is uniquely free from them. Just before I asked it Gurney had addressed a word of encouragement to the sensitive: "He says, you've got it now, and he says, No bones broken—and he says to me, You know, dear, I feel sometimes I must appear to you like the Devil when he said Cast thyself down, but he says if only you'll go blindly there'll be no pieces to pick up". I suggest that the advice to "go blindly" was acted upon by the sensitive, and that the almost complete absence of the usual interjections was due to her simply repeating each word as it came and not attempting to grasp the meaning sentence by sentence.

<sup>1</sup> Presumably in H<sub>1</sub>.

<sup>2</sup> See note 1 on opposite page.

As regards the substance of the extract, the first question to be asked is, Does it describe the same process as that to which the D.I.s of June 4 and October 8 refer, or a different one? The occasion of Gurney's statement was my request to him to explain the meaning of the term "room", which he had used in the D.I. of October 8. His reply, couched in carefully chosen language, acknowledged his previous use of the term ("what I called a room"); and one would naturally suppose that in explaining it he would have in mind the same process as that in connection with which it had originally been employed. And in some respects the process which he goes on to expound does present the same family features which the two earlier descriptions of "how some scripts are produced" had already made familiar. There is the choice of a theme, the telæsthetic acquisition of knowledge by the sensitive from the mind of the communicator, the period of incubation and subliminal activity, and finally the automatic outpouring by writing or by voice. But closer examination reveals points of difference which cannot be regarded either as unessential details or as mere elaboration of something previously indicated in outline.

The greater complexity of the process as a whole, arising from the recognition of three distinct "grades" in the subliminal of the automatist and of the interaction between them, might, indeed, be brought under the latter head; for it may be plausibly contended that this very interaction constitutes the "weaving" spoken of in the D.I. of June 4 as a dangerous but necessary operation. Similarly with respect to the so-called "room" common to both accounts: so long as we confine our attention to what is in the room there does not seem to be any real distinction between the appropriate "objects" of the earlier description and the appropriate "symbols" or "emblems" of the later. Gurney might with reason claim that in the later account my question about the nature of the room was sufficiently answered. It is when we consider not the nature of the room but (1) its relation to the actors concerned, and (2) the faculty by which its contents are apprehended, that we begin to realise how impossible it is to reconcile the two accounts except by treating them as applying to processes which, though kin to one another, are not identical.

In the D.I. of October 8 we are told that the communicator

takes the sensitive into the "room" and screens off the action of his own mind upon hers. Her telæsthetic faculty thereupon comes into play; she takes stock of the room on her own account, and makes her selection from the "objects" she perceives in it. Briefly, the room exists in the mind of the communicator and the sensitive acquires knowledge of its contents by telæsthesia.

According to the D.I. of January 21, 1912, the general character of the symbolic contents of the room is determined by agreement between the communicator and H, the deepest subliminal self of the sensitive. But the room itself and the items it contains come into existence in a second subliminal self ( $H_1$ ), and through it are "presented" to a third ( $H_2$ ). By what process the knowledge possessed by one self passes to another we are not told; but other passages in the scripts leave no doubt that the process is not to be understood as either telæsthetic or telepathic. The part played by telæsthesia is confined to the initial stage of the whole operation, and in a later script (see p. 253 below) the suggestion of telepathy between the supraliminal and subliminal selves is emphatically negated. In the view of the communicators telepathy—and we may safely assume telæsthesia also—is confined to interaction between minds of individuals external to each other. But this is a subject which will engage our attention in the next chapter.

On the whole I am forced to the conclusion that in the D.I. of January 21, 1912, Gurney is expounding a variant of the process previously described, and doing this deliberately. Why he should have omitted to make this clear I cannot say; but it is only fair to remember that in the D.I. of June 4 he warns us that the process he is there describing is only one of a great variety, and that he himself has much to learn. "We must experiment, he says; so much is unmapped."

Among other noteworthy points in the D.I. of January 21 is Gurney's frank confession of probable failure in his attempt to explain how the telæsthetically acquired knowledge of the H-self becomes transmuted into a form in which it can be externalised. Whether the difficulty arises from a sense of imperfect understanding on his own part, or from an inherent inadequacy of language to express recondite psychic operations,

he does not say. The interpreter is, of course, bound to give as clear cut a rendering as he can of dark sayings in the scripts ; but it should not be forgotten that in attempting precision of statement he may end by being further from the real intention of the communicator than if he had been content to observe a judicious vagueness.

In the previous expositions of " how some scripts are produced " Gurney spoke of the subliminal as if it were a single unsubdivided self, while distinguishing it from the supraliminal or normal consciousness of the sensitive. It would be wrong to say that different " levels " or " strata " of the subliminal itself were recognised for the first time in the present passage. Indeed the difficulty of conceiving the self as at once one and many had already been raised by me, and had been a subject of discussion in the earlier portion of this very sitting. To that question I shall have to return in the next chapter. But to ascribe the process of " crystallisation " to the interaction of the different grades of the subliminal is, I think, new. Possibly, however, it is not so much new as now for the first time clearly stated.

I have suggested above that the interaction of the different grades of the subliminal corresponds to the third stage in the process described in the D.I. of June 4—namely that of " weaving " and " subliminal activity ". It is arguable that " weaving " and " subliminal activity " in that passage refer to interaction of the different grades *within* the subliminal, though it is also possible that the communicator is thinking of interaction between the subliminal as one whole and the supraliminal. The distinction is a real, but hardly a fundamental one. We are elsewhere told that the supraliminal is, " as it were, the upper crust of the subliminal ", and that " the interaction between the two is continuous ", though " the supraliminal consciousness of the interaction varies ".<sup>1</sup> If the symbols H, H<sub>1</sub>, and H<sub>2</sub> be taken as representing three grades of the subliminal no very serious objection would seem to lie against adding H<sub>3</sub> to the series to represent the supraliminal, and extending the interpretation of " weaving " and " subliminal activity " so as to include the interaction of all four grades of the self. This way of looking at the matter may help to har-

<sup>1</sup> See pp. 291-2 below.

monise the accounts of the third stage in the process (that which immediately precedes the uprush) given in the two D.I.s respectively, though it would not remove the difficulties presented by the problem of the "room".

If the two accounts of this stage are really in essentials at one with each other it follows that the result of the "weaving", like that of the crystallisation, must be to reduce to symbols and allusions the knowledge telæsthetically acquired by the deeper subliminal self. Confirmation of this is furnished by a hint casually dropped in the sitting of May 24, 1911. "I wish", says the communicator, "I could get you to understand the thought that underlies the word 'weaving'. Symbolism is a dangerous weapon". Compare this with the statement in the D.I. of June 4, about a fortnight later: "He says, That's where the gamble comes in. How will it be used, the knowledge supernormally gained? Now then you have present in the whole self the matter from which I selected plus the matter supernormally acquired from me. Now comes the weaving. Oh, he says, that's where subliminal activity comes in. Oh, he says, It's a dangerous weapon, yet we can't do without it". The inevitable conclusion from a comparison of these two passages is that weaving results in symbolism, and that the operation is at once necessary and dangerous.

Why necessary, and why dangerous? The answer to the first question is supplied by the D.I. of January 21, 1912. Symbolism is necessary because otherwise the message "cannot—or but rarely—uprush" and be externalised. The obstacle presumably lies in the supraliminal, which, if it understood the inner meaning of the message, might refuse to transmit it. But this is one of many points on which more light would be welcome. I think we have good ground for believing that in certain cases the communicators themselves do not desire the inner meaning to be understood save by the investigators, who have all the scripts before them and can piece the mosaic together.

On the other hand one can hardly doubt that conversion into symbolic form is declared to be dangerous because it threatens the integrity of the message. If a message received by direct telepathic impact is liable to "sophistication", how much greater will be the risk in the case of a message which can only

emerge and reach its ultimate destination broken up into isolated parts and disguised as a collection of symbols and allusions. The necessity for symbolism we have to take on trust ; its dangers are obvious.

If the process with which we have been lately dealing shows some divergences from the type originally described, it is to this earlier type that the statements contained in the two scripts next to be considered seem more properly to apply. The scripts in question are both trance-productions, consecutive in point of date, and linked together by interesting connections of matter. What is new in them relates mainly to the final stage of the process—that of externalisation. But both scripts have something to say on the subject of mutual selection, and the second of the two gives illustrations of “selected” items by means of actual examples drawn from a recent lone script of the disjointed type. The reader may be glad to have before him an extract from this lone script by way of preparation for the communicators’ subsequent references to it, and also because the script itself may serve as a fairly representative specimen of its class.

*Extract from the Lone Script of February 16, 1912. (Gurney communicating.)*

The melody heard at dawn the dawn of more than mortal  
light Pass thou within the self that fades and for the  
limited and finite exchanges the consciousness of the greater  
whole a pulse of the infinite The self that is deeper far  
Rerisen<sup>1</sup> say that the light that never was on land or sea<sup>2</sup>  
Cosmos he said it the dawn of the spirit.

<sup>1</sup> There are clear references in this passage to the poem entitled “A Cosmic Outlook” in Myers’s *Fragments of Prose and Poetry* :

“Inward ! ay, deeper far than love or scorn,  
Deeper than bloom of virtue, stain of sin.  
Rend thou the veil and pass alone within,  
Stand naked there and feel thyself forlorn !  
Nay ! in what world, then, Spirit wast thou born ?  
Or to what World-Soul art thou entered in ?  
Feel thyself fade, feel the great life begin,  
With Love re-rising in the cosmic morn”.

<sup>2</sup> Wordsworth, *Peele Castle in a Storm*.

Flaccus no that is wrong<sup>1</sup> He who wrote long ago the  
 modern singer and the ancient one<sup>2</sup> the types and the con-  
 trast Contrast emphasise that the imperative tense The  
 ark of the Lord<sup>3</sup> the toiling of the serf<sup>4</sup> it all has place

Fears may be liars<sup>5</sup> FEARS not tears— Deeper far he  
 wanted that said

The new world worth your old<sup>6</sup> something like that This  
 muddy vesture of decay<sup>7</sup> when that mortal shall have put  
 on immortality<sup>8</sup>

The inmost goal say that Ardour<sup>9</sup>

Pleasant is the light of the sun<sup>10</sup> and the green appearing  
 of the leaves

Who shall praise thee in the grave<sup>11</sup> in the land where all  
 things are forgotten

<sup>1</sup> Mrs Willett notes: "This might be Flaccus. I don't know what it means". *Flaccus* is apparently used instead of the more familiar *Horace* in order not to arrest the attention of the automatist. In the trance-script preceding D.I. of March 5, 1912, ODE HORACE is openly referred to. In the trance-script of March 13, 1912 (see p. 256 below) the words "no that is wrong" are claimed by Gurney as a "message" from the subliminal of the automatist to her supraliminal, and are explained as referring not to *Flaccus* (which had been correctly written), but to an erroneous impression on the part of the supraliminal that what *should* have been written was *Tlaccus*.

<sup>2</sup> "The modern singer and the ancient one" are Myers and Horace respectively. On the whole subject of the Horace Ode question, and of the contrasted views of Man's destiny after death, see Mr Piddington's papers in vol. xxii. of *Proceedings*, and Part LX. of vol. xxiv., both of which had been seen by Mrs Willett.

<sup>3</sup> I do not understand this allusion, unless "Ark" is a confused reference to the "Archytas Ode" of Horace.

<sup>4</sup> "The toiling of the serf" is almost certainly a reference to the *ἐπάρουπος* of *Odyssey* xi., 489.

<sup>5</sup> Clough, *Say not the struggle*.

<sup>6</sup> Browning, *Abt Vogler*.

<sup>7</sup> *Merchant of Venice*, v., i.

<sup>8</sup> *1 Cor.*, xv., 54, and *Burial Service*.

<sup>9</sup> Myers, *A Cosmic Outlook*:

"The inward ardour yearns to the inmost goal;  
 The endless goal is one with the endless way;  
 From every gulf the tides of Being roll,  
 From every zenith burns the indwelling day;  
 And life in Life has drowned thee and Soul in Soul,  
 And these are God, and thou thyself art they".

<sup>10</sup> *Ecc.*, xi., 7.

<sup>11</sup> Cf. *Psalms* cxv., 17.

But the drawing of Blake for Blair was it Blairs grave holds the truth <sup>1</sup>

*Extract from the Trance-sitting of March 5, 1912. (Gurney communicating.)*

[*This extract begins with the concluding portion of the Writing Stage, and passes on to D.I.*]

Now do you want to ask anything ?

(*G. W. B.* Shall I ask now, during the writing stage ?)

Yes

(*G. W. B.* If I understand you rightly, you spoke in an earlier D.I. of telepathy, inspiration, and mutual selection, as being distinct processes, forming a descending chain. Is that correct ?)

Say again. 1 2 3

(*G. W. B.* repeats question. *D.I. immediately follows.*)

. . . Telepathy, inspiration, mutual selection—He says they mark different stages of the soul's commerce, it sounds like. He says it's very difficult to get it, dear, but it's best for me to get some rough definitions down. He says, Telepathy is the action of mind upon mind ; not of brain upon brain, but of mind upon mind. And he says, there are as many varieties of telepathy as there are varieties of human beings. He says, Telepathy shades off into inspiration, and inspiration shades off into mutual selection—and he says, which piece of bosh I commend to the attention of Miss Johnson !

He says he would like to sing an ode, beginning

“ O thou on whom the mantle of my office has descended ”<sup>2</sup>

Now they're trying, you know, to sit on poor Edmund. I can hear them laughing. And he says that the irresistible tendency to make jokes he attributes chiefly and directly to Fred having said of him that his personality flowered chiefly in his humour,<sup>3</sup> and Fred has often said that if he had to write that paper again he'd have that out. And Edmund says, Let that be a warning to obituary writers. And he says, Who

<sup>1</sup> Drawing by Blako, well known to Mrs Willett, representing an aged figure entering a tomb, and a youth rising to life above it.

<sup>2</sup> Miss Johnson was at this time Secretary of the Society for Psychical Research, of which Gurney had been the Hon. Secretary.

<sup>3</sup> See Myers, *Fragments of Prose and Poetry*, p. 79.

knows but the world has lost a masterpiece in Gurney's ode ? Oh, he says, Book I. i., of which only one line has been preserved to us.

He says, In telepathy there is the mind that makes the emission of the idea, and the mind which receives the impact of it ; and it's often very definite, he says. And he says it's not the whole truth to say that inspiration is more general, but it's the half truth to say that inspiration is the stimulation of something already contained in the subliminal which, under pressure of inspiration, forces its way to the threshold. Oh, he says, Inspiration may be from within as well as from without. But he says you can't speak of telepathy between the supra-liminal and the subliminal—

(*G. W. B.* Ah ! I was going to ask that very question.)

but you can speak of inspiration by the subliminal ; you can also speak of inspiration by the subliminal of matter— Oh, he says to me, Don't loose, dear. Oh, it *is* sometimes a strain to keep near you. Sometimes I feel all sliding down. He says, You can speak of inspiration from the subliminal. Some one says, You've got that down already, and Edmund says, Shut up, you fool ! (*He's stroking my forehead.*) The matter which is inspired up to the threshold may be matter acquired by selection.

He says, Inspiration may be from within, but it may be from without. Oh, he says, Every moment I gave to the study of hypnotic states and post-hypnotic states I feel was among the best spent of all my time.

(*G. W. B.* Yes, Gurney, those were splendid papers of yours.)

Oh, he says, It's not only what I learnt then, but what I've been able to apply here. For instance : Say, using the words in their rough way, that a mutual selection is made—mutually from her mind and mine. It's possible for me to suggest to her subliminal that at a given time such and such an idea shall, as it were, be recovered—one might almost say, recovered out of the sediment—and come to the top. Or I may use another process. I may hit a particular atom in the sediment that I want by telepathic impact or stimulation, and make it come to the surface that way. But that particular process of telepathy I should designate as "inspirational" telepathy, because it's affecting that which is already within the mind.

Oh, he says, I think I have done enough for to-day.

(*G. W. B.* I think you have, Gurney. But may I ask one more question ?)

Yes.

(*G. W. B.* In communicating with me through D.I. at the present moment, what process are you using ?)

Rather take that when I'm fresh. But he says, Both processes are used in D.I. And he says, This statement is only to be taken as an introduction to further discussion.

*Extract from Trance-script preceding D.I. of March 13, 1912.  
(Present, O. J. L.)*

Autos the wind windless heavens—Calm <sup>1</sup>  
the flight of the one to the One <sup>2</sup>

Autos My Tennyson <sup>3</sup> Autos

Gurney He is here F.

Wait

Gurney Lodge is that you ?

(*O. J. L.* Yes, that's me.)

Glad to see you after such a long interval

very glad Lodge how are you ?

(*O. J. L.* All right. Very glad to see you again too.)

We're getting on People are beginning to entertain ideas as to the *possibility* of our existence, and even of our identity

(*O. J. L.* Yes, quite true.)

*spade work* and on it we hope to raise the foundation of the temple

Have you anything special to speak of, because Myers is here and once he is "on" so to speak I may not be able to break in.

G spoke of the 3 processes of telepathy, inspiration and mutual selection, and as to the part they played in D.I.—

If he would see the part they play in Se the last from

<sup>1</sup> A reference to the *αὐτὸς οὐρανὸς ἀκίμων* ease. See *Proceedings*, vol. xxii.

<sup>2</sup> From a passage in Plotinus, *Enneades*, v., 2-3, translated in *Human Personality*, vol. ii., p. 291.

<sup>3</sup> *J.e.* F. W. H. M.'s poem *To Tennyson*, to which *αὐτὸς οὐρανὸς ἀκίμων* was prefixed as a motto.

here<sup>1</sup> is a good instance, and contains examples of all three methods—

Inspiration—*i.e.* stimulation by telepathic

(*Wait*)

means of that already normally contained (and normally acquired by) within the mind of the *sensitive*

Sensitive (She never could spell)—

*Example*

1. Who shall praise thee the grave etc.

2. *Blair*, drawing by Blake—

Mutual selection

I select those from amongst the possible allusions ready to hand

Mutual selection

*She* selects (by operation of the subliminal acting normally on its own plane and in its own environment) she selects from my mind

Pleasant is the sun etc.,

put on immortality

(*Wait*)

light that never was, etc.

and (note this *Pid*) by direct telepathic *Shock* she gets *Flaccus* She half unconsciously reads it as *Tlaccus*, and she speaks to subliminal her supra I in the words 'No, that is wrong'<sup>2</sup>

<sup>1</sup> *I.e.* the script of February 16, 1912, from which all the examples that follow are taken.

Apart from the name "Flaccus", which Gurney claims to have been given by means of telepathic shock or impact, the remaining five examples are all examples of mutual selection—the selector in the case of the first two being the communicator, in the case of the last three the sensitive. The first two (above the line drawn across the page) are also given as instances of emergence under telepathic inspiration: the last three—though this is not expressly stated—I take to be meant as instances of emergence under subliminal inspiration.

<sup>2</sup> See footnote (1) on p. 251 above. There is some slight confusion here. The explanation would be clearer if it ran thus: "She gets *Flaccus*; she half unconsciously reads it as *Tlaccus*, and she speaks to—that is to say, her subliminal speaks to—her supraliminal in the words 'No, that is wrong'". For comments on this incident see p. 309 below.

The telepathic impact is <sup>1</sup> has given to the larger self the correct *sound* Flaccus—the conscious self half cognises it and dreamily sees Tlaccus, but not until after it has been externalised, and externalised correctly—

“Tlaccus” dreams the smaller self No that is wrong replies the larger self (yet are they not 2 but 1—, put in for G.'s benefit this He tried to get me on to the horns of a duality which would amount to an *almost* amount to a conception of the selves as separated in such a way as to amount to 2 entities But I was *not* to be *impaled*) <sup>2</sup>

Well here the right knower (by sub 1) <sup>3</sup> corrects the dreamer (supra 1) and there is a bit of psychology in that passage but I point to and claim Flaccus as an instance of telepathy—

There is another <sup>4</sup> but Myers is pressing to speak

(*O. J. L.* That's all clear, Gurney.)

Shall I let him begin now ?

(*O. J. L.* Yes, if he's ready. I've nothing special to say to you.)

Good

F. W. H. M.

[*Writing changed and slow, i.e. deliberate.—Note by O. J. L.*]

\* \* \* \*

For purposes of general comment it will be convenient to take the two expository extracts (of March 5 and 13) as forming a single whole. My question about telepathy, inspiration, and mutual selection refers back to the D.I. of June 4, 1911, in which telepathy, inspiration, and selection were described as a “descending chain” in the production of scripts of a certain class. As the D.I. proceeded, the “thoughts suggested by telepathy and inspiration” were deliberately “ruled out” for the time being, though telepathy was later on briefly alluded to as a “guiding influence” in the final stage of the process. The

<sup>1</sup> Contemporary note by O. J. L.: “‘is’ is underlined in the script, but the intention evidently was to erase it”.

<sup>2</sup> For comments on this passage see pp. 309-10.

<sup>3</sup> “by sub 1” is probably equivalent to “by which I mean the subliminal”.

<sup>4</sup> Possibly this may refer to the passage “Fears may be liars FEARS not tears”; for here also *Fears* has been correctly written, and “FEARS not *tears*” may be represented as addressed by the subliminal to a doubt arising in the supraliminal.

bulk of the D.I. was devoted to the subject of selection, with special insistence on its mutual character—the communicator selecting from the mind of the sensitive, and the sensitive from the mind of the communicator.

The extracts now before us are chiefly concerned with the topics passed over in the D.I. of June 4. Comparatively little is said in them about mutual selection, though the script of March 13 purports to contain actual examples both of selection by the communicator and of selection by the sensitive.

Gurney opens his exposition by telling us that telepathy shades off into inspiration, and inspiration into mutual selection. But he immediately qualifies this statement by describing it as a piece of *bosh* which he commends to the attention of Miss Johnson. I suppose he means by this that the statement, though containing a measure of truth, is not really illuminating. Why he drags Miss Johnson in there is nothing to show, but I vaguely suspect that there is a reference here to her “Third Report on Mrs Holland’s Script”, in *Proceedings*, vol. xxv., which contained a section on “The Principle of Selection in the Production of Scripts”. This paper had been sent to Mrs Willett on July 1, 1911.

Gurney had been challenged by my question to say what he meant by a “descending chain”. Telepathy shading off into inspiration, and inspiration shading off into mutual selection, is, I think, intended as his answer—but it is an answer which he does not press, and to which he seems to attach no particular importance.

The statements that follow are somewhat confusing. When Gurney lays it down that “in telepathy there is the mind that makes the emission of the idea, and the mind which receives the impact of it, and it’s often very definite”, he is clearly thinking of a direct telepathic communication from an emitting mind to a receiving mind of something that was not in the receiving mind before. The appearance of the word *Flaccus* in the disjointed script of February 16, 1912, is later on cited as an illustration of telepathy in this sense. On the other hand the characteristic note of inspiration is said to be that it operates on material already contained in the subliminal and forces it to emerge. It becomes evident, however, as we proceed, that certain forms of inspiration involve telepathy as an essential

factor in the process. One of these forms Gurney actually designates as a "process of telepathy", adding, however, that "that particular process of telepathy I should designate as inspirational telepathy, because it's affecting what is already in the mind". The same process he refers to in another passage as "inspiration—*i.e.* stimulation by telepathic means of that already normally contained in the mind of the sensitive".

At first reading there may seem to be a serious inconsistency in these various statements, telepathy being at one moment sharply distinguished from inspiration, while at another the two are so far identified that it appears to be a matter of indifference whether we speak of inspirational telepathy or telepathic inspiration. But I doubt whether the inconsistency is more than superficial. It must be remembered that Gurney had begun by remarking that there are as many varieties of telepathy as there are of human beings. The variety of telepathy which consists in the emission of a definite idea by one mind, and its reception by another which had not previously contained it, may be regarded as the most distinctive and characteristic form of telepathy, but it is not the only form. The telepathy which stimulates an idea already pre-existing in another mind to emerge and externalise itself is a different variety; and when the process takes this form it may be properly classed as inspiration. In passing from telepathy pure and simple to inspiration, we may be said to pass from a higher variety of telepathy to a lower. In passing from inspiration to mutual selection, we leave telepathy altogether and enter the province of teleesthesia—using both of these terms in the peculiar sense given to them in Willett scripts. It is this aspect of the case, I think, that Gurney has in view when he talks of telepathy shading off into inspiration, and inspiration shading off into mutual selection.

Let us now consider somewhat more closely the statements made concerning inspiration.

Inspiration, it appears, may either proceed from without, or, in other words, have its ultimate source in the communicator; or it may proceed from within, in which case the inspiring agent is either the subliminal operating on the supraliminal or one grade of the subliminal operating on another. Whether it proceed from without or from within, the material

on which it works may be the normally existing content of the mind of the sensitive, or such additional knowledge as she may have acquired by selection.<sup>1</sup>

I take first the case of inspiration from without. Two forms of this are specified, and it may be convenient that I should quote once more the important passage which describes and distinguishes them :

He says, Inspiration may be from within, but it may be from without. Oh he says, Every moment I gave to the study of hypnotic states and post-hypnotic states I feel was among the best spent of all my time. Oh, he says, It's not only what I learnt then, but what I've been able to apply here. For instance : Say, using the words in their rough way, that a mutual selection is made—mutually from her mind and mine. It's possible for me to suggest to her subliminal that at a given time such and such an idea shall, as it were, be recovered—one might almost say, recovered out of the sediment and come to the top. Or I may use another process. I may hit a particular atom in the sediment that I want by telepathic impact or stimulation, and make it come to the surface that way. But that particular process of telepathy I should designate as inspirational telepathy, because it's affecting that which is already within the mind.

The first of the two forms of "inspiration from without" here described possesses a special interest, because no mention of it—certainly no explicit mention of it—has been made before, and the account now given of it may help to explain a difficulty to which I called attention earlier in this chapter. When discussing the subject of mutual selection in my comments on the D.I. of June 4, 1911, I raised a question respecting the stage at which selection by the communicator from the mind of the

<sup>1</sup> In the extract from the trance-sitting of March 5, 1912, two examples are cited of selection by the communicator from the mind of the sensitive ("Who shall praise thee the grave, etc."), and "*Blair*, drawing by Blake") and three examples of selection by the sensitive from the mind of the communicator ("Pleasant is the sun, etc.", "put on immortality", and "Light that never was, etc."). These examples must be accepted for what he represents them to be : at all events we are hardly in a position to criticise. But all five are at the same time examples of inspiration, the first two of inspiration from without and the last three presumably of inspiration from within.

sensitive comes into play. "Selection by the communicator", I wrote, "must certainly be supposed to occur in the *final* stage of the process, but may it not operate at an earlier stage also?"<sup>1</sup> This seemed a natural inference from the language of the D.I., but it was not easy to see what effective purpose selection by the communicator could serve at a *preparatory* stage, unless, in some way left unexplained, the eventual emergence of the selected items was thereby promoted.

The passage I have just quoted appears to provide an answer to this difficulty. Selection by the communicator at a preparatory stage may be something more than selection. It may be selection *plus* the kind of suggestion which the hypnotiser makes to the hypnotised subject, and which the subject, after waking, automatically carries out. The two cases are not quite on all fours, for the hypnotiser uses normal methods of conveying his suggestion whereas we must suppose the communicator to convey his suggestion telepathically. But in either case an appeal is made to the subliminal by an external agency to bring about a certain effect not at the moment but after an agreed interval. Inspiration of this type belongs to what I have called the second stage of the process. We might describe it as suggestive inspiration.

The other form of inspiration from without is that for which previous scripts have already prepared us. The D.I. of June 4, 1911, calls it "telepathy as a guiding influence"; the D.I. of October 8, 1911, speaks of it as a "stimulus" applied by the communicator whereby knowledge telæsthetically acquired by the sensitive can be "shepherded and guided up to the threshold of normal consciousness". These descriptions are obviously anticipations of the inspirational telepathy and telepathic inspiration of the trance-sittings of March 5 and March 13, 1911.

Inspiration from without of this second type belongs to the fourth or final stage of the process—that which immediately leads to externalisation. It should be clearly understood, however, that both types involve the employment of telepathy as an operative influence, though the mode of applying it differs in the two cases. Indeed the very phrase "inspiration

<sup>1</sup> See p. 237 above.

from without" seems hardly consistent with any other interpretation.

Is telepathy equally involved in inspiration *from within*? Inspiration from within is inspiration by the subliminal, or by some stratum of the subliminal, which plays the part corresponding to that of the communicator in inspiration from without. Analogy suggests that here also telepathy enters as an essential element in the process. I was about to ask a question on the subject, which is one that has long had an interest for me, when I was anticipated by Gurney. "You can't speak", he says, "of telepathy between the supraliminal and the subliminal". This peremptory statement raises issues of great interest, about which I shall have more to say in the next chapter. But the reader will readily see that it has an intimate connection with a fundamental difference of view between the communicators and myself respecting the nature of the subliminal and supraliminal selves and their relations to each other, to which he makes a humorous allusion towards the end of the trance-script of March 13 :

. . . The telepathic impact has given to the larger self the correct *sound* Flaccus—the conscious self half cognises it and dreamily sees Tlaccus, but not until after it has been externalised, and externalised correctly. "Tlaccus" dreams the smaller self No that is wrong replies the larger self (yet they are not 2 but 1—, put in for G.'s benefit this He tried to get me on to the horns of a duality which would amount almost amount to a conception of the selves as separated in such a way as to amount to 2 entities But I was *not* to be *impaled*).

Here also further discussion must be postponed until the next chapter. What we have immediately to consider is not the nature of the subliminal and supraliminal selves, but the part played by inspiration from within in the process of automatic production. Inspiration from within, whatever interpretation be placed upon it, is at all events a form of subliminal activity. It is not, however, to be identified with the subliminal activity associated with the third stage of the process described in the D.I. of June 4, 1911. That activity, if I have understood the scripts rightly, was of a preparatory character, resulting in the "weaving" of material to be used in the fourth and final stage

—the stage of externalisation. It is to this final stage that the activity manifested in inspiration from within belongs. We are forbidden to call it *telepathic*—that term being held to be applicable only to inspiration from without. But if we look merely to effects, and to the part played in automatic production by the two activities respectively, it is likely to be difficult, or even impossible, for the investigator to distinguish one from the other.

I may here refer back to a passage from the script of February 9, 1911, already quoted on pp. 230-1 above.

They [*i.e.* the scripts in question] were allusive. You must get through a good bulk of matter to get in what you want said from our standpoint. They are not without threads of connection. But listen. Those threads extend also in subliminal of automatist. Thus if I would say *fire* I Gurney might make an allusion to Phœbus or Zoroaster Her subliminal *may* conceivably go one better and shove in Salamander

(*O. J. L.* Yes, well, that is what we rather expected, that subliminal activity was mixed with your intention.)

. . . Woven strands Pick out the gold thread.

In the supposed case “Salamander” would be a contribution inspired from within, though a harmless one and in consonance with the general tenor of the message inspired from without, or conveyed by direct telepathic impact from the communicator. But the injunction to “pick out the gold thread” is an admission that the subliminal activity which inspires from within may on occasion be not harmless but misleading. I am afraid we must go even further and frankly concede that the whole of any given production may be the work of subliminal activity, unless the contents of the message are such as to afford satisfactory evidence of an external origin. But on this subject I have already said enough in Chapter V. of Part I. (see p. 153 above).

## CHAPTER IV

### SUPRALIMINAL AND SUBLIMINAL, AND MYERS'S DOCTRINE OF THE SOUL

“THE supraliminal” and “the subliminal” are terms so engrained in the literature of psychical research that it would be impossible to dispense with them in any discussion of mediunistic productions. Most of all would this be impossible in the case of a study of communications professing to come from Myers and Gurney, and reproducing—though, as we have seen, with considerable modifications—the teachings of *Human Personality*. At the same time, as the reader is aware, I am not satisfied with the doctrine of the subliminal and supraliminal selves set forth in that monumental work and cannot but feel that Myers's treatment of the subject has tended to make a perplexing problem more perplexing still. He extends the meaning of the term “subliminal”, which was originally purely adjectival, to denote a substantive psychic entity capable of interacting with the supraliminal; and yet this same supraliminal (man's normal consciousness) he ends by treating as nothing more than a “phase” of the subliminal, or even a faculty exercised by it. I do not hide from myself that the constant use of Myers's terminology throughout this paper, while all the time my conception of the structure of human personality differed from his, has greatly increased the difficulties of exposition, and also, I fear, the difficulties of the reader in following the argument.

If ten intelligent persons were severally set to give an account of the doctrines of *Human Personality* concerning “the supraliminal”, “the subliminal”, and the “soul”, which Myers held to be the persisting and immortal element in man, I doubt whether any two of them would be found to agree in all their conclusions. But as part of my present task is to compare the teaching of *Human Personality* regarding these subjects with the statements contained in Willett scripts, I must do my best

to provide a version of Myers's views adequate for my purpose, and expressed, as far as possible, in his own words. This will be accompanied by a running commentary designed to mark the divergence between what I understand to be Myers's ideas and my own.

I regard each man, [writes Myers <sup>1</sup>], as at once profoundly unitary and almost infinitely composite, as inheriting from earthly ancestors a multiplex and "colonial" organism—polyzoic and perhaps polypsychic in an extreme degree; but also as ruling and unifying that organism by a soul or spirit absolutely beyond our present analysis—a soul which has originated in a spiritual or metetherial environment, which even while embodied subsists in that environment; and which will still subsist therein after the body's decay.

Apart from the somewhat hesitating phrase "polyzoic and perhaps polypsychic" this passage might be regarded as being concerned wholly with the problem of the relation of mind to body. So conceived Myers treats the problem as unsolved and perhaps insoluble.

It is, of course, impossible for us, [he continues], to picture to ourselves the way in which the individual life of each cell of the body is reconciled with the unity of the central life which controls the body as a whole. But this difficulty is not created or intensified by the hypothesis of a separate and persistent soul. On no hypothesis can we really understand the collaboration and the subordination of the cell-lives of any multicellular animal. It is as mysterious in the star-fish as it is in Plato.

Consistently with these views the problem of mind and body occupies in *Human Personality* a comparatively subordinate place. Myers's doctrine is, indeed, essentially interactional, leaving no room for the rival doctrines of parallelism and epiphenomenalism; and this is also the standpoint of the Willett scripts, explicitly maintained in the D.I. of May 11, 1912—the one and only sitting devoted to the subject—already quoted in an earlier chapter.<sup>2</sup> But this was not the question that mainly interested him, and to the problem of mind and

<sup>1</sup> *H.P.*, vol. i., p. 34.

<sup>2</sup> See p. 135 above.

body I shall not need, save incidentally, to refer again. The real centre of interest, alike in *Human Personality* and in the Willett scripts, lies in the domain of mind.

No writer has insisted more strongly than Myers on the co-existence of diverse apparently independent streams of consciousness in the make-up of each man's personality. It was with reference to these independent streams of consciousness, and not to the relation of mind to body, that he gave a new significance to the term *subliminal*. The passage in which this new significance is explained is so important that I feel bound to quote it in full.<sup>1</sup>

The idea of a threshold (*limen*, *Schwelle*) of consciousness ;— of a level above which sensation or thought must rise before it can enter into our conscious life ;—is a simple and familiar one. The word *subliminal*,—meaning “beneath that threshold”, has already been used to define those sensations which are too feeble to be individually recognised. I propose to extend the meaning of the term, so as to make it cover *all that takes place beneath the ordinary threshold, or say, if preferred, outside the ordinary margin of consciousness ;—not only those faint stimulations whose very faintness keeps them submerged, but much else which psychology as yet scarcely recognises ; sensations, thoughts, emotions, which may be strong, definite, and independent, but which, by the original constitution of our being, seldom emerge into that supraliminal current of consciousness which we habitually identify with ourselves.* Perceiving (as this book will try to show) that these submerged thoughts and emotions possess the characteristics which we associate with conscious life, I feel bound to speak of a *subliminal* or *ultra-marginal* consciousness,—a consciousness which we shall see, for instance, uttering or writing sentences quite as complex and coherent as the supraliminal consciousness could make them. Perceiving further that this conscious life beneath the threshold or beyond the margin seems to be no discontinuous or intermittent thing ; that not only are these isolated subliminal processes comparable with isolated supraliminal processes (as when a problem is solved by some unknown procedure in a dream), but that there also is a continuous subliminal chain

<sup>1</sup> *H.P.*, vol. i., p. 14.

of memory (or more chains than one) involving just that kind of individual and persistent revival of old impressions, and response to new ones, which we commonly call a self,—I find it permissible and convenient to speak of subliminal selves, or more briefly of a subliminal self. I do not indeed by using this term assume that there are two correlative and parallel selves existing always within each of us. Rather I mean by the subliminal self that part of the self which is commonly subliminal; and I conceive that there may be,—not only co-operations between these quasi-independent trains of thought,—but also upheavals and alternations of personality of many kinds, so that what was once below the surface may for a time, or permanently, rise above it. And I conceive also that no self of which we can here have cognisance is in reality more than a fragment of a larger self,—revealed in a fashion at once shifting and limited through an organism not so framed as to afford it full manifestation.

The idea of a number of selves associated simultaneously with the same organism, appears at first sight so difficult to reconcile with any unitary view of the nature of personality, that I can well believe that Myers must have hesitated long before definitely committing himself to it. In the end he accepted it whole-heartedly as one of the foundation-stones of his speculation. The possibility of separate and independent but contemporaneous streams of memory and perception in one and the same individual became with him a “root-conception”<sup>1</sup> which he has perhaps done more than any other man to make familiar. The series of masterly chapters in which he works out the application of the conception to the phenomena of genius, sleep, hypnosis, sensory and motor automatism, and mediumship, will be for ever memorable in the history of the subject.

But another fundamental conviction to which Myers tenaciously clings is that man's personality not only appears to be, but truly is, in some sense, unitary. The question is, In what sense?

The two extreme views concerning the nature of the self Myers illustrates by quotations from the writings of Reid and of Ribot respectively.<sup>2</sup> According to Reid “it is impossible

<sup>1</sup> *H.P.*, vol. i., p. 249.

<sup>2</sup> *H.P.*, vol. i., p. 10.

that a person should be in part the same and in part different, because a person is a *monad* and is not divisible into parts ” According to Ribot “ the self is a co-ordination. It oscillates between two extremes, at each of which it ceases to exist ; absolute unity and absolute incoherence ”.

The problem which Myers set himself is “ the reconcilment of the two opposing systems in a profounder synthesis ”. It was a notable attempt. But to me, at least, the solution he offers us is untenable, and cannot be made to cover all the phenomena which he sets out to explain and harmonise.

Our psychical unity [he tells us <sup>1</sup>] is federative and unstable ; it has arisen from irregular accretions in the remote past ; it consists even now only in the limited collaboration of multiple groups. These discontinuities and incoherences in the ego the older psychologists managed to ignore. Yet infancy, idiocy, sleep, insanity, decay—these breaks and stagnancies in the conscious stream were always present to show us, even more forcibly than delicate analyses show us now, that the first obvious conception of man’s continuous and unitary personality was wholly insecure ; and that if indeed a soul inspired the body, that soul must be sought for far beneath those bodily conditions by which its self-manifestation was clouded and obscured.

I venture to think that the “ breaks and stagnancies in the conscious stream ” were no less obvious to “ the older psychologists ” than to Myers himself. They would have regarded them as successive changes in the content of the ego ; and so long as the sense of identity was maintained notwithstanding the changes, they would have found no insuperable difficulty in fitting them into their conception of the ego as a “ monad ”. They would also have recognised that these changes were intimately connected with bodily conditions ; and so far as the relations of mind and body were concerned, some of them, at least, might have been ready to accept Myers’s conception of an immortal soul ruling and unifying the organism with which it is associated.

What never occurred to these earlier thinkers was the possibility that there might be co-existent and contemporaneous

<sup>1</sup> *H.P.*, vol. i., p. 16.

streams of consciousness in the same person, each with the characteristics of a "self", and so far independent of each other as to be unconscious of each other's action, or even to engage in a conflict of wills and in acts of mutual hostility. Had they become convinced by evidence that this state of things was not merely a possibility but a fact, it would still have been open to them to cling to their conception of a monadic ego, even while driven to admit that there might be more than one ego associated with the same organism. Myers recognises the existence of co-conscious selves associated with the same organism, but does not deem this incompatible with a true psychical unity, of which these selves are aspects or phases.

To those passages in the extracts already quoted which bear upon this question I will add yet one more :<sup>1</sup>

In favour of the partisans of the unity of the ego, the effect of the new evidence is to raise their claim to a far higher ground, and to substantiate it for the first time with the strongest presumptive proof which can be imagined for it ;— a proof, namely, that the ego can and does survive—not only the minor disintegrations which affect it during earth-life—but the crowning disintegration of bodily death. In view of this unhopèd-for ratification of their highest dream, they may be more than content to surrender as untenable the far narrower conception of the unitary self which was all that "common-sense philosophies" had ventured to claim. The "conscious self" of each of us, as we call it,—the empirical, the supra-liminal self, as I should prefer to say—does not comprise the whole of the consciousness or of the faculty within us. There exists a yet more comprehensive consciousness, a profounder faculty, which for the most part remains potential only so far as regards the life of earth, but from which the consciousness and the faculty of earth-life are mere selections, and which reasserts itself in its plenitude after the liberating change of death.

Let me now try to sum up in a series of propositions the various statements concerning the nature of the soul made in the foregoing passages.

(1) The soul is a spiritual entity which existed before its

<sup>1</sup> *H.P.*, vol. i., pp. 11, 12.

association with the body, and will continue to exist after that association has been dissolved by bodily death.

- (2) In its liberated condition the soul is unanalysable by us, but is in communion with the spiritual or metetherial world. Even in its embodied life communion with the spiritual world, though hampered and limited, is not wholly lost.
- (3) The soul is essentially distinct from the bodily organism which it rules and unifies. How it rules and unifies the bodily organism is wholly unknown to us.
- (4) As regards the diverse streams of consciousness sufficiently independent of each other to merit the description of "selves", which experience shows can exist contemporaneously in the individual man, the soul is not a mere agent of unification of these lesser selves, but is itself their unity. It is the whole of which they are parts.

If we seek to place a definite meaning upon the last of these propositions, it is evidently essential to come to a clear understanding of what we mean by a "self". Strange to say, Myers never seems to have undertaken a systematic examination into the question here raised. When he speaks of the soul as a self, and when he applies the same term to "the continuous subliminal chain of memory (or more chains than one) involving just that persistent revival of old impressions, and response to new ones, which we commonly call a 'self'", is he using the term in the same sense in both cases? If he is, then he ought to regard the independent streams of consciousness as self-conscious egos, aware of their continuing identity, and of their distinction from other self-conscious egos, and from the bodily organism with which they are associated. If, on the other hand, he is using the term self in different senses in the two cases, this should have been made abundantly clear and the nature of the difference carefully defined. As a matter of fact he seems to me to waver between two incompatible points of view. Sometimes he appears to regard the independent currents of consciousness as genuine psychic entities with all the attributes of a self-conscious being; at other times as merely different activities or states of such a being. The two conceptions remain unre-

conciled ; and I doubt whether Myers ever sufficiently recognised the incongruity between them. Yet the distinction is surely fundamental. Except in a metaphorical sense the different activities of a self-conscious being have no more right to the title of "selves" than have the unattended "thoughts without a thinker" of a very different school of psychologists.

If the "selves" referred to in proposition (4) are to be taken as real psychical entities or egos, the doctrine of the soul enunciated in it would bear a strong family resemblance to Fechner's theory of the compounding of consciousness. In the form of the theory maintained by Fechner the unity resulting from the compounding of consciousness is nothing but the components themselves, although nevertheless each component retains its separate individuality inside the unity. The theory of the compounding of consciousnesses presents formidable logical difficulties ; for how can co-conscious egos be at the same time one and the same ego ? Notwithstanding these difficulties Fechner's idea had a strong attraction for no less a thinker than William James ; and it is interesting to note that James himself has called attention to the connection between the Fechnerian doctrine and the phenomena studied by psychical research.<sup>1</sup> But if at any time Myers's speculations on the structure of human personality beckoned him in the direction of a mystic interpretation on the lines of a compounding of consciousnesses, such an interpretation certainly did not represent his fully considered views.

I do not think any of the statements concerning the soul made in the introductory chapter to *Human Personality* carry us much beyond the four propositions enumerated above. But in Chapter VI. a new development of the doctrine introduces us to that part of it which is most characteristic of its author. "The subliminal", which hitherto has been treated as only a part or fragment of a larger whole, is now identified with that whole itself ; in other words, with the soul.

Myers himself is fully alive to the significance of the step thus taken, as the opening words of Chapter VI. bear witness : <sup>2</sup>

We have now reached [he writes] a central node in our complex argument. Several lines of evidence, already pursued,

<sup>1</sup> *Lectures on a Pluralistic Universe*, p. 315.

<sup>2</sup> *H.P.*, vol. i., p. 220.

converge here to form the starting-point for a new departure. Our view of the subliminal self must pass in this chapter through a profound transition. The glimpses which we have till now obtained of it have shown it as something incidental, subordinate, fragmentary. But henceforth it will gradually assume the character of something persistent, principal, unitary ; appearing at last as the deepest and most permanent representative of man's true being.

To the four previous propositions, therefore, we can now add a fifth :

(5) The soul and the subliminal are one.<sup>1</sup>

Again, a couple of pages later we read :

By ordinary psychology, supraliminal life is accepted as representing the normal or substantive personality, of which subliminal life is the semi-conscious substratum, or half-illuminated fringe, or the morbid excrescence. I, on the other hand, regard supraliminal life merely as a *privileged case* of personality ; a special phase of our personality, which is easiest for us to study, because it is simplified for us by our ready consciousness of what is going on in it ; yet which is by no means necessarily either central or prepotent, could we see our whole being in comprehensive view.

Now if we regard the whole supraliminal personality as a special case of something much more extensive, it follows that we must similarly regard all human faculty, and each sense severally, as mere special or privileged cases of some more general power.

All human terrene faculty will be in this view simply a selection from faculty existing in the metetherial world ; such part of that antecedent, even if not individualised, faculty as may be expressible through each several human organism.

<sup>1</sup> If all the five propositions be read together it would seem to result that the subliminal is at once a part of the whole, and also the whole itself. I cannot recall that Myers has anywhere given a clear and authoritative explanation of this apparent paradox. More than one explanation might perhaps be attempted. Nevertheless I suspect there is confusion of thought here. The difficulty is, I think, only the old one of conceiving how co-conscious selves can at the same time be one and the same self. Fechner's solution I can only describe as frankly mystical. Myers seems to me to end by ignoring the problem, and to be hardly aware that any difficulty exists.

These passages seem definitely to negative the idea of personality as comprising independent co-conscious streams of mentality, each with the characteristic of a true self. The "selves", although still called *selves*, have become "phases" of a single self. In coming down so distinctly on the unitarian side of the controversy, it was more than ever incumbent on Myers to explain how the independent currents of consciousness can *appear* to have the characteristics of selves without being true selves. This he has not done. I cannot but hold that in neglecting to deal with this difficulty he has failed to give us that "profounder synthesis" of conflicting views which he set out to provide. The problem of reconciling unity and plurality is not solved by practically denying plurality, or by disguising it in the form of layers or strata of a single unitary self. What is more, the conception of a plurality of selves within the personality persistently refuses to be suppressed or ignored. It continues to assert itself all through the book, and is, I believe, forced upon us by much of the very evidence which Myers himself has so laboriously collected. Let me cite one passage out of the many that would equally serve to illustrate the point:<sup>1</sup>

These splits of personality seem occasionally to destroy all sympathy between the normal individual and a divergent fraction. No great sympathy was felt by Léonie II. for Léonie I. And Dr Morton Prince's case shows us in the deepest and ablest of the personalities of his "Miss Beauchamp" positively spiteful in its relation to her main identity.

Bizarre though a house thus divided against itself may seem, the moral dissidence is merely an exaggeration of the moral discontinuity already observable in the typical case of Mrs Newnham. *There* the secondary intelligence was merely tricky, not malevolent. But its trickiness was wholly alien from Mrs Newnham's character,—was something, indeed, which she would have energetically repudiated.

It seems, therefore,—and the analogy of dreams points in this direction also,—that our moral nature is as easily split up as our intellectual nature, and that we cannot be any more certain that the minor current of personality which is diverted into some new channel will retain *moral* than that it will retain intellectual coherence.

<sup>1</sup> See *H.P.*, vol. ii., p. 199.

In spite of the disparaging remarks which Myers in this passage bestows on the secondary personalities in the cases of Miss Beauchamp and of Mrs Newnham, it is nevertheless of the essence of the "new departure" to exalt the subliminal at the expense of the supraliminal consciousness.

There are times when the doctrine which identifies the true self of a man with the subliminal seems in Myers's hands to imply no more than a broad claim that the capacity of the human mind is manifested at its highest and best in communion with the spiritual world. But at other times his language goes far beyond this, and presents us with the picture of a mind divided, as it were, into compartments each with a distinct consciousness and memory of its own. Intercourse with the world of the senses is assigned to the supraliminal compartment, intercourse with the metetherial to the subliminal. Based upon a conception of this kind the identification of man's true self with his subliminal self appears to me as a paradox which even Myers's literary skill and fervour of conviction have failed to make plausible. It could not for a moment be maintained if the separate currents of mentality were interpreted as being genuinely distinct selves. The true self of a man could not in that case be other than the self of which he has direct and immediate knowledge. But even when I do my best to place myself at Myers's point of view, and try to conceive co-conscious intelligences as "phases" of a single self-conscious ego, I altogether fail to see why this single self-conscious ego is to be identified with the subliminal self (or selves) rather than with the supraliminal self which both common sense and orthodox psychology treat as the true self of a man. We are asked to believe that our true self is a self the very existence of which the vast majority of mankind have never even suspected. The main evidence for its existence is derived from the phenomena of abnormal psychology, and in particular from the comparatively rare occasions when the subliminal ceases to be subliminal, and "messages" pass from it, in some way which we shall presently have to consider, into supraliminal consciousness. When this happens what takes place? If the subliminal "phase" of a man's consciousness represented his true self, we might actually expect that, on ceasing to be subliminal, it would absorb into itself the supraliminal phase, and the two

phases would be as one self. But the facts point quite the other way.

When the subliminal ceases to be subliminal and manifests itself to the supraliminal, we have what is called dissociation of the personality. Dissociation implies at least duality where previously there has been every appearance of unity. What may be the relation of the dissociated elements before and after dissociation is a very obscure problem which offers a wide field to conjecture and speculation. The continued existence of the subliminal, at times when it is subliminal, may be a plausible inference from the observed phenomena, but *ex vi termini* the supraliminal can have no direct experience of it. All we can affirm with certainty is that at such times the supraliminal consciousness appears to itself to be in solitary possession. During dissociation, on the other hand, the supraliminal recognises the presence of an agency which it distinguishes from itself; but it does not lose its sense of personal identity over and against that agency. The sense of personal identity persists alike through the normal and the abnormal state.<sup>1</sup> It is true that in extreme cases of alternations of personality the normal consciousness may seem to be dispossessed altogether. But this is not, in my view at least, to be interpreted as a merging into unity of one phase of consciousness in another, but rather as the temporary replacement in control of the organism of one self by another self.

In an earlier chapter<sup>2</sup> on dissociation of the personality I have given an account of an interesting experience that befel Mrs Willett in which her normal self seemed to develop into a duality of independent selves, or "minds" as she calls them,—one of the two minds being "me as I know myself", and the other a mind which she somehow connects with herself, but at

<sup>1</sup>The phenomenon of dissociation may also be considered from the other side, that is to say, from the side of the hitherto subliminal self which has now, by reason of dissociation, ceased to be subliminal in the adjectival sense, and is apprehended by the supraliminal as an independent communicating agency. Does the subliminal self, when thus made manifest to the supraliminal consciousness, claim identity with that consciousness? On the contrary, we find the secondary self insisting on its separate individuality, even to the point of claiming—falsely, if it is in truth only a secondary self—to be a genuinely external communicator.

<sup>2</sup> See pp. 143 ff.

the same time distinguishes from the "me as I know myself". Presently the two minds seemed to "flash into one, and I at once knew what I was to do". The meaning of this I take to be that what the other mind willed her to do had now become part of her own will. But whatever interpretation we place upon the two minds "flashing into one", it is clear that in the result it is the supraliminal that remains in possession of the field, while the subliminal subsides into subliminality.

My own instinctive conviction is that my true self is the "me as I know myself", and that it will be as this *me*, with its formed character and stored memories, that I shall survive, if survival there be. Other selves co-conscious with "me as I know myself" may also survive. If so, it is permissible to hazard a guess that as they have apparently co-operated when in the body, so they, or some of them, may continue to co-operate when no longer in the body, and that each of us may find himself in the "metetherial" world the member of a group of selves with which he has already, when in the body, been associated in closer relation than with the rest of his environment. But here we enter a region where no verification is possible.

I do not propose to dwell at length on the objections that may be urged against Myers's theory in connection with the separate memories of the minor selves (or self-like elements) within the personality<sup>1</sup>; nor, again, on the difficulties inevitably suggested by his frank admission that the subliminal is a rubbish heap as

<sup>1</sup> To overcome the difficulties arising out of the separateness of the memory chains of the minor selves it would be necessary to assume that the subliminal, as identified with the soul, not merely has access to the memories of the supraliminal, but appropriates them *as memories of its own*: otherwise it would not be the "I as I know myself" that survives, but another personality altogether. This is hard to reconcile with Myers's "root-conception" (see p. 266 above) of the dissociability of the self as "the possibility that different fractions of the personality can act so far independently of each other that the one is not conscious of the other's action". It is also, I think, inconsistent with the observed facts in certain cases of multiple personality. See on this subject McDougall's *Outline of Abnormal Psychology*, p. 542: "We find repeatedly that, when one personality obtains command of the memories of another, he distinguishes between his own memories and those of that other. And when a co-conscious personality is aware of the thoughts and feelings of the other, it is not that for the time being the two personalities become merged in one common stream of thinking. Rather the co-conscious per-

well as a treasure house.<sup>1</sup> These objections and difficulties I do, indeed, regard as fatal to his peculiar conception of the subliminal as representing the true unitary self in man, and the persisting element in him which survives the dissolution of the body. But I pass them by and proceed to enquire why, in the face of so many obvious considerations, Myers still adheres to that conception, and makes it in fact the central feature of his whole system.

The explanation is not, I think, far to seek. It lies in Myers's firm conviction, already referred to, that direct (*i.e.* telepathic) communion between individual minds represents the highest activity of which the soul is capable, and that the exercise of that activity is strictly the prerogative of the subliminal. I may say at once that I should hold the latter view to be unproved, even on his own hypothesis of a unitary soul divided into supraliminal and subliminal compartments. Yet it is not altogether surprising that Myers should have been attracted to it. There could be no doubt that many of the most remarkable cases of supernormal phenomena recorded in *Proceedings* of the S.P.R. have been accompanied by dissociation. Might not dissociation, and the subliminal activity implied in dissociation, be the indispensable condition of such phenomena, and not merely incidental concomitants of their occurrence? It is true that supernormal manifestations occur also when the percipient is to all appearance in a perfectly normal condition. But it is always possible to suppose that in these cases too there has been some measure of dissociation, even though so slight as to pass unnoticed. On that assumption may we not further suppose that the actual recipient of the telepathic message is the subliminal self, and that it is through the subliminal self, and not directly, that the supraliminal self becomes aware of it? One step farther and we reach the position definitely taken up by Myers that supernormal powers are the exclusive prerogative of the subliminal, and that the subliminal alone is

---

sonality reports the experiences of the other as something of which he becomes aware as experiences foreign to himself; he knows what the other thinks and feels, but he has also his own thoughts and feelings about the same object or topic".

<sup>1</sup> *H.P.*, vol. i., p. 72. It was to this feature in Myers's conception of the subliminal that William James took the strongest exception. See his review of *Human Personality* in *Proceedings*, vol. xviii., p. 32.

equipped to share in the free communion with a spiritual world which awaits the surviving soul.

I cannot, of course, say that it was precisely by these steps that Myers arrived at his conclusion. But he ended by formulating it quite explicitly. In the *Scheme of Vital Faculty*, which forms an Appendix to Chapter IX. in vol. ii. of *Human Personality*, he distinguishes between

- I. The supraliminal, or empirical, consciousness ; aware only of the material world through sensory impressions ;
- II. The subliminal consciousness ; obscurely aware of the transcendental world through telepathic and telæsthetic impressions ;
- III. The subliminal consciousness, discerning and influenced by disembodied spirits in a spiritual world.

The distinction between II. and III. is unimportant in the present connection : the really important dividing line is between the supraliminal and the subliminal—that is to say, between I. on the one side and II. and III. taken together on the other. It is to be noted that the principle on which the dividing line is here drawn rests upon the possession or non-possession of supernormal powers. Where, however, the possession or non-possession of such powers by the supraliminal is the very point at issue, it is clear that a definition of this kind gives no help towards deciding the question of fact. A disputed definition is not an argument.

I do not suppose that Myers himself would claim to have produced proof that the supraliminal, the “ I as I know myself ” is incapable of acting or being acted on telepathically. He seems to take this for granted, as something almost self-evident.<sup>1</sup> Self-evident it certainly is not. I can discover no

<sup>1</sup> See, however, *H.P.*, vol. i., p. 97 : “ One characteristic of the subliminal in my view is that it is in closer relation than the supraliminal to the spiritual world ”. This would seem to be a tacit admission that the supraliminal may be to some extent in relation with the spiritual world. Cf. also vol. ii., p. 237, where, in comparing the case of Mrs Piper with that of Stainton Moses or Hume he represents one of the points of difference as consisting in the fact that “ her supraliminal self shows no traces of any supernormal faculty whatever ”. This ought to mean that some trace of supernormal faculty *was* discernible in the case of the other two. But this was not his usual attitude. Thus in vol. ii., p. 124, he speaks of “ that region of supernormal knowledge which for the supraliminal is so definitely closed ”,

*a priori* connection between subliminality and supranormal faculty. Given the fact of telepathic intercourse between one mind and another, I should have thought it simpler and safer to start by assuming that whatever partakes of the nature of mind is likely to partake in some degree, however slight, of telepathic sensibility. If any difference in this respect is found in practice between the two selves, it would seem easy to ascribe it to the greater freedom from sensory impressions which the subliminal may in general be supposed to enjoy in comparison with the supraliminal.<sup>1</sup>

Direct proof of the capacity of the supraliminal to receive telepathic impressions is, I admit, not easy, perhaps not possible, to secure. The successful results which have been obtained in telepathic experiments with subjects apparently in a normal condition, though not without weight as *prima facie* evidence, are not conclusive, because the alternative explanation, which attributes them to subliminal receptivity in the first instance, cannot be summarily dismissed. The messages received by Mrs Willett in her silent D.I.s and lone scripts, even if we accept them as coming from sources outside herself, fall short of proof for the same reason.

Yet it may fairly be contended, and is indeed obvious, that this alternative explanation itself affords presumptive evidence that the supraliminal is at least not restricted to sensory impressions, but can receive mental impressions also, albeit only through the mediation of the subliminal.<sup>2</sup> Nay, more :

<sup>1</sup> Note, however, that Myers does not hesitate on occasion to ascribe keener sensory perception to the subliminal than to the supraliminal. See, for instance, *H.P.*, vol. ii., p. 105.

<sup>2</sup> Cf. *H.P.*, vol. ii., p. 550. "Even as the subliminal self can present visual or auditory phantasms for supraliminal observation; even as the human agent, acting telepathically, can present—still through subliminal agency—his own phantasmal appearance for the percipient to recognise, so can the spirit". . . . "The spirit is here acting concurrently with the supraliminal intelligence, just as the subliminal intelligence has already done". The last sentence might seem to imply that the departed spirit, when producing a phantasmal appearance of itself, acts directly on the supraliminal. If so, it must be taken as an unguarded statement, which does not represent Myers's real view. What I imagine he meant is that, in the case supposed, two consciousnesses are concurrently active, that of the spirit and that of the supraliminal self which continues to be aware of its normal environment. His theory requires, in order to account for the phenomenon, the addition

have we any good ground for placing the process of communication between the subliminal and the supraliminal on a different footing, *qua process*, from that which in admitted cases of supernormal communication between individuals we describe as telepathic? Both processes are mental: can we make any valid distinction between them so far as the *modus operandi* is concerned?

Whatever answer be given to this question, it is common ground to both sides of the controversy that "messages" can pass from one mental element of the personality—whatever interpretation we give to the term "element"—to another. Further, it is common ground that it is often exceedingly difficult, in fact impossible, to distinguish between messages passing from a subliminal to a supraliminal mental element and messages passing supernormally from the mind of one man to that of another, or from a discarnate to an incarnate mind.<sup>1</sup>

Where the effects are indistinguishable there is a presumption, though of course no certainty, that the causes also are similar—in other words, that if the process is telepathic in one case, it is also telepathic in the other.

This, as the reader knows, is the view that commends itself

of a third consciousness, namely that of the subliminal self, which receives the "message" from the spirit *telepathically*, and passes it on to the supraliminal by some process which is assumed to be *not* telepathic, although its nature is otherwise very obscurely indicated.

<sup>1</sup> Cf. *H.P.*, vol. ii., p. 88, where, with references to the automatisms which he classes together as "*message-bearing or nunciative automatisms*", Myers remarks, "I do not, of course, mean that they all of them bring messages from sources external to the automatist's own mind. In some cases they probably do this; but as a rule the so-called messages seem more probably to originate within the automatist's own personality. Why, then, it may be asked, do I call them messages? We do not usually speak of a man as sending a message to himself. The answer to this question involves, as we shall presently see, the profoundest conception of these automatisms to which we can as yet attain. They present themselves to us as messages communicated from one stratum to another stratum of the same personality".

Compare also the important statement in *H.P.*, vol. ii., p. 198, which, although primarily applying to *possession*, must be held to be no less applicable to the case of "*nunciative*" automatisms. It must be borne in mind that, in Myers's view, an organism can be "*possessed*" by its own subliminal, and that he regards possession by an external spirit to be telepathy carried to the point where it ceases to be telepathy and becomes direct control of the organism. See pp. 174-5 above.

to me. Once, at least, in *Human Personality* Myers himself seems to come near it. In vol. ii., pp. 5-6, he writes :

Wherever there is hallucination, whether delusive or veridical, I hold that a message of some sort is forcing its way upwards from one stratum of personality to another,—a message which may be merely dreamlike and incoherent, or which may symbolise a fact otherwise unreachable by the percipient personality. And the mechanism seems much the same whether the message's path be continued within one individual or pass between two ; whether A's own submerged self be signalling to his emergent self, or B be telepathically stimulating the hidden fountains of perception in A.

When quoting this passage in my presidential address in 1906 I expressed some surprise that the hint contained in it of telepathic action between the two selves within one individual was not further followed up by Myers. Closer study of the whole subject has, however, convinced me that, without the surrender of some of his most cherished doctrines, it would have been impossible for him to accept telepathy as a true account of the process by which messages are conveyed from one mental element within the personality to another.

In order to avoid the use of clumsy periphrases let us describe communication which passes from one mental element within the personality to another by the term *interior*, and communication which passes supernormally from one individual to another by the term *exterior*. "Exterior" communication by common consent we describe as telepathic. Is "interior" communication also telepathic, and if not, what is the nature of the process by which it takes place ?

Interior telepathy, if accepted as a fact, would, of course, be in flat contradiction to the doctrine that telepathic faculty is confined to the subliminal. But its implications do not end there. Telepathy is so clearly identified in *Human Personality* with the process of communication between distinct psychical entities that to accept the idea of interior telepathy would be in effect equivalent to recognising the mental elements associated together in the individual man as being such distinct psychical entities. We are thus once more brought up before the old question concerning the selfhood of the independent.

currents of consciousness that are somehow combined in one and the same individual human being. Are these independent currents true *selves*, or are they *phases, fragments, layers, strata*, of one and the same unitary self?

Interior telepathy interpreted as a process of communication between distinct psychical entities or true selves is incompatible with Myers's doctrine of the soul as the all-embracing unity of the mental elements of the personality. It is incompatible with the conception of the mental elements themselves as merely different manifestations or aspects of the soul's activity. It is equally incompatible, I think, with the doctrine that identifies man's true self with his subliminal self. The *idea* of interior telepathy must surely have occurred to Myers. I have little doubt that his rejection of it was deliberate, and that he himself must have felt it to be inconsistent with other parts of his teaching.

Myers recognises interior communication as a mental process, but treats it as a mental process of a different kind from telepathy. This is clearly brought out in a footnote to a passage immediately following the one just quoted :

Some word is much needed to express communication between one state and another, *e.g.* between the somnambule and the waking state, or, in hypnotism, the cataleptic and the somnambule, etc. The word "methectic" (*μεθεκτικός*) seems to me the most suitable, especially since *μέθεξις* happens to be the word used by Plato (*Parm.*, 132 b) for participation between ideas and concrete objects. Or the word "inter-state" might be pressed into this new duty.

In this footnote Myers proposes the term *methexis* for what I have called above *interior communication*. Interior communication is, in his view, always methectic, never telepathic. If I am asked whether, in my view, interior communication is always telepathic, my answer must be, Yes, *if the selves between whom communication takes place are true selves*. But at this point the controversy once more resolves itself into the original difference of opinion concerning the nature of the mental elements between which the interaction takes place. Those who hold the mental elements to be true selves will inevitably take the further step and treat communication between them as

telepathic. Those who hold them to be phases, strata, or "states" of a single unitary self will naturally and rightly seek for some other term to describe the passage of thought from one to the other. But if thus stripped of the attributes of true selfhood, can the mental elements continue to furnish the key to the obscure phenomena of abnormal psychology which Myers believed himself to possess in his conception of supraliminal and subliminal selves? My own reply to this question can only be in the negative.

There is one further observation which I should like to add. Accepting the reality both of interior and of exterior communication, I have noted the practical difficulty—fully admitted by Myers himself—of deciding to which of the two classes a given case should properly be assigned. Assume now, for the sake of argument, what I believe is still the doctrine of "orthodox" psychology, that there is no such thing as exterior communication; that is to say that there is no telepathic communication either between living individuals or between incarnate and disembodied spirits, and that the phenomena which have led to the hypothesis of such communication are in fact to be explained as cases of interior communication. With this assumption we shall have altogether banished telepathy in the sense in which Myers uses the term. But the problem of the apparently independent origin of the "messages" has thereby become not less but more insistent than before. For the readiest explanation of some, at all events, of these messages is to attribute them to the activity of external agents incarnate or disembodied. If this explanation is summarily excluded—if all "nunciative automatisms" are, in Myers's phrase, messages "sent by a man to himself"—the hypothesis that would ascribe them to interaction between different phases or states of a unitary soul would surely be strained to the breaking point. From this point of view I think the idea of a plurality of selves or centres of consciousness associated together in the same body, capable of interacting with each other in such a way as to constitute the reality and not merely the appearance of independent agency, is one which should be seriously considered even by orthodox psychology. It is right, however, to point out that, with this new conception, telepathy, or something barely to be distinguished from it, would be reinstated in the form of interior

communication although rejected in the form of exterior communication.

Although there is a good deal in my presidential address of 1906 which I should wish to modify, or at least to express in other words, if I were writing to-day, I nevertheless venture to quote one passage from it that gives an outline sketch of the structure of human personality as I conceive it, which, in spite of gaps left unfilled and problems left unsolved, I still prefer to the picture drawn by Myers :

On the view which I have tentatively outlined it is possible, I think, to frame a more definite conception of the different factors that unite to form the individual human being, and of the relations between them, than I, at all events, have been able to derive from Myers's account of the supraliminal and subliminal selves.

Every psychical centre associated with the organism would, in accordance with this view, have to be regarded as "subliminal" <sup>1</sup> to every other, though indeed it might be better to drop that term altogether in describing the relation as I conceive it. The self of which we are each of us conscious is neither the organism as a whole nor any grouping of psychical centres within the organism. It is a single mind or soul whose conscious states at any given moment are the expression of its reaction against its entire environment. What is its environment? In the larger sense (and this must not be forgotten in considering the question of survival after the dissolution of the organism), its environment is nothing less than the whole universe other than itself. In the narrower sense its environment is the physical organism and every psychical centre associated therewith. The presupposition of a plurality of real existences, coupled with the observed facts as to the concurrent activity of different streams of consciousness within a single organism, has thus inevitably brought us in sight of the idea first put forward by Leibnitz, that the living creature is a kind of hierarchy of monads arranged in orderly and systematic relations with each other, each reflecting in its own way the

<sup>1</sup> *I.e.* in the sense in which Myers uses the word when he tells us that by the subliminal self he means "that part of the self which is commonly subliminal". See the passage from *H.P.*, quoted on p. 266 above.

states of consciousness of all the rest. Only whereas Leibnitz denied all real interaction between the monads and sought to account for the apparent interaction by his famous doctrine of pre-established harmony, we have assumed throughout that the interaction is real, and conjectured that in part at least it might be of essentially the same character as that which, as between distinct living organisms, we call telepathic.

Any further observations I have to make concerning the interaction of the mental elements which contribute to the personality of the individual man may with advantage be deferred until the reader has been placed in a position to compare the statements in Willett scripts relating to the subjects dealt with in the present chapter with the summary I have attempted to give of Myers's teaching on the same subject in *Human Personality*.

A good many of the extracts which follow have already been quoted in various preceding chapters. Here, as elsewhere, for reasons already explained on p. 211 above, I have not hesitated to repeat quotations where it seemed to me that the convenience of the reader would best be consulted by doing so. The extracts in the present case have been arranged with due regard to chronological order, but not too rigidly to permit of departure from that order for the sake of bringing related passages into juxtaposition, or for other good cause.

I will begin with two passages which conform closely to Myers's doctrine of the soul, representing it as a spiritual entity that existed before its association with the body, and will survive bodily destruction, but which, even during its embodied life, can be in touch with its original native element, namely the metetherial world as opposed to the world of matter. Stated thus broadly, the doctrine is reproduced, and, I think, consistently adhered to throughout the Willett scripts.

Compare the following passages :

*Extract from Lone Script of April 9, 1909.*

Descent into generation primarily the response of mind to mind—add the thought of Myers mind precipitated as it were into matter through matter to manifestation beginning in the almost pure material material form the gradual dawning or

recollection of its native element mind all being but a means to this end the return enriched and enhanced to the metetherial Myers mind to mind descent through matter liberation by degrees from the mere material form of earliest days gradual repenetration into the realm of mind and eventual self projection into that realm.

*Extract from Lone Script of July 20, 1909.*

Myers prayer is not petition still less it is it singing boys<sup>1</sup> or Myers posture or any convention of the mind. It is the return of the soul into its native element from it springs power

Give the French word RECUEILLEMENT I want that word written.

It is the momentary withdrawal from the things of sense to those supersensual realms of ideas in which the true personality lies. Myers enough.

It will be noted that in both these passages the soul is treated as a unitary self, and without reference to the distinction between the subliminal and supraliminal selves which lies at the root of so many difficulties. Nevertheless this distinction is quite explicit in Willett script from the very beginning, as the following extracts show :

*Extract from Lone Script of January 31, 1909.*

The reason why you get messages at times upon subjects that you have been pondering on is that you have so pondered by telepathic impulse and it is the identical impulse that leads to these scripts this often leads to things being attributed to the subliminal but I have so far not devised anything to remedy this.

*Extract from Lone Script of February 14, 1909.*

I am trying experiments with you to make you hear without writing therefore as it is I Myers who do this deliberately do not fear or wince when words enter your consciousness or subsequently when such words are in the script. On the contrary it will be the success of my purpose if you recognise in yr. script

<sup>1</sup> Myers, "Sunrise" (*Fragments*, p. 160) :

"O the heaven, O the joys  
Such as priest and singing boys  
Cannot sing or say".

phrases you have found in your consciousness. I know this must be for a while disconcerting and be filled with the fear of that eternal s.s [subliminal self] which I hope we have succeeded in dethroning to some extent. Therefore be agreeing to be disconcerted and do not analyse whence these impressions which I shall in future refer to as daylight impressions,—come from, they are parts of a psychic education framed by me for you.

In these passages the difficulty of distinguishing between messages which have their source in the subliminal and messages which proceed from minds external to the percipient's is frankly recognised ; but it is not made clear whether messages from independent minds can reach the supraliminal direct, or whether the intervention of the subliminal is to be regarded as an indispensable condition of their passing into normal consciousness. The latter, as we have seen, is the doctrine of *Human Personality* ; and I think it must also be accepted as the doctrine of the Willett scripts.

In Mrs Willett's case the two stages in the process by which messages from an independent mind are received and externalised are represented as being either gradual and extending over a period of time, or practically simultaneous and issuing in an immediate effect.

*Extract from the Lone Script of August 14, 1910.*

... realise continually that impressions are as it were soaking in at times when you are unaware of any receptive impulse the uprush from the threshold of one strata [*sic*] to the other is the moment of conscious reception but the impressions have been accumulating on the other strata unknown to you.

*Extract from the D.I. of September 24, 1910. (Present, O. J. L.)*

Telepathy isn't involuntary, it's—I'm going to do it like this—what's the word ? Propulsion—you watch the receipt. Now he's as if holding my hands, it's as if having a tooth out, you've got to set your teeth and go through with it. He says James and another name ; now she's got it, and you watch it coming up. It's got into the subliminal. Hyslop ! (*said in a surprised tone*). Oh, he says, Good ; he's pleased. Lodge, this is terribly exhausting.

*Extract from the Lone Script of August 6, 1911.*

Write the word seed implanted in the bed-rock of the sub-conscious mind and say if it fall upon good ground it shall bring forth an hundred fold Who is the sower and what is the sowing but an act of faith but it is faith that springs from past experience the seed germinates and the due season of blossom comes but the blossom is not a new birth it is part of a process no it is part of something in process of completion this is confused but the thought is there.

*Extract from Trance-script preceding D.I. of May 13, 1912.  
(Present, G. W. B.)*

The thought strikes like a bullet



or an arrow

Launched from here it reaches its destination sometimes instantaneously it rushes up to the supraliminal strata of consciousness sometimes there is a pause<sup>1</sup> Half-dreams What did Wordsworth say, fallings from us vanishings Blank misgivings<sup>2</sup>

Whether the process of reception and externalisation be gradual or practically instantaneous, the primary recipient is always assumed to be the subliminal, and the message to reach the supraliminal only through the subliminal as intermediary.

*Extract from Script preceding D.I. of February 9, 1911.  
(Present, O. J. L.)*

Is there more you want to ask me Lodge ?

(O. J. L. Yes, I want to ask wherein the difference consists between Piper phenomena and Willett phenomena · they seem both under similar control now.)

<sup>1</sup> With this statement compare *H.P.*, vol. ii., p. 521: "The 'telepathic impact', as we have sometimes called it, is no blunt shock. It may be sudden; but it may also be persistent; it may sometimes be overwhelming, but it can be insinuating too. It is not a bolt discharged and done with; it is a vital influence at work on the percipient's subliminal self". The two accounts, however, are not identical; for here the tardiness is ascribed to the nature of the impact on the subliminal, whereas according to the statement in the script it results from a lag in transmission from subliminal to supraliminal.

<sup>2</sup> Wordsworth, *Ode on Intimations of Immortality*.

Control implies erroneous thought. I am not telergically here not replaeing the spirit of the vehiele but using it where it is *telepathically*. There is eomplete differenee from Piper methods here I merely submerge normal supraliminal and telepathieally use the subliminal<sup>1</sup> And what does the word extraliminal convey

(*O. J. L.* Well, it eonveys something round about, or outside the meehanism, not entering into it.)

No she remains the totallity [*sic.*] of herself I impress her by thoughts It is she who uses the nerve (*drawing of zigzag line*) from her, phisiologieally [*sic.*]

(*O. J. L.* Yes, I understand, the physiological meehanism is hers, you exereise only mental or psyehieal influencee.)

Psyehie yes

*Extract from Lone Script of April 16, 1911.*

Myers Let me again emphasise the difference that exists between Piper and Willett phenomena the former is possession the eomplete all but eomplete withdrawal of the spirit the other is the blending of inearnate and exearnate spirits there is nothing telergie it is a form of telepathy the point we have to study is to find the line where the inearnate spirit is suffieiently over the border to be in a state to receive and yet suffieiently controlling by its own power its own supraliminal and therefore able to transmit

We dont therefore desire the kind of tranee that is of Piper essence though we eould and sometimes have induued mueh the same thing Get this elear We want the operator to be so linked with its meehanism as to eontrol that meehanism herself We want her also to be so linked to us as to be able to receive definite telepathie write the word radiation there is one glory of the sun and another of the stars there is the mediumistie gift of emitting and the other gift of receiving

The statement in the script preceeding D.I. of February 9,

<sup>1</sup> The Willett communicators repeatedly claim that they can throw the sensitive into lighter or deeper trance at their pleasure. If the process consists in "submerging the supraliminal", how is this effected? If by direct telepathic action, telepathic sensitivity on the part of the supraliminal would seem to be conceded, though elsewhere denied. Are we to understand that here also the communicator only acts on the supraliminal indirectly, *i.e.* mediately through the agency of the subliminal?

1911, that the sensitive "remains the totality of herself I impress her by thoughts It is she who uses the nerve", should be carefully noted. Hitherto the structure of the self as at once unitary and composite had been quietly assumed, and no suggestion had been made that this conception presents any kind of difficulty or problem. The emphatic assurance now given that throughout the process the sensitive remains the totality of herself, and that "herself" includes both subliminal and supraliminal, gives perhaps for the first time in the scripts, a hint of the possibility that this assumption is open to question.

Up to this point the statements made by the communicators call for little general comment. They suggest no substantial deviations from the teachings contained in *Human Personality*. In the important series of trance-scripts and D.I.s starting from the sitting of June 4, 1911, and mainly devoted to the subject of *process*, the question of the structure of the personality is brought more explicitly to the front and several new ideas are introduced which seem to be something more than mere amplifications of Myers's teaching, and even, at least in the use of certain technical terms, to be inconsistent with it.

In the two preceding chapters I have dealt with the topic of telepathy, interpreted as the active communication of thought; with telæsthesia, interpreted as mind-reading; with "mutual selection", presupposing a kind of reciprocal telæsthesia; with subliminal "weaving", involving, at least in certain cases, the dividing up of the subliminal into a plurality of "selves" interacting with each other and with the supraliminal. All these topics have some connection, and the last of them a very direct connection, with the subject-matter of the present chapter. I shall, however, take it for granted that the reader is acquainted with the general contents of Chapters II. and III. and for my present purpose will concentrate upon the three trance-sittings of October 8, 1911, January 21, 1912, and March 5, 1912—the only sittings at which the more controversial points at issue are brought into conspicuous prominence. At all these sittings I was present as investigator in charge. The relevant passages in them are here quoted practically *in extenso*. This will entail the inclusion of several more or less lengthy extracts, with which the reader has already been made acquainted; but I think he will agree with me that in the

present instance, at all events, the advantages of repetition outweigh the drawbacks.

*From the Trance-sitting of October 8, 1911, beginning with Script and passing on to D.I. (Present G. W. B.)*

Is there any special point you wish to deal with to-day.—

The points in regard to mutual selection need further illucidation [*sic*]. *Mutual*.

We can only get things through by *degrees*. It assists us when we know where the main points needing further effort lie—or we may spend our strength on that which is already clear to you.

(*G. W. B.* I have some questions I should like to put to you on that very subject : Shall I put them now ?)

Yes.

(*G. W. B.* In mutual selection you say that the sensitive can select from such part of *your* mind as she can have access to. What part is this ?)

All that part to which the subliminal of the sensitive has *natural* access, operating normally upon the metethereal plane.

She has access to.

It is difficult to get it clear. Let me go slowly and *feel* if need be for my meaning in a round-about way.

Human experience—that part of my mind to which human experience affords a *point de repère*—<sup>1</sup>

(*G. W. B.* I understand that : but you distinguish between the actual and the potential content of your mind. Has the sensitive access to both ?)

*Yes. Yes. Yes.*

(*G. W. B.* You say you have access to the contents of the conscious and unconscious mind of the sensitive. Does the distinction between the conscious and unconscious mind of the sensitive correspond to the distinction between the actual and potential content of your mind ?)

No—wait. I have access to—repeat that sentence to me.

(*G. W. B. repeats as above.*)

Unconscious is not an equivalent for potential. *NO.*<sup>2</sup>

<sup>1</sup> See p. 202 above.

<sup>2</sup> For the meaning of “potential” in this passage, and the distinction between “actual and potential” on the one side and “conscious and unconscious” on the other, see pp. 200 ff. above.

(*G. W. B.* Does the unconscious mind of the sensitive mean what we commonly call her subliminal ?)

Yes—but it means *all* the centres of it, to use a physiological [*sic.*] analogy.<sup>1</sup>

(*G. W. B.* Is there anything in the discarnate consciousness which corresponds to the subliminal self of the incarnate ?)

What a *huge* subject you open up !

Let me get her to speech first. Yes—say that again.

(*G. W. B. repeats.*)

The larger includes the less.

(*G. W. B.* Is the larger the supraliminal or —)

No, no, the subliminal of *course*, *that* is allied to the transcendental self—*that* transcendental self might be referred to in a rough and ready manner by terming it the subliminal of the discarnate Subliminal Read it to me.

(*G. W. B. reads what has just been said.*)

as the <sup>2</sup> It is possible to refer to it as that and imply a truth—

It is a good rough generalisation.

(*G. W. B.* One more question. Myers in his book on Human Personality speaks of the supraliminal and the subliminal sometimes in language which seems to characterise them as separate though closely associated selves, but more generally as if they were merely different strata of one and the same individual consciousness. How are these two views to be reconciled ?)

I want several of these questions read to me again, but let me get her into D.I. secondary stage first.

(*G. W. B.* Shall we go on to D.I. at once ?)

Yes.

[*D.I. now begins.*]

He says there are many gradations—Oh he says, Oh Edmund, Oh, I will. He says there is an ascending chain. He says, Normal, supraliminal consciousness—that varies in depth and is, as it were, the upper crust of the subliminal.

Oh he says, I speak now of incarnate subjects. Then the

<sup>1</sup> A return is made to this observation in the D.I. of January 21, 1912. See pp. 295-6 below.

<sup>2</sup> *I.e.* “as the subliminal” is to be substituted for “by terming it the subliminal”.

next link is the subliminal. The interaction between the two is continuous.

(*G. W. B. was about to speak but E. G. went on.*)

Don't interrupt me—but the supraliminal consciousness of that interaction varies. He says, in that direction evolutionary principles should be recognised.

Oh he says, putting it at its lowest, the supraliminal will find that it *pays* to attend to subliminal impulse and intuition—and he says, the supraliminal as it now is is largely the result of attention to what pays. Oh he says, value for life as it has been in the past, and he says, you might call the supraliminal a group of paying activities—not the word I want, but it will do.

And he says, the subliminal is rivetted<sup>1</sup> on to the transcendental self—the ulterior pre-existing pre-subliminal, in something of the same sense as the subliminal is pre-supraliminal. He says, Pass now to the discarnate. The persisting elements contain, in largest proportions, elements of the subconscious self. This is obscure. Oh he says, the persistible self contains—the largest element is subliminal.

He says, the largest proportion of the persisting whole is that summed up in the words subliminal-self element, together with an admixture—and a very vital admixture—of the supraliminal.

Oh he says, the supraliminal and the subliminal are parts of one whole. They may act apparently so disconnectedly as to lead one from the incarnate standpoint to think of them as separate. Oh he says, think of the subliminal as a principle normally operating in the metetherial, and in—oh, Edmund, it's so difficult—oh hold tight of me, I'm slipping—Oh he says, read me from where I said—

(*G. W. B. reads from “think of the subliminal” down to “metetherial”.*)

And in the best conditions—in the achieved—when that is achieved which is aimed at, the subliminal informs and guides the supraliminal as the transcendental self forms and guides the subliminal. Oh he says, that is the incarnate—Oh he says, I've got a muddle here somewhere. What I've been speaking of refers to the incarnate; and with regard to the discarnate

<sup>1</sup> The term “rivetted” here is meant, I think, to carry on the metaphor of links of a chain.

—it's a rough generalisation—take the persisting element, which will be largely composed of subliminal with a vital percentage of supraliminal, and call that blended consciousness if you will—rough shots, mind, G.—call it, if you will, discarnate supraliminality, and you will get as a deeper strata [*sic*] the transcendental self.

Oh he says, back of that again lies something I dimly reach after and you would call, he says, the Absalom—not Absalom—I'll spell it you, he says : A B S O L and he says O M and rubs O M out and puts instead U T E. Oh he says—Edmund, when you laugh I can't help laughing too—and he says the ascending scale bound by gold chains round the feet of God.<sup>1</sup>

Oh he says, there are seas to be explored, and I can only sail a little way out and come back with a report that the sea stretches infinitely vast beyond them.

So much of *your* activity is really of the child's spade order, and he says (*pause*) oh he says, she's dropped it. He says, tell G. to read me again his own words.

(*G. W. B.* Shall I read the first question ?)

All.

(*G. W. B.* The first question is : In mutual selection you say that the sensitive can select from such part of *your* mind as she can have access to. What part is this ?)

He says, I want to suggest something which, while not contradicting your question, will open another window. Oh if I could only not drop like that. Oh hold me tight. And he says, she can select—he says a word to me—telæsthesia—oh he says, you none of you make enough allowance for what that implies, and the results of that can be shepherded and guided up to the threshold of normal consciousness.

Oh he says, telæsthesia is a bed-rock truth, a power of acquiring knowledge direct without the intervention of discarnate mind.

Oh he says, telepathy's one thing—that's thought communication ; telæsthesia is knowledge, not thought, acquired by the subliminal when operating normally in the metetherial.<sup>2</sup>

\* \* \* \*

<sup>1</sup> Tennyson, *Morte d'Arthur*.

<sup>2</sup> For "telæsthesia" see Part II., Chapter III. The omitted portion of the D.I. (here indicated by asterisks) is given in full on pp. 194-5 above.

Oh he says, give the next question quickly.

(*G. W. B.* The next question is this: You distinguish between the actual and the potential content of your mind. Has the sensitive access to both ?)

I have said what the limitations necessarily are. I think I have got that clear. Read me when next I come my answer to that question and I will amplify it. Go ahead, G.

(*G. W. B.* You say you have access to the contents of the conscious and unconscious mind of the sensitive. Does the distinction between the conscious and unconscious mind of the sensitive correspond to the distinction between the actual and potential content of *your* mind ?)

He says, I've answered that as far as I can now.

(*G. W. B.* Fourth question: Is there anything in the discarnate consciousness which corresponds to the subliminal self of the incarnate ?)

He says, I've not done so badly on that, I think.

(*G. W. B.* Last question: Myers in his book speaks of the supraliminal and the subliminal sometimes as if they were separate though closely associated *selves*, but more commonly as if they were merely different *strata* of one and the same individual consciousness. How are these two views to be reconciled ?)

He says, I understand. Oh, he says, she's going very heavily now. Better not tax her further.

The extract which follows is taken from another very long trance-sitting. It forms the concluding portion of the D.I. stage. The script preceding D.I., and the earlier portion of the D.I. itself, had been occupied with other topics.

*Extract from D.I. of January 21, 1922. (Present, G. W. B.)*

Edmund says, Gerald.

[*A few sentences follow which I was told not to take down: after which I was asked for questions.*]

He laughs and says, Now we're to get back to the transcendental self!

(*G. W. B.* Some time ago,<sup>1</sup> when I asked you whether the unconscious mind of the sensitive means what we commonly

<sup>1</sup> *I.e.* in the trance-script preceding D.I. of October 8, 1911.

call her subliminal, you answered, "Yes<sup>1</sup>—but it means *all* the centres of it, to use a physiological analogy". Is the subliminal to be regarded as a number of distinct, or at all events distinguishable, centres of consciousness ?

He says, Ranges of varying depth. Tell me again, slowly.

(*Question is repeated.*)

It's *One*: and an enlightening point of view—I think it is—is to conceive of it as allied and distinguishable—I missed a word—and then grouped round one nucleus. He says, Your interpretation of centres of consciousness may not be mine—and he says, How far have I got through information in answer ?

(*G. W. B.* Perhaps it might help to put it in this way. You spoke of a continuous interaction between the subliminal and the supraliminal. Are the centres of consciousness of the subliminal related to each other in a manner analogous to the relation of the subliminal to the supraliminal ?)

Wait. Something about centres of cognition. He says, Tentacles of the star-fish. Interaction, he says, is right. The supraliminal and the subliminal ebb and flow; and he says

<sup>1</sup> In the important passage already quoted on p. 265 above Myers defines his use of the term "subliminal" as covering "all that takes place beneath the ordinary threshold of consciousness". When the communicator identifies the unconscious mind of the sensitive with her subliminal, it is presumably in this sense that he uses the word. But the adjective "unconscious" in this connection is apt to be misleading. It is not the subliminal which is unconscious, but the supraliminal in regard to the subliminal. The subliminal is conceived as comprising all mental process which does not reach the level of consciousness *in the supraliminal*. Neither the Myers of *Human Personality* nor the communicators in the Willett scripts mean to represent the subliminal self as unconscious on its own account. On the contrary it is common ground for both that in the subliminal the highest manifestation of mind is to be found.

The interpretation of the passage which follows, down to "tentacles of the star-fish", is far from clear. By "centres of consciousness" I had meant "selves"; but Gurney's answer seems to refer to the relation between mind and body, and even to identify "centres of consciousness" with the organs of sense. Are the centres of consciousness which are described as "grouped round one nucleus", from which they are distinguishable, the same as the "centres of cognition" which are compared to the tentacles of a star-fish, and also the same as the centres of *sub-consciousness* which are said, a little lower down, to inform a central whole ?

I think there has been misunderstanding between Gurney and myself, and that more confusion has resulted than I can successfully attempt to unravel.

that the profundities of the subliminal which grade right up and merge into what I've spoken of as the transcendental self, the central unity, the self-conscious whole achieving its self-consciousness by the hemming off<sup>1</sup>—But, he says, if you're going to confuse any of this with the whole question of secondary and tertiary personalities and their respective memories of each other, you'd be making a mistake. Those are cases of dislocation, imperfect and often pathological. Oh, he says, It's the creak of the machine, that—But, he says, the subliminal—he says the supraliminal—has access to—he says to me, You've got the analogies all wrong, try again. Begin the other end, he says. The transcendental self—he says something about a point of release—oh, Edmund, you *do bore me* so—the passing of itself into stratas [*sic*] of subliminality—the subliminal—he says it's like a continuous impetus, like waves of sound. *Bang* (here hand came down on the table with a thump); and then the subliminal rippling out into the supraliminal.<sup>2</sup> But, he says, the interaction of the three is continuous and perpetual—and the centres of sub-consciousness, he says, inform a central whole. And he says, Sidgwick is always pointing out the liability to misinterpretation which the use of analogies and terms proper to one department of knowledge being imported into unmapped, ill-mapped, regions—But, he says, when the thing works properly, all the links—the links are continuous, he says. And he says the point where the transcendental merges into the subliminal—*merges* may bring a number of associations for you which may not be in the least applicable—he says, between that point and the point which has been mapped with the word supraliminal there's no complete break : it's like number.<sup>3</sup>

<sup>1</sup> See footnote (1) on p. 305.

<sup>2</sup> I do not pretend to understand the statements here made.

<sup>3</sup> The comparison with number is perhaps not altogether felicitous. In number the element of discreteness is usually conceived to be the prominent one. On the other hand in abstract number the element of continuity is also present in so far as the units composing any given number, as number, make one whole without any gap between them. The illustration which follows, of space divided into arbitrary cubes for purposes of convenience, seems more aptly to express the communicator's meaning. The dividing lines are to be regarded as shifting, not as unalterably fixed.

(*G. W. B.* You speak of a continuous interaction between the transcendental and the subliminal and the supraliminal. Does not interaction imply duality or multiplicity? In a sense, individual human beings are parts of one whole—that is, they are all rooted, as it were, in the Absolute. Are supraliminal and subliminal separate in a manner analogous to the separateness of different human beings?)

*B O S H!* (*very loud and emphatic*) different aspects of the same thing.

(*G. W. B.* But some think that individuals are different aspects of the Absolute.)

He says to me, Come on. He says, One. and he says, Really there's some sense in these words, for purposes of convenience marked off into arbitrary eubes.<sup>1</sup> The eubes in different individuals—and he says, You would put the thresholds of different individuals in different places. The eubes make one pattern.

(*G. W. B.* I'm not putting forward a doctrine, but only asking a question. How the same thing can be both one and many has always given rise to difficulties. What I wished to know was whether supraliminal and subliminal are distinct in a manner analogous to the distinctness of different human beings.)

Not in that sense. He says that's extremely important. I've got your thought, G. My answer is, No, not in that sense. It's very difficult, but he says, what is the relation between the human being and the Absolute? He says, Answer me that.

(*G. W. B.* That is the most difficult question in philosophy.)

He says, It's the Absolute on its way to self-consciousness. Oh, he says, if I could get the right words, while there's no analogy as I've made clear,<sup>2</sup> there *is* an analogy between the supraliminal and the subliminal, and the individual rooted in the Absolute and the Absolute. And he says, You've got it now, and he says, No bones broken—and he says to me, You know, dear, I feel sometimes I must appear to you like the

<sup>1</sup> See note 3 on opposite page.

<sup>2</sup> *I.e.* while there's no analogy between the relation of supraliminal to subliminal and the relation of one human individual to another, there *is* an analogy between the relation of supraliminal to subliminal and the relation of the individual rooted in the Absolute to the Absolute.

Devil when he said, Cast thyself down ; but, he says, if only you'll go blindly <sup>1</sup> there'll be no pieces to pick up. And he says, I really got what I wanted in answer to Gerald, and I believe he'll make it clear.

(*G. W. B.* Is there any harm in asking questions like these ?)

He says, If you'll ask them realising the difficulties we have got to encounter, and not mistaking a poor result for anything more than a failure to inform, you'll do no harm, and help us to break through. Oh he says, Another nut, and then I'm gone. (*A pause.*) I'm waiting for the nut.

(*G. W. B.* Oh, I see. You want me to ask another question You referred at a former sitting to telæsthesia as a process by which the mind of the sensitive acquired knowledge on its own account. The subject came up in connection with what you called mutual selection. You spoke of taking the sensitive into " a room " and screening off any action of your own mind on hers ; whereupon her subliminal proceeds to take stock of the contents of the room. Do you mean a real room, or only a room existing in your mind ?)

I'll throw something at you, and you must make what you can of it.<sup>2</sup>

I'll take that portion of her which can emerge in uprush, and I, as it were, link it on with that deeper subliminal which can be in touch with what I want to get known ; so that there is that portion of her which can normally acquire telæsthetically in its own deep profound plane passing on the knowledge to that plane from which an uprush can come. Oh he says, what I'm going to say to you now makes Sidgwick tear his hair, because it's meaning the ocean in a child's bucket.

I'm going to call that deepest portion, nearer to the transcendental self—I'm going to call it—anything you like, any symbol, say H. Well, the H-self and I agree on what we want—what I want—to get transmitted, and which the H-self normally, in its own H-ness, through its own cognitive faculties, can know. And here is the " bucket " process, it's here where just because it's the most difficult I shall fail worst in trying to get near the thought. The H-self will touch the uprushable

<sup>1</sup> See p. 245 above.

<sup>2</sup> For comments on the passage which here follows see pp. 246 ff.

self just the grade below the uprushable, and the uprushable and the grade below will receive the knowledge from the H. But in getting it into the uprushable focus as it were, it will know that a sort of crystallisation, often through symbolism must be arrived at : and we will imagine, if you like, that that having been foreseen both by me and the H-self, we determined upon what sort of crystals to aim at, so that the uprushable self has as it were presented to it what I called a "room", the knowledge which the H-self is informing to the point where it becomes uprushable. Just below that uprushable point there's a sort of dim moment where both modes enter into cognition—I mean, where a knowledge of the thing as it is in the H-stage is united to a knowledge of the crystals which, the emblem which, can best express that which in its H-ness cannot, or rarely, uprush—for all these states are variable and the success variable. Then comes that moment of binding when the self that lies in juxtaposition to the uprushable absorbs the knowledge from H, and passes it on to the uprushable point in such a state as makes uprush possible. It then rushes out as word spoken or written, or dreams, or never-to-be-denied moments of prescience, pre-cognition of supernormal knowledge. But that supernormal will contain within it the normally acquired knowledge of H—that element of normality will be there. Oh, he says, that isn't the invariable method, only one of them ; and he says, The telepathic impact is another. He says the normal powers—Oh he says, I must let her go.

*Extract from the D.I. of March 5, 1912.<sup>1</sup> (Present, G. W. B.)*

Telepathy, inspiration, mutual selection—he says they mark different stages of the soul's commerce, it sounds like. He says it's very difficult to get it, dear, but it's best for me to get some rough definition down . . .

He says, In telepathy there is the mind that makes the emission of the idea, and the mind that receives the impact of it ; and it's often very definite, he says. And he says it's not the whole truth to say that inspiration is more general, but it's the half truth to say that inspiration is the stimulation of something already contained in the subliminal which, under

<sup>1</sup> For comments on this D.I. see pp. 256 ff.

pressure of inspiration forces its way to the threshold. Oh he says, Inspiration may be from within as well as from without. But he says you can't speak of telepathy between the supraliminal and the subliminal—

(*G. W. B.* Ah! I was going to ask that very question.)

but you can speak of inspiration by the subliminal; you can also speak of inspiration by the subliminal of matter— . . . The matter which is inspired up to the threshold may be matter acquired by selection.

He says, Inspiration may be from within, but it may be from without. Oh he says, Every moment I gave to the study of hypnotic states and post-hypnotic states I feel was among the best spent of all my time.

(*G. W. B.* Yes, Gurney, those were splendid papers of yours.)

Oh he says, It's not only what I learnt then, but what I've been able to apply here. For instance: Say, using the words in their rough way, that a mutual selection is made—mutually from her mind and mine. It's possible for me to suggest to her subliminal that at a given time such and such an idea shall as it were be recovered—one might almost say, recovered out of the sediment—and come to the top. Or I may use another process. I may hit a particular atom in the sediment that I want by telepathic impact or stimulation, and make it come to the surface that way. But that particular process of telepathy I should designate as "inspirational" telepathy, because it's affecting that which is already within the mind.

Oh, he says, I think I have done enough for to-day.

Though in parts obscure and occasionally (I suspect) confused, the scripts just quoted—to whatever source we attribute them—must surely count among the most remarkable automatic utterances on abstract questions that we possess. On this aspect of the subject I refer back to what I have already said in Chapter V. of Part I. (see p. 155 above). If the scripts in question are the product, not of inspiration from an external intelligence, but of subliminal mentation, I am driven to the conclusion that the subliminal in this instance has exhibited a subtlety of speculative thought very decidedly beyond anything I believe the Mrs Willett with whom I am intimately acquainted to be capable of. Mrs Willett herself, to whom the

trance-productions have now been shown for the first time, assures me that they are "so much Greek" to her, and leave her utterly bewildered and *bored*.

It is not, however, with the source of these scripts that I am here concerned, but with their content. The statements made in them, so far as they relate to the subject matter of the present chapter, can be usefully disentangled so as to fall under two headings :

- (1) Statements regarding the supraliminal and the subliminal in the incarnate ;
- (2) Statements regarding the transcendental self, and the relation of the soul to the Absolute.

The matters treated of under the second heading may be conveniently taken first. They are really of an order so purely speculative as hardly to come within the scope of the present paper. Nevertheless, a brief reference to them is desirable here, partly because comparison with corresponding ideas in *Human Personality* has an interest for us ; partly because the account given of the soul in its relation to the Absolute throws some light on the question which more properly concerns us, namely the conception to be found in the scripts of the relation of supraliminal and subliminal in the incarnate personality.

The term "transcendental" is repeatedly used in the fragments pieced together by the editors of *Human Personality*<sup>1</sup> to form the concluding portion of Chapter IX. of that work, and, so far as my observation goes, nowhere else in the body of the book. The use of the term in Willett automatic productions is practically confined to the scripts of October 8, 1911, and January 21, 1912, and even there it occurs only in the combination, "The transcendental self". This phrase is common both to the scripts in question and to the concluding portion of Chapter IX., and provides a link between them which is perhaps not without significance.

If Mrs Willett had read the concluding portion of Chapter IX., it would be reasonable to infer that her scripts of October 1, 1911, and January 21, 1912, owe something of their content to that circumstance. But her acquaintance with *Human Per-*

<sup>1</sup> See *Editorial Note* to the Preface in *H.P.*, vol. i., p. x. The portion of vol. ii., chapter ix., here referred to, begins on p. 259.

*sonality* is entirely derived from the abridged version edited by Mr Leopold Myers. She assures me that to the best of her knowledge she has never so much as held a copy of the larger work in her hand. Now in the abridged version the concluding portion of Chapter IX. is so severely cut down that the seventeen or eighteen pages which it occupies in the original are reduced to less than three, and in those three pages the word "transcendental" does not once appear. It does, however, once occur in the *Synopsis of a Scheme of Vital Faculty*, which forms Appendix A to Chapter IX., and which is included in the abridged version. Even there there is no mention of the "transcendental self", only of the "transcendental world". On the other hand, it is just in the concluding sections of Chapter IX. that Myers gives the freest rein to his speculation, and they must certainly be held to express his most fully developed ideas on the subject with which they deal. If the Willett scripts are messages from an external source, and that source Myers himself (or Gurney speaking for the pair<sup>1</sup>) there would be nothing surprising in his employment, when communicating, of a term which he had already begun to use in his latest writings.

In *Human Personality* "the transcendental self" is contrasted with "the empirical self"; and this conjunction recalls the distinction between the transcendental ego and the empirical ego, with which we are familiar in Kantian phraseology. The similarity, however, is only verbal. For Kant the transcendental ego has a significance purely epistemological. It is the identical self as the necessary condition of experience, whereas the empirical self is the self with its serial content or succession of mental states.

In *Human Personality*, on the other hand, the adjective "transcendental" is synonymous with "spiritual" or "met-etherial", as in the phrase, "transcendental world", "transcendental mode of perception", "transcendental faculty",

<sup>1</sup> Cf. lone script of January 5, 1911, "This is all one message from 2 men. Sometimes the signature is F that means that I am here But rarely without him" (i.e. Gurney.) Whether the actual communicator is Gurney or Myers seems to depend mainly on the sitter. With O. J. L. as sitter, it is usually Myers; with me as sitter, it is almost invariably Gurney. This is dramatically appropriate, since I knew Gurney much better than I did Myers.

“transcendental environment” ; and the transcendental self as opposed to the empirical self is simply the subliminal as opposed to the supraliminal.

We have already seen, in the chapter dealing with telepathy and telæsthesia, an example of the way in which the Willett scripts, while adopting the language of *Human Personality*, have introduced considerable changes in the meaning of the technical terms employed. One's first impression is that something of the same kind has happened in the case of the transcendental self ; and in a measure this is true.

The transcendental self of the scripts is not the same as the transcendental self of *Human Personality*. The latter, as I have said, is the subliminal as opposed to the supraliminal in the incarnate. The former “is the ulterior pre-existing pre-subliminal in something of the same sense as the subliminal is pre-supraliminal”. As such it may fairly be described as the subliminal in the discarnate, and “the subliminal of the subliminal” in the incarnate.

It is clear that what we are offered in the scripts is an analysis of the soul into grades or degrees of spirituality.

In the incarnate these grades are

- (1) the supraliminal ;
- (2) the subliminal ;
- (3) the transcendental self.

In the discarnate all three grades are still present, but some elements characteristic of the supraliminal consciousness in the incarnate have, if my interpretation is correct, disappeared, while the remainder have become “blended” with what was the incarnate subliminal to form what we may, if we please, regard as a discarnate supraliminal.<sup>1</sup> The transcendental self will then, by analogy, represent the discarnate subliminal.

This account of the transcendental self cannot be wholly reconciled with the use of the term in *Human Personality*, but the discrepancy does not appear to me to be fundamental. It

<sup>1</sup> A “vital percentage” of supraliminal elements (see D.I. of October 8th, 1911) is presumably held to be retained by the discarnate spirit in order to account for the memories which it continues to possess of its earthly life, and also, perhaps, for some power of perceiving material things. But there is no distinct statement to this effect in the scripts.

must be remembered that Myers himself treats the subliminal as consisting of strata, or layers, of different depths, and in this he is followed by the scripts. " Ranges of different depths " is the description of it in the D.I., January 21, 1912, and in the same D.I. Gurney refers to " the profundities of the subliminal which grade right up and merge into what I've spoken of as the transcendental self ". It might be plausibly contended that the transcendental self of the scripts is merely a special name for the deepest of a number of strata in the subliminal, and that the transcendental self of *Human Personality* includes this stratum as part of itself. I think, however, that the difference between the two goes somewhat beyond this. In distinguishing the transcendental self from the subliminal the scripts certainly mean to imply a difference of degree that has passed into a difference of kind, analogous to the difference between subliminal and supraliminal.<sup>1</sup> In what does the difference of kind consist? No clear answer is provided in the scripts. But material for an answer is, I think, to be found in the Synopsis prefixed to the " Scheme of Vital Faculty " (*H.P.*, vol. ii., p. 505), to which I have already had occasion to refer earlier in the present chapter (see p. 277 above). We are there presented with a threefold division of consciousness into (1) the supraliminal or empirical consciousness aware only of the material world through sensory impressions; (2) the subliminal consciousness obscurely aware of the transcendental world through telepathic and telæsthetic impressions; and (3) the subliminal consciousness discerning and influenced by disembodied spirits in a spiritual world. When I had this triple division previously under consideration I passed over the distinction (2) and (3) as unimportant in connection with the subject under discussion at the moment. What I have now to suggest is that the " subliminal consciousness discerning and influenced by disembodied spirits in a spiritual world " at once corresponds to and explains the transcendental self of the scripts. It is the name that is new rather than the distinction. But this new name, or, to be more accurate, this specialised application of a name already used by Myers in a looser and more general sense, is quite in

<sup>1</sup> Note that in the D.I. of January 21, 1912, the " H-self " is represented as that portion of the subliminal which is nearest to the transcendental self, but is at the same time distinguished from it. See p. 298 above.

consonance with his teaching, and might well have been accepted by him as an improvement in terminology.

The synopsis of the "Scheme of Vital Faculty", though not the scheme itself in detail, is included, as we have seen, in Mr Leopold Myers's abridged version of *Human Personality*, and Mrs Willett must be presumed to have read it.

The account given in the D.I. of January 21, 1912, of the relation between the soul and "the Absolute" raises questions which one could not even begin to discuss without plunging into metaphysics. Noteworthy among these is the remarkable doctrine which attributes the origin of the individual soul to the process of the Absolute "on its way to self-consciousness".<sup>1</sup> So far as I can recollect nothing quite like this is to be found in *Human Personality*.<sup>2</sup> It seems to me to bear the mark of derivation from post-Kantian idealistic speculation, of which, curiously enough, a good many traces crop up in the scripts.<sup>3</sup> Here, again, if the scripts are the work of the automatist's subliminal self, from what source were the ideas expressed in them obtained? The normal Mrs Willett is unable to throw any light upon this question.

Of greater interest, because it has some bearing on the main subject of the present chapter, is the ascending scale which is represented as extending beyond the transcendental self and reaching towards the Absolute. No attempt is made to define the further stages in the scale. The communicator himself admits that even to the emancipated spirit the region that lies beyond the transcendental self is a region of conjecture. "There are seas to be explored", says Gurney, "and I can only sail a little way out and come back with a report that the sea stretches infinitely vast beyond them". What he has in mind seems to be a progress by stages through which the individual ego passes in

<sup>1</sup> Earlier in the same D.I. statements are made which seem to imply that the transcendental self, like the Absolute, achieves self-consciousness by "hemming off", *i.e.* by self-limitation. But the script is so obscure at this point that I feel very uncertain of the true interpretation.

<sup>2</sup> See, however, the last sentence in chapter ix. of *Human Personality*, quoted in the footnote (2) on p. 183.

<sup>3</sup> See, for instance, the reference to Hegel's *Phänomenologie des Geistes* in the D.I. of May 24, 1911 (p. 183 above).

its upward course, the relation between the stages being conceived as analogous to the relation between the supraliminal and subliminal "selves".

We have now to revert to the first of our two headings, and examine the account given in the scripts of the nature of this relation in the incarnate human being.

Let us begin by noting the important admission that while "the supraliminal and the subliminal are parts of one whole, they may act apparently so disconnectedly as to lead one from the incarnate standpoint to think of them as separate".

How is this possible ?

I do not think it would be unfair to Myers to say that he accepted the paradox as a true description of the nature of the soul. The soul is at once a unitary self, or ego, and a self distinguishable into parts sufficiently independent of each other to deserve on their own account to be described as "selves".

In essentials this is also the doctrine of the scripts. At the same time I think I see signs that the communicators realised more fully than the Myers of *Human Personality* appears to have done the difficulties inherent in his solution of the problem. On two points there is a noticeable change of attitude. On the one hand there is a tendency to emphasise the unity by blurring the lines of division between the "selves" so as to resolve them into a continuous whole. On the other hand, there seems to be a disposition to soften the paradox of the independence of the parts by setting aside as irrelevant certain observed phenomena which are on the face of them hard to reconcile with the doctrine.

The question I put to Gurney in the sitting of October 8, 1911, was this : "Myers in his book speaks of the supraliminal and the subliminal sometimes as if they were separate though closely associated selves, but more commonly as if they were different strata of one and the same individual consciousness. How are these two views to be reconciled ?"

In reply Gurney says that in the individual consciousness there are many gradations, and he compares it to an ascending chain, *i.e.* a chain of which the successive links represent ascending degrees of spirituality. He proceeds to tell us something of the nature of the relation of the links with special reference to

the case of the supraliminal and the subliminal. "Normal supraliminal consciousness", we are informed, "varies in depth, and is, as it were, the upper crust of the subliminal. . . . The interaction between the two is continuous<sup>1</sup> . . . but the supraliminal consciousness of that interaction varies". We have here two statements, each of them interesting, though I am doubtful how far they are consistent. The natural meaning of the first would seem to be that the supraliminal varies in content, and at times includes a content which is usually confined to the subliminal. This would imply an enlarged range of supraliminal activity, and supraliminal and subliminal, regarded as parts of our whole, would appear to be either overlapping each other or advancing and receding respectively as the case may be. On the other hand, the second of the two statements rather suggests that the additional content is derived from the subliminal by a process of interaction—we are not allowed to call it telepathic interaction—and that the "variation in depth" attributed to the supraliminal may be merely a variation in its threshold of consciousness.

Another possible interpretation would be that a kind of blending of the parts may take place so as to produce a "blended consciousness" similar to that which the communicator describes as forming the supraliminal of the discarnate.

Whatever interpretation we adopt it is evident the "chain of links" is a very inadequate symbol to express the kind of unity in difference of which we are in search.

In the D.I. of January 21, 1912, the subject is resumed. Following upon a difficult passage which I take to be concerned with another subject altogether, namely the relation between mind and body, the statements made in the earlier sitting are in effect repeated.

Interaction, he says, is right. The supraliminal and the subliminal ebb and flow. . . . But if you're going to confuse any of this with the whole question of secondary and tertiary personalities and their respective memories of each other, you'll be making a mistake. Those are cases of dislocation, imperfect and often pathological. Oh! he says, it's the creaking of the machine that . . . But, he says, when the thing works properly

<sup>1</sup> "Continuous" here = unceasing, perpetual.

all the links are continuous, he says, and the point where the transcendental merges with the subliminal—*merges* may bring a number of associations for you which may not be in the least applicable—he says, between that point and the point which has been mapped out with the word supraliminal there's no complete break : it's like number.

Here I intervened with a remark that was intended to bring the discussion to a definite issue : “ You speak of a continuous interaction between the transcendental, the subliminal and the supraliminal. Does not interaction imply duality or multiplicity ? In a sense individual human beings are parts of one whole—that is, they are all rooted, as it were, in the absolute. Are supraliminal and subliminal separate in a manner analogous to the separation of different human beings ? ”

The real drift of my previous questions seems now to flash into Gurney's mind for the first time. The effect was dramatic. “ BOSH ”, he almost shouted—at least the word was uttered by the automatist in a tone of voice so loud and startling that for the moment I was fairly taken aback. “ Bosh ! different aspects of the same thing ”.

No doubt it is to this incident that Gurney is referring when, in a later script (quoted on p. 256 above), he charges me with having tried to get him “ on the horns of a duality which would *almost* amount to a conception of the selves as separated in such a way as to amount to 2 entities ”. Yet even now it is clear that he has not fully grasped the nature of the dilemma as it presents itself to me. If supraliminal and subliminal are to be regarded as *aspects* of a unitary self, I should have nothing to say in deprecation of his contemptuous outburst. That aspects of a self cannot be selves on their own account is, in fact, one of the very points for which I have been contending throughout the present chapter. If they are aspects of a self they cannot be separate selves : if they are not separate selves, how can they be used in satisfactory explanation of those phenomena of abnormal psychology for the understanding of which separate selves seem to be imperatively demanded—such, for instance, as secondary personalities of the Sally Beauchamp type, or those “ nunciative automatisms ” which Myers himself admits to be indistinguishable in form and circumstance from tele-

pathic messages accepted by him as proceeding from independent entities whether spirits of the dead or other human beings? Neither in *Human Personality* nor in the Willett scripts do I find any plausible answer to this question. Indeed, one might go further and suggest that the scripts now under consideration show a distinct disposition to shirk it. We are expressly warned not to confuse the relation of supraliminal to subliminal "with the whole question of secondary and tertiary personalities and their respective memories of each other. . . . Those are cases of dislocation, imperfect and often pathological, the creak of the machine". In other words, explanation of them is to be sought in organic disturbances. That they are often connected with organic disturbances may readily be conceded; but the Myers of *Human Personality* would have frankly admitted, and indeed strenuously contended, that the splitting of the personality into at least quasi-independent selves occurs in persons to all appearance perfectly healthy, and calls for explanation in terms of mind.

Of course, if you sweep on one side all phenomena that seem hard to reconcile with your theory, you simplify the problem; but you do so at the expense of leaving it unsolved.

The same tendency to avoid facing crucial cases is discernible, I think, in what I may call the Flaccus-Tlaccus incident. This incident provides the only case claimed by the scripts as a definite example of a "message" sent by the subliminal self—on its own account, and not merely as transmitter of messages from a communicating spirit—to the supraliminal.

The automatist, who was not in trance, records a name received by her as "Flaccus". This was correct; but it was followed by the remark, "No, that is wrong". In a note, written after the sitting was over, she adds—evidently with reference to the correcting words—that what she had recorded as "Flaccus" might have been "Tlaccus". In a later script (see pp. 255-6 above) Gurney interprets the words, "No, that is wrong", not as forming part of the communicator's message, but as being a remark addressed by the automatist's subliminal self to her supraliminal, and as applying, not to the correctly recorded "Flaccus", but to an erroneous impression on the part of the supraliminal that perhaps what should have been written was "Tlaccus".

Left to my own resources I should have supposed that the automatist herself took the words "no, that is wrong", to come from the communicator; and that afterwards, on reading over the script, had applied them to the name "Flaccus", and remembered that she had doubted at the time whether this might not have been "Tlaccus". The interpretation of the words as addressed by the subliminal to the supraliminal, and referring to an unexpressed thought, rests upon the authority of Gurney alone. Let us assume he was right, at least to this extent, that the words were no part of the communicator's message, but represent the emergence of a doubt in Mrs Willett's own mind. It seems quite unnecessary to invoke the machinery of a supraliminal and a subliminal self in order to explain so familiar a psychic experience. It would certainly never have occurred to me to regard it as evidence of an interaction between two independent entities associated together in the same organism.

There are, of course, plenty of mental experiences which are capable of being described in figurative language that implies some sort of duplication of mind; as, for instance, when some one, hesitating what course of action he shall adopt, says, "I was in two minds about it". In such a case nobody would seriously suggest that an interaction between two distinct selves is involved. The duality is in the thought, not in the thinker, who holds the alternatives together and compares them. I should unhesitatingly assign the Flaccus-Tlaccus incident to this type of experience, if, with Gurney, we ascribe the correcting words to the automatist herself. But the question remains, is it possible to reduce to this type the cases in which, to quote Gurney's own words, the selves "act apparently so disconnectedly as to lead one to think of them as separate"?

Here the Flaccus-Tlaccus incident is not illuminating.

It is important to make as clear as possible the distinction, as I see it, between phases of a self and separate selves. For me phases of a self are *successive* states of ego; they signify changes in the contents of consciousness of an ego. Separate selves, on the other hand, are *co-conscious* egos; that is to say, egos which bear the characteristic marks of self-hood *contem-*

*poraneously*.<sup>1</sup> Successive states of an ego may, I am quite ready to grant, present such contrasts as to produce marked alterations of personality.<sup>2</sup> I am further ready to grant that even in cases where memory of experience in state A seems to be completely lost in state B, nevertheless fragmentary recollection of those experiences may occasionally rise to the surface and mingle in a puzzling manner with the contents of state B—though I certainly should not describe the intrusive memories as messages from an A self to a B self.

What I am not prepared to believe is that successive states of an ego can ever be equivalent to a plurality of co-conscious egos capable of interaction with each other. To speak of successive states of an ego as “selves” in any sense is, in my view, misleading: to confuse them with co-conscious selves is to commit a serious error.

I cannot but think that Myers was guilty of this error when he tried to make his theory of the subliminal and the supraliminal do double duty, and provide him with an account of the structure of human personality which satisfied the claims at once of unity and of plurality. Both the unity and the plurality have suffered in the process. When he wishes to emphasise the unity, the element of plurality is whittled down to a difference of aspects, or phases, or even faculties of a unitary self. When the claim of plurality is uppermost he does not hesitate to use language the natural meaning of which is that the self *as such* is divisible into fragmentary parts.

My own ideas I will once more try to sum up in baldest outline.

The self which we all habitually recognise as being *ourself* is one and indivisible, but it is associated in the personality as a whole, not only with an organism, but with a number of centres of consciousness each of which is to be regarded as similarly one and indivisible, that is to say, as a self or monad. Among these other selves it occupies a position of primacy, and in normal conditions is in supreme control of the organism.

<sup>1</sup> For illustrations in Mrs Willett's case of the distinction between co-conscious egos and successive states of the same ego, see pp. 147-8 above.

<sup>2</sup> I doubt, however, whether extreme cases of alternating personalities are to be explained in this way. I refer the reader to my remarks on this subject on p. 274.

This conception of human personality is avowedly based on the observed phenomena of abnormal psychology. We have no direct evidence of the existence of these other, or secondary, selves, except when they reveal themselves as dissociated intelligences capable of acting on the primary self and being acted on by it. Nevertheless the continuing existence of the dissociated selves after and before dissociation is at least a plausible assumption; and, if they continue to exist, it is a further plausible assumption that they may continue to interact with the primary self and influence its conscious or subconscious content, even though the influence is no longer recognised by the primary self as proceeding from an independent source.

Finally, in order to complete my hypothesis, I have to generalise, and to assume that this composite psychical constitution, of which there is evidence in exceptional cases (and perhaps in dreaming), is not confined to such cases, but is a common characteristic of all human personality. If this be so, interaction with the subordinate selves may be continually at work modifying the thought-content of the primary self of all of us; but unless the modification appears to the primary self to be impressed upon it from without by something other than itself, its thoughts will be *for it* its own thoughts, and will carry with them no *objective*<sup>1</sup> significance.

Interaction within the group of selves I conceive to be telepathic; and I by no means exclude the possibility—or even the probability—of a similar interaction between them and a spiritual environment external to them.

I make no attempt to carry my analysis further or to try to imagine in detail how the different factors in human personality work together to produce unity and order. Any such attempt would involve an enquiry not only into the relation of mind to mind, but of mind to body, with the metaphysical problem of the relation of mind and matter looming in the background. In this paper I have confined myself all but entirely to the direct relation of mind to mind, a subject the systematic investigation of which may almost be said to date from the foundation of the Society for Psychical Research. Even now I suppose the majority of psychologists would deny that there was any direct relation between individual minds, as such, other

<sup>1</sup> See p. 46 above.

than the negative one of mutual exclusiveness and impenetrability. I do not believe that that view will prove to be permanently sustainable. I have tried to find a place for the principle of telepathy within the structure of human personality; and convinced as I am that the true explanation of the lower is to be sought in the higher, and not of the higher in the lower, I am not without hope that the same principle in a modified form may ultimately be found applicable to the relation of mind to body also.

One word in conclusion. I hold Myers's work in high admiration, and regard *Phantasms of the Living* and *Human Personality* as the greatest contributions yet made to the study of the subjects with which psychological research deals. Although in the present chapter prominence has inevitably been given to points on which I differ from him rather than to points of agreement, it is far from my wish to stress the differences unduly. I do not indeed look upon them as unimportant from the theoretical standpoint. But if regard be had to the conclusion at which Myers arrived on the matters which he had most at heart, I do not think the acceptance of my views need substantially affect his position one way or the other. Myers considered that he had proved three things<sup>1</sup>: in the first place, that survival is a reality; in the second place, that between the spiritual and the material worlds an avenue of communication does, in fact, exist; in the third place, that the surviving spirit retains, at least in some measure, the memories and loves of earth. With these conclusions I am in sympathy, though Myers was surely oversanguine in holding them to be proved. Evidence is slowly accumulating, but even to-day, more than a generation after his death, I cannot say that it amounts to proof.

On the other hand the case for survival does not rest on Myers's analysis of human personality, and would in no way suffer by a change in our conception of it that would substitute a group of subordinate selves interacting with a dominant self, and in normal conditions subliminal thereto, for a single self mysteriously divisible into layers or strata that interact with each other as if they were independent co-conscious selves. The difference between the two conceptions may affect our

<sup>1</sup> See *H.P.*, vol. ii., pp. 256-7.

ideas concerning the process of communication. But for evidence to enable us to distinguish between what I have called "interior" and "exterior" communication, and, again, between communication from minds incarnate and communication from minds discarnate, we must look to content of the communications themselves. Sidelights upon this most difficult line of inquiry may be found here and there in the foregoing pages, but the inquiry itself lies outside the subject proper of this paper.

*November, 1934.*

## APPENDIX

I RELEGATE the subjoined script to an appendix because its main subject-matter is metaphysical rather than psychological. But I venture to think it may be of interest to readers of my paper, both for its own sake and as a striking illustration of the dilemma which faces us in cases similar to that of "Patience Worth", cited above, p. 154.

*Lone Script of August 20, 1911.*

Myers the mystery of life write that so much more inscrutable than the mystery of death the well go on the endless roll of the sons of men the storms the same storms raising only different particles of spray whirling a moment above the roar of the central sea they sink back into the arms of the abiding ocean Yes say that the abiding ocean of vital force How far does the consciousness of the spray stretch No how far does the consciousness of the spray (*scribble*) no how far does the consciousness of the seas existence crystalise itself no how far does the consciousness of the seas existence stretch stretch or spread as far as the spray is concerned You have not got it clear the spray is by the action of the sea shot off into space for the fraction of a second.

How far in that seconds duration does the consciousness of the seas existence remain individualised in the sprays atom

this is not as I wanted it say [said] but let it stand And does the consciousness of the atom include also the facts of its interrelation with the seas depths as well as with its surface And does it include its say the word return Do you know what exists Why the sea and the momentarily isolated fragment of it tossed by its own volition into the sprays sweep Also the well go on also the idea of the spray as it is in the seas heart also the idea of the sea as it lies potential and latent in the heart of the sprays smallest drop and above that there would be one thing more the resolution of it all no yes the say the word comprehensiveness summing up that which includes

no the mind in which the seas action the seas consciousness  
 the sprays action the sprays consciousness and the consciousness  
 of its own consciousness of all those forenamed consciousnesses—in which all is resolved that is better the one  
 resolution ultimate that which gathers up and incorporates which is the sea and yet the not sea which is the atom within  
 the sprays drop write the word differentiation [*sic.*] It is very  
 difficult to get it clear But write for the weight of inspiration  
 is upon you

I am trying to give you what you are potentially no potentially  
 able to select <sup>1</sup>

There is a whole in which the relation of the spray to the sea  
 is clearly cognised and understood that is partly what I wanted  
 to say and say again Deep calling unto deep  
 the deeps of consciousness

the atoms vary but the sea is the same

How liable to misinterpretation exclaims the cautious H S

But of that whole which is sea and not sea spray and not  
 spray which is within and yet without write the word that  
 observer of phenomena transcending and yet immanent

that is better of that whole you may catch at times an  
 intuitional apprehension

Will it do to pace the sad confusion through <sup>2</sup>

But that which is above the seas clamour and yet within it  
 which is the wind and the vacuum well go on to that mind  
 the confusion may be but part of a process no part of a process  
 in process of proceeding that is well let her go on

Whirl of systems Roll of suns <sup>3</sup>

How much does the sprays consciousness contribute to the  
 transcending IDEA go on and how much does it depend  
 upon it

<sup>1</sup>The text is so confused that it is impossible to be sure of the meaning here. On the whole I am inclined to think that the word "no" should be "not", and that the sentence should run, "I am trying to give you what you are not potentially able to select"—*i.e.* what you are not yourself able to select from the potential contents of my mind. There is evidently a reference back to the statements made in the D.I. of June 4, 1911. See footnote (3) on p. 233 above.

<sup>2</sup> Clough, "Through a Glass Darkly."

<sup>3</sup> Tennyson, *God and the Universe*, incorrectly quoted. Should be "Rush of suns and roll of systems".

Is this sheer nonsense think you Try again What is real is what lies at the back of objective phenomena

Is there then an abstract verity of things a verity other than that achieved by the process of being dont hesitate go on a verity other than that CREATED by things in their action of being try again Are things symptomatic of an abiding and total sum of truth

I have got the word at last

### TRUTH

or do things contribute and form and create the only reality that is more what I wanted to ask I want to get at the thought implied by the juxtaposition of the words

### ACTION and TRUTH<sup>1</sup>

which is dependent which is primary and which well say the word derivative You have travelled far and now you must go back

Yes I know you have been very near sleep the heavy eyelids have closed more than once

Weary heart in a world outgrown but that is not the *whole* truth It would have been easier for you if you could have loosed the cable and set sail in D I I know But there was no one to take charge of the mechanism to day and so you were working under double pressure one hand tightly grasping the sense world

Is that a new word to you

I want to say once more I said it elsewhere

How far the little candle sheds its beams<sup>2</sup>

sheds its light

Take a message for me

If you could understand the constituent parts and their correlation of the tiniest drop of spray you would be on the way to achieving knowledge of the seas depth this is not for you but for another the thought lies too in the crannied wall<sup>3</sup>

<sup>1</sup> Compare the concluding words of the D.I. of June 4, 1911 (p. 235 above).

<sup>2</sup> *The Merchant of Venice*, v., i. The idea intended to be conveyed is probably the same as that in "Flower in the Crannied Wall".

<sup>3</sup> Tennyson, *Flower in the Crannied Wall*.

but Sidgwick will *speaks* of this later. He feels the burden of unuttered words. Do they think of him as standing dry and secure above the seas roar careless of the turmoil in which he himself was once a buffeted swimmer. He pondered deeply on many things, pondered all his life, with a sort of serene patience which yet was not dull or drugged but was partly the result of a belief in the possibility<sup>1</sup> of obtaining any answer—underline the word any—and partly the realisation [*sic*] that the time had not yet come when the time honoured answers had proved to be completely unsatisfying to the sons of men. The thought that he was by his own labour and by loyalty to his Spirits Vision—hastening that hour made him often uneasy for he had no solution to offer in the place of those which he destroyed—destroyed quite as much by his silence as by the spoken word. He never had Gurneys complete inability to accept life at its own value. How like you and Gurney are that is partly the secret of Gurneys power to help you and power to control you powers greater than I shall ever approach anywhere near to. He can always tell how things will present themselves to your mind and that means that he can that he has some that he has a large measure of a large mass no you have mistaken the key word this knowledge enables him to effect results by a twofold process that is not what I wanted to say. Try again.

He is enabled to calculate with extraordinary accuracy the effect of any given thing upon you and therefore of your probable subsequent reaction to it that is clumsy. But it is near my meaning. But the understanding springing from similarity of outlook is a very close and binding link.

the last words I wish to read thus

A very powerful instrument in his hands

The outlook is a past outlook for him now. But one does not forget strata. Why do you stop one does not forget the tracts of moral emotional and mental experience through which one has travelled.

Farewell F

[Sc. began at 11.5 a.m. ; ended at 12.10. I was very drowsy and in places caught myself dropping off to sleep.]

<sup>1</sup> "Possibility" should, I think, be "impossibility".

# PROCEEDINGS

OF THE

## Society for Psychical Research

PART 141

---

### THE QUANTITATIVE STUDY OF TRANCE PERSONALITIES

BY WHATELY CARINGTON, M.A., M.Sc.

#### II

IMPROVEMENTS IN ANALYSIS; REVISION OF PREVIOUS WORK; INCORPORATION OF ADDITIONAL MATERIAL; THE BESTERMAN-GATTY EXPERIMENT; "COUNTERSIMILARITY" OF "CONTROLS," BUT NOT OF "COMMUNICATORS"; CONNECTION BETWEEN REACTION TIMES AND REPRODUCTIONS; VARIOUS OBSERVATIONS ON RESULTS.

*Scientific discovery is like the fitting together of the pieces of a great jig-saw puzzle. . . . One day we ask the scientist how he is getting on; he replies, "Finely. I have very nearly finished this piece of blue sky." Another day you ask how the sky is progressing and are told, "I have added a lot more, but it was sea, not sky; there's a boat floating on the top of it . . ."*

EDDINGTON, *The Nature of the Physical World.*

#### PART I

##### 1

SINCE the period covered by my first paper on this subject,<sup>1</sup> I have completely revised and considerably extended the work therein reported. Certain modifications have been introduced into the analytical technique, while much additional material has become

<sup>1</sup> *Proc. S.P.R.*, Part 136, vol. xlii, pp. 173-240; hereinafter referred to as *Q.S.T.P.*, I.

available through the co-operation of Mrs W. H. Salter, the Revd W. S. Irving, Mr Besterman and Mr Gatty. I have also applied appropriate methods of computation to a large proportion of the data published by Mr Hereward Carrington.<sup>1</sup>

Broadly speaking, the upshot is, first, that difference in reaction time or reproduction is not, as I had originally supposed, in itself evidence that the personalities concerned are independent; second, that Controls ("Fedra," "Uvani") are related to the normal personalities of their mediums in an inverse fashion, which seems explicable only by supposing them to be secondary personalities, probably formed round a nucleus of repressed material. Communicators ("John," "Etta," "Dora") are not so related, and there is some reason for supposing that in the formation of the first and last of these *two* different factors are at work, while the second shows signs of a more developed autonomy.

References to the mathematical treatment are inevitable in the course of the discussion; but readers who are distressed by these may conveniently omit sections 2 and 12 to 16 inclusive.

## 2

Thanks to the continued kindness of Professor Fisher, to whom I am again heavily indebted throughout, the original method of analysis has been improved and extended in the following respects:

(a) The difficulties arising from the occasional occurrence of excessively and meaninglessly long reaction times (or, *mutatis mutandis*, psycho-galvanic reflexes<sup>2</sup>) have been dealt with by a process of "scaling" the raw material to a standard form. This consists in replacing the actual observed time (or deflexion) by one of the numbers 1 to 10, according to whether it is (1) less than 25% of the median of the aggregate (sitting) to which it belongs, or (2) not less than 25% but less than 50%, or (3) not less than 50% but less than 75% . . . etc. up to (10) not less than 225% of the median.<sup>3</sup>

This procedure prevents the results being unduly influenced by a few freakish values and greatly lightens the arithmetic. On this score alone it amply repays the not very serious labour involved in the process of scaling.

<sup>1</sup> American Psychological Institute, *Bulletin* I.

<sup>2</sup> Cf. *Q.S.T.P.*, I., pp. 180 and 221, note 9.

<sup>3</sup> In dealing with psycho-galvanic reflexes I have found it better to use classes of 50% steps instead of 25%. This conforms to the higher "resolving power" of the reflex as compared with the reaction time. Cf. *The Measurement of Emotion*, p. 76.

(b) Corrections have been applied for the effects of fatigue or other causes tending to produce steady changes in the reactions observed, e.g. reduction of PGR or lengthening of RT towards the end of the sitting.<sup>1</sup>

(c) In addition to the tests for Similarity (S) and Difference (D) used in *Q.S.T.P.*, I, and explained in Appendix II thereof, I have calculated a third quantity, which I term Covariance (C), for most of the pairs of personalities compared. This is a measure of the extent to which the personalities concerned vary together from occasion to occasion in respect of the various words; it is relevant to such questions as whether the effect of a hot day, for example, would be to make both react more quickly to ICE, say, than to FIRE.

Using the notation of *Q.S.T.P.*, I, this quantity is given by

$$z = \frac{1}{2} \log_e (\text{OW}/\text{OWP})$$

where the letters stand for the mean squares. The value of  $\sigma_z$  is

$$1 / \sqrt{(n-1)(n'-1)}$$

where  $n$  is the number of words in the list and  $n'$  the number of sittings.

The term Covariance seems appropriate as suggesting the property of varying together under changing influences and is not likely, in this context, to conflict with existing usage. The tendency to covary seems, however, to be slight, so that the quantity has not proved particularly informative.

(d) For each personality considered I have also calculated a quantity which I am calling Individuality (I) for short, though some such term as "differentiation consistency" might be more exact. It is a measure of the extent to which the reactions to different words are consistently different for the personality concerned; it is relevant to the question of whether, and to what extent, the personality always gives a longer time to GOAT, say, than to FIG and to FIG than to CAT, during the period covered by the tests.

It is given by

$$z = \frac{1}{2} \log_e (\text{W}/\text{OW})$$

where W and OW are given the obvious interpretations appropriate to a single personality. The value of  $\sigma_z$  is

$$\sqrt{n' / 2(n-1)(n'-1)}$$

This quantity has proved distinctly illuminating in certain cases, as will be seen below.

<sup>1</sup> I shall henceforward use the abbreviations PGR, RT and RPN for Psychogalvanic Reflex(es), Reaction Time(s) and (disturbance in) Reproduction(s), respectively, whenever convenient. A Glossary of technical terms is given on p. 360.

I call it Individuality because it may be regarded as indicating the extent to which the personality is individualised in respect of the kind of test concerned, as opposed to behaving in a vague, random and nonentitious manner.

It is hoped to give full details of the modifications and extensions of the method summarised above in a future communication to be devoted to *The Standardisation of Word Test Technique*.

## 3

The material drawn upon for the results discussed in this paper is as follows :

1. The data collected by Mr and Mrs Hereward Carrington and published in their Bulletin. This is all concerned with Mrs Garrett, "Uvani" and various personal communicators purporting to manifest through the former.

2. The Garrett-Uvani material discussed in *Q.S.T.P.*, I (recomputed).

3. The Leonard-Feda-John-Etta material of the First Thomas Experiment, also discussed in *Q.S.T.P.*, I (recomputed).

4. The similar material from the Second Thomas Experiment. Ditto, ditto.

5. Material from a set of five sittings with Mrs Leonard conducted by the Revd W. S. Irving in September 1934, in which the "Dora" communicating control (the late Mrs Irving) replaced, as it were, John and Etta of the Thomas experiments.

6. A set of six double sittings by Mr Besterman and Mr Gatty, with the latter acting as subject and adopting alternately two different "orientations" or "poses" based on different aspects of his own life.

7. The material obtained by Mr Besterman from Rudi Schneider and his alleged control "Olga" and discussed in *Q.S.T.P.*, I (recomputed).

8. A set of six double experiments with Mrs Salter (data collected by Mr Besterman) in which she was tested first in her normal state and then in that quasi-trance condition in which she can write automatically.

General notes on these sources of material are given in sections 34 to 40 below.

## 4

From these data I have calculated two hundred and ninety-seven main results; that is to say, estimates of the Individuality of personalities, or of the Similarity, Difference or Covariance between

them. These 297 results are derived from the different groups as shown in TABLE A :

TABLE A

GROUP	REFLEXES				REACTION TIMES				REPRODUCTIONS				TOTAL
	I	S	D	C	I	S	D	C	I	S	D	C	
GARRETT													
H. C.'s data -	6	10	6	5	6	10	6	5	-	-	-	-	54
W. W. C.'s data -	2	1	1	1	2	1	1	1	2	1	1	1	15
LEONARD													
1st Thomas Expt.-	-	-	-	-	6	15	15	6	6	15	15	6	84
2nd „ „ -	-	-	-	-	4	6	6	6	4	6	6	6	44
Irving Expt. -	-	-	-	-	5	13*	10	3	4	9*	6	3	53
MISCELLANEOUS													
Rudi-Olga -	-	4	4	2	2	3	1	1	1	-	-	-	18
Gatty -	-	2	1	1	-	2	1	1	1	2	1	1	14
Salter -	-	2	1	1	1	2	1	1	1	2	1	1	15
TOTALS - - -	16	17	11	9	30	48	41	24	20	33	30	18	297

(N.B. The letters I, S, D, and C stand for Individuality, Similarity, Difference and Covariance.)

\* Includes three inter-list comparisons.

## 5

The results actually obtained are given in detail in TABLES I, II and III at the end of this paper. In these Tables,  $z$  is the magnitude calculated, and may be taken, broadly speaking, as a measure of the degree of Similarity, Difference, etc., present, while  $P$  is the probability of such a result being due to chance, given the observed variability of the data.

The results are numbered as follows: Each estimate of Individuality has its own number; but a single number is used, as will be seen, to refer to the total process of comparing any pair of personalities, and this may contain tests of Similarity, Difference and Covariance. For purposes of reference these will be distinguished in the text by the suffixes .1, .2, .3 respectively; thus RN 73.1 refers to the result of testing Normal Leonard and John for Similarity (RT) in the first Thomas experiment, RN 79.3 to that of testing Feda and Etta for Covariance, and so on.<sup>1</sup>

<sup>1</sup> RN stands for Result Number(s).

The 48 subsidiary results which appear in the text are numbered consecutively, for future reference, from the last number (164) of TABLE III, using a similar plan of decimalisation for distinguishing closely related members of a group. They are collected for reference in TABLE IV.

## 6

The numbers of observations actually used (exclusive of response words, which are not dealt with here) and the numbers of entries appearing in the relevant calculations are given in TABLE B.

It will be understood that a considerable number of observations had to be discarded—for example, because there might be no corresponding data for other personalities with which to compare them; while, on the other hand, each observation used is likely to appear in several different calculations. In the Table, Total A shows the number of different observations utilised for the calculations, and Total B the number of entries appearing in these latter.

TABLE B

GROUP	NO. OF CALCULATIONS	TOTAL A	TOTAL B
GARRETT			
H. C.'s data - - -	54	1,688	13,236
W. W. C.'s data - - -	15	2,112	8,448
LEONARD			
1st Thomas Expt. - - -	84	5,250	61,650
2nd " " - - -	44	1,536	15,360
Irving Expt. - - -	53	4,500	57,860
MISCELLANEOUS			
Rudi-Olga - - - -	18	1,660	9,700
Gatty - - - -	14	3,168	11,856
Salter - - - -	15	2,684	10,412
TOTALS - - - -	297	22,598	188,522

From this we have

Average number of entries per calculation	635.....	165·1
Average number of times an observation is used	8·3 .....	165·2

Probably some 30,000 observations, exclusive of response words, have actually been made and, allowing for the fact of recomputation in many cases, we may say that fully 250,000 entries have been computed since the commencement of the work.

## 7

The mass of material thus obtained is of considerable complexity, for we are concerned with five "mediums" (counting Mrs Sælder and Mr Gatty in this category), twenty-one "personalities," three methods of testing (PGR, RT and RPN), four kinds of estimate (I, S, D, C) and three lists of words.

It is accordingly impracticable to deal with the facts by the continuous development of any single theme. In the circumstances I have thought it best to concentrate somewhat arbitrarily on certain major features of the results and the conclusions which it seems legitimate to draw from them, and to relegate a number of minor issues to the discursive notes of sections 34 to 40 in PART IV.

## PART II

## THE BESTERMAN-GATTY EXPERIMENT

## 8

During the period covered by this paper, the first noteworthy event in point of time, and one of the most important in its implications, was the Besterman-Gatty experiment of June 1934.

This was undertaken in order to test the view originally held by me and expounded in *Q.S.T.P.*, I, to the effect that if two personalities possess a common subconscious they could not, apart from deliberate cheating, produce significantly different sets of reaction times or disturbances in reproduction; with the corollary that where such differences are observed they constitute strong evidence of the autonomy of the personalities concerned.

Mr Gatty, who acted as subject, had led, for a considerable part of his career, a kind of double life—in the entirely innocent sense that his activities had alternated between scientific research work at Oxford and the ordinary sporting and similar avocations of a country gentleman in Hampshire. These two contexts, as I may call them, formed the bases of the two "poses" or "orientations of mind" which he assumed alternately in the two conditions—known as Gatty(O) and Gatty(H) respectively—in which he was tested.

In addition he adopted attitudes and volitions as indicated by the following extracts from a letter to myself:

*Pose (O)*: "I merely visualised myself in the Balliol Quad, looked for scientific associations, and imagined an uneventful life with a somewhat auditory memory. I supposed myself bashful about an unsuccessful love-affair, tried to be slow in my responses and flat in reflexes. Being at lower tone I managed to mishear some words and

confused POND and BOND, BREAD and RED deliberately. Aimed at being a complex person who *failed* at his reproduction test."

*Pose (H)*: "Here I merely lived in Hampshire and Scotland. Was fond of games, travel, shooting and hunting. Quite spontaneous about a great girl friend (fictitious) . . . aimed at quick responses, and big reflexes by conjuring up vivid pictures in my mind, and a visual memory."

He adds, "beyond trying for bigger reflexes in personality (H) I did not try for detailed faking." By this is meant that there was no preliminary planning as regards trying to give specially long (or short) times or specially large (or small) reflexes in response to particular words. But he continues, "I believe I could do this" (fake in detail) "in another set of experiments, but not to a great extent." The necessity, however, does not arise, for Mr Gatty's generalised efforts were attended by a large measure of success and effectively answer the question which the work was designed to investigate.

## 9

In the first place the reaction times are unmistakably longer, as intended, in the O state than the H; and the reflexes bigger as H than as O. Details are given in TABLE C below, which shows the mean RT in fifths of a second and mean scale deflexion corrected for sensitivity, for O and H personalities, at the six sittings employed.

TABLE C

SITTING	O		H	
	PGR	RT	PGR	RT
1	87	13.4	119	9.3
2	149	15.5	171	8.2
3	96	15.8	227	7.5
4	56	15.1	168	7.4
5	92	14.8	232	7.1
6	53	13.3	200	7.8

The means for the two states (all sittings) are

Gatty (O) : Mean reaction time	14.7 sec/5	.....	166.1
" (H) :     "     "     "	7.8     "	.....	166.2
" (O) : Mean scale deflexion	87 divisions	.....	166.3
" (H) :     "     "     "	185     "	.....	166.4

The difference is evidently significant in each case.

As regards RT it is remarkable, first, that in the whole 1,200 reactions not one was more than double the median of the sitting to which it belonged; second, that despite this relatively low variability the Individualisation in each pose (RN 146, 147) was significantly high. But note how the deliberate slowing of response has produced a much lower value of I in the O state (RN 146) than in the H (RN 147).

The effect on the reflexes is very curious. In each case (RN 139, 140) an insignificant (negative) value of I is obtained; that is to say, the deflexions behave as if they were no more than chance determined, and this is confirmed by the comparisons for S and D (RN 158·1, 158·2). In other words, the nett outcome of Mr Gatty's efforts in this respect has merely been to confuse the issue and render the results unintelligible.

As regards reproduction, the difference between O and H is well marked, as might be expected from the expressed intention quoted above. The figures for successful attempts in 600 trials are

Gatty (O)	-	-	448	.....	167·1
,, (H)	-	-	505	.....	167·2

Thus we have

			RIGHT		WRONG
Gatty (O)	-	-	448		152
,, (H)	-	-	505		95

Applying the usual method of Contingency<sup>1</sup> we obtain

$$\chi^2 = 16\cdot56. \quad P = < \cdot 000,1 \quad \dots\dots\dots 167\cdot3$$

The difference is clearly significant, though irrelevant to our enquiry, since it is not on the absolute number of failures in reproduction, but on the distribution of these among the words, that our judgments are based.

10

When we turn to the comparisons between O and H we find results of the utmost interest and importance.

The reflexes, it is true, speak with a quite uncertain voice, but both reaction times (RN 161·2) and reproductions (RN 163·2) show a *significant difference between the two states*.

Since there can be no doubt that Gatty (O) and Gatty (H) equally are Gatty, and possess a common subconscious, these results effectively knock the bottom out of my original view that such differences cannot be produced by a single individual and therefore indicate,

<sup>1</sup> Cf. Fisher, *Statistical Methods for Research Workers*, para. 21, or any textbook.

when observed, that the personalities concerned are autonomous and independent.

For this erroneous opinion there was, I think, some justification at the time that it was formed. The work of Prince and Petersen strongly indicated that secondary personalities of pathological type could be relied upon to give the same reflexes as their primaries, while my earlier work <sup>1</sup> had shown a strong connection between reflex and reaction time, for the correlation between the two observables taken over an average of fifty subjects on a list of 100 words is

$$r = .46 \dots\dots\dots 168$$

which is highly significant. The argument from these facts that the conclusion that the same would obtain for reaction times (and reproductions) as obtained for reflexes was evidently in the nature of an illegitimate transference, aided by the emphasis that Jung and Bleuler had laid on the unconscious or subconscientious determination of reaction time and disturbance in reproduction.

To these factors must be added the effect of my own prepossessions in favour of coming to a "positive" conclusion. Any man who declares that he is without bias in this subject occupies, it seems to me, the position of a watchmaker who declares that he has made a clock of perfect accuracy which neither gains nor loses; that is to say, he is either a wilful deceiver or he does not know his job. The most one can do is to determine the sense and if possible the approximate virulence of one's prejudices and discount one's less rigid arguments accordingly, just as the watchmaker determines the "rate" of his chronometer and applies an appropriate correction.

## II

Be this as it may, I wish to make it perfectly clear that my original view was quite evidently *WRONG* and that this experiment shows clearly that significant differences in RT and RPN *can* be produced by a generalised, non-fraudulent "pose" or change in mental orientation having nothing to do with any deliberate picking and choosing among the words of the list. It follows that the discovery of such differences between a normal and a trance personality offers no justification at all (except in a purely permissive sense) for supposing that the latter is independent of the former and does not share a common subconscious with it.

Additional experiments on these lines are, of course, highly desirable, but more for the purpose of investigating the scope and limitations of such poses than of confirming the scarcely dubitable conclusion drawn.

<sup>1</sup> Cf. *The Measurement of Emotion*, Tables XII and XIII.

I hope I need hardly add that this enforced revision of opinion leaves my withers quite unwrung. Facts are holy and sacred, but no right-minded man should resent his interpretations being overset. On the contrary, if every experiment yields results conforming to expectation, the prudent investigator will suspect that there is something amiss somewhere ; but if he succeeds in showing that he was *wrong*, he may be tolerably certain that real progress is being made.

## PART III

“ CONTROLS ” *v.* “ COMMUNICATORS ”

## 12

The conclusions reached in this part are best approached somewhat circuitously by way of a general survey of certain features of the results as a whole.

We may first note that, so far as the mathematics of the analysis are concerned, there is no *a priori* reason why any value of  $z$  for I. S. D or C should be positive rather than negative. In fact, if we were to obtain our data by drawing numbers out of a hat we should expect to find positive and negative results occurring with equal frequency.

On the other hand, inasmuch as we are dealing throughout with human beings in one guise or another, we should expect them, in the absence of error, to exhibit some measure of consistency (*pace* the cynics) in their response to words, some measure of resemblance to each other, some difference, and some tendency to react alike to differences between the occasions on which they are tested. On this score, we should expect all results to be positive.

But error is by no means absent, and while it will tend to inflate some results it will diminish others, to the point perhaps, if there be no more than this “ common humanity ” at work, of pushing some of them over the borderline into negativity. Error alone, however, cannot be expected to do this to any significant extent.

The comparative plenitude of results available enables us to deal in what might be termed statistics of the second degree—that is, in statistics of statistics—and we may begin by examining the actual distribution of positive and negative results as displayed in TABLE D.<sup>1</sup>

<sup>1</sup> In Tables I, II and III, negative results are marked, for ease of reference, with a suffixed asterisk.

## 13

TABLE D

	REFLEXES			REACTION TIMES			REPRODUC- TIONS			TOTALS		
	+ve	-ve	%-ve	+ve	-ve	%-ve	+ve	-ve	%-ve	+ve	-ve	%-ve
I	12	2	14	25	5	17	20	0	0	57	7	11
S	11	5	31	28	20	42	33	0	0	72	25	26
D	7	3	30	36	5	12	29	1	3	72	9	11
C	4	4	50	17	7	21	11	7	39	32	18	36
Totals	34	14	29	106	37	26	93	8	8	233	59	21
TOTAL	48			143			101			292		

(N.B. The totals do not all agree with those of TABLES A and B because certain pairs of results, *viz.* RN 1 and 2, 5 and 6, 19 and 20, deal with the same material by different methods, as indicated in the Notes on Results ; they can accordingly only be counted as one each here.)

We may note at once that our expectation of a heavy preponderance of positive results, based on the "common humanity" factor, is, on the whole, well fulfilled. If the data were chance determined throughout, we should expect 146 positive and 146 negative results ; we actually obtain 233 and 59 respectively. Applying the usual method to ascertain the probability of this being accidental, we have

$$\chi^2 = 103.68. \quad P \text{ much less than } 10^{-9} \dots\dots\dots 169$$

(N.B. No good purpose is served by evaluating P beyond this value, which is the lowest given in Fisher's Tables.)

We conclude that potent factors other than chance are at work and are producing on the whole the kind of results we should expect. As against this the number of negative results actually obtained, namely 59, or 21%, is far from negligible, and it will be instructive to enquire whether these are to be attributed solely to error, or whether there are causes definitely tending to give negative values. If so, we shall want to know where these are located, how they operate, and how they are to be interpreted.

## 14

We may next remark that the highest percentage of negative results (36%) is found among the figures for Covariance. This I think is to be expected, since to ask personalities to co-vary from occasion

to occasion is trying the linkage between them a good deal higher, so to speak, than is required for a general similarity for which all occasions are pooled and minor variations averaged out.

If we apply to these figures the same process that we used for the totals, we have

$$\chi^2=3.92. \quad P=.05 \text{ v.n.} \dots\dots\dots 170$$

so that there is a reasonable doubt as to whether Covariance is, in general, a genuine phenomenon at all. On the other hand, it is remarkable that the two states of both Mr Gatty and Mrs Salter co-vary significantly (RN 163.3, 164.3) on RPN, although the former are negligibly similar (RN 163.1). This very curious result must, I think, be put into cold storage for the time being, though I shall allude to its possible significance below.

In any event we may safely ascribe the negative results in the Covariance figures to chance ; for apart from the antecedent likelihood of this, more detailed examination shows that they are not distributed among personalities, or otherwise, in any significant or even suggestive fashion.

I conclude that the tendency to co-vary is so feeble, as a general rule, that the effect of error is almost as likely as not to produce a negative as a positive result.

15

We may also summarily dismiss as of no importance those negative results which appear among the figures for I and D. In the first place, there are very few of them ; in the second, it would, I think, be almost impossible to assign any intelligible interpretation to them if there were not—certainly we need not strain our ingenuity in such a way before we are required to do so.

For the sake of completeness we use the same procedure as before, obtaining for Individualities

$$\chi^2=39.06. \quad P \text{ less than } 10^{-9} \dots\dots\dots 171$$

and for Difference

$$\chi^2=49.00. \quad P \text{ less than } 10^{-9} \dots\dots\dots 172$$

It is clear that there is, on the whole, a highly significant tendency—as we should expect—for personalities to be positively individualised and to differ from each other.

16

Viewing the data from a somewhat different angle, we may note the very small proportion (8 in 101) of negative results found under

the heading of REPRODUCTIONS. These figures, treated as before, give

$$\chi^2=71.53. \quad P \text{ much less than } 10^{-9} \dots\dots\dots 173.1$$

which is very remarkable when we consider that 7 negative Covariances are included. Not a single negative value appears among the figures for I or for S and only one among those for D.

If we compare the figures for RPN (93 positive, 8 negative) with those for all the other results taken together (140 positive, 51 negative) we obtain

$$\chi^2=14.45. \quad P=.001 \text{ v.n.} \dots\dots\dots 173.2$$

The reproduction test is, in other words, significantly less liable than the others (RT or PGR) to yield negative results.

## 17

By this slightly unsystematic process of examination we have narrowed our study of the incidence of negative results down to the point at which it is clear that their interesting occurrence, if any, is chiefly among Similarities for RT and PGR.

Extracting the appropriate figures from the Table and rewriting for the sake of clearness, we have

	PGR	RT	TOTAL
Positive -	- 11	28	39
Negative	- 5	20	25
TOTAL -	- 16	48	64

At first sight this looks as if the tendency to give negative results were appreciably greater for RT than for PGR; but this is not the case, for on testing we obtain only

$$\chi^2=0.55. \quad P=.23 \text{ v.n.} \dots\dots\dots 174$$

which is quite insignificant.

If we compare the figures for PGR and RT (39 positive, 25 negative) with all others taken together, we have

$$\chi^2=18.08. \quad P=<.000,1 \dots\dots\dots 175.1$$

For PGR only, not including RT in the remainder,

$$\chi^2=2.98. \quad P=.04 \text{ v.n.} \dots\dots\dots 175.2$$

and for RT only, not including PGR in the remainder,

$$\chi^2=18.04. \quad P=<.000,1 \dots\dots\dots 175.3$$

It is clear the RT Similarities are especially liable to yield negative results, while there is a reasonably strong suspicion that this applies to PGR Similarities also.

Thus even this most general treatment of the data provides us with coercive evidence to the effect that there exists between the members of many pairs of personalities a strange and almost sinister relationship—a relationship of inverse likeness ; as it might be of a shadow—but reversed ; of a *doppelgänger*—but facing backwards !

## 18

It is very important to realise that a negative similarity, or a negative correlation, implies just as close a connection between the two entities compared as does a positive result of the same statistical significance. The two ends of a see-saw are not the less parts of a single mechanism because one goes up when the other goes down.

My own feeling, indeed, though I should be sorry to have to justify it rigidly, is that a negative result gives a greater assurance of intimate connection than a positive. I can more or less understand two sets of reactions being similar, despite the true independence—in the ordinary psychological sense—of the personalities concerned ; but I really cannot imagine their being *countersimilar* (to adopt a convenient term) except by supposing that one is really in some sense the counterpart of the other, as it might be the inside and the outside of a *repoussé* plaque.

Again, we may think of a projecting lantern in which two slides are inserted together. It is easy to imagine that the slide with the stronger pattern may obscure the image of the other, by superposition, to the point of extinction ; but however far this may be carried, imagination boggles at the idea that the stronger should superimpose its own image *reversed* !

## 19

Reverting to the main thread of the discussion, we may enquire whether this tendency to “countersimilarity,” as I shall henceforward term it, is to be found equally among all personalities, or types of personality, or whether it is appreciably localised in this respect.

Only a slight inspection of the Tables, in which negative results are additionally distinguished by the suffixing of an asterisk, will be needed to show that the former hypothesis is incorrect.

In TABLE II, particularly, it will be seen that RT Similarities involving Feda have almost a monopoly of negative values. These are found in RN 72, 79, 101, 104, 105, 114, 116 and 118, while only those for 75 and 78 are positive.

On the other hand, among comparisons *not* involving Feda, we

find a negative Similarity only at RN 103, while RN 71, 73, 74, 76, 77, 80, 102, 106, 113, 115 and 117 are positive.<sup>1</sup>

Tabulating in the ordinary  $2 \times 2$  Contingency Table, as before, we have

		Positive	Negative	TOTAL
"Feda" comparisons	-	2	8	10
Other	-	11	1	12
TOTALS	-	13	9	22

In order to ascertain the chance of this inequality of distribution being accidental, we work  $\chi^2$  as usual and obtain

$$\chi^2 = 11.59. \quad P = < .000,5 \dots\dots\dots 176$$

In other words, the odds are more than two thousand to one in favour of the supposition that countersimilarity is associated with Feda rather than with other personalities.<sup>2</sup>

I think there can be no reasonable doubt whatever about the genuineness of this effect. Not only does Feda show countersimilarity in eight cases out of ten, but she does so in respect of five different personalities (at one time or another), with two different experimenters, and with three different lists of words. Moreover, one of her countersimilarities (RN 116) is intrinsically significant, whereas her highest positive similarity (RN 75) is no more than .1417 with .10 chance of being accidental.<sup>3</sup>

## 20

If we turn to the Garrett Group (TABLE I) we find the same kind of tendency in Uvani as we have just studied in Feda, though here the effect is not nearly so marked.<sup>4</sup>

<sup>1</sup> For the purposes of this discussion, I do not include RN 81 to 85 or 119 to 122, which are comparisons of Mr Drayton Thomas and Mr Irving respectively, with the personalities of the Leonard group. The question of whether these gentlemen are secondary personalities or discarnate entities has happily not yet arisen, while it would be fantastic to suggest that either of them is a mere modification of Mrs Leonard.

<sup>2</sup> Strictly, we should say that the odds are more than two thousand to one against the hypothesis that countersimilarity is no more likely to occur in comparisons which involve Feda than in those which do not.

<sup>3</sup> It is interesting to note that of the three anomalies, or exceptions to the rule that Feda is countersimilar in comparison while other personalities are not, two (RN 75 and 103) are comparisons with P (Prepared Leonard). This personality is extremely erratic, as is indicated by the very low values which she gives for I. This relative unreliability may also contribute to the abnormal value of RN 116.

<sup>4</sup> In what follows I uniformly exclude the personality known as "Abdulatif" (A) from consideration. He is described as a "secondary control" of Mrs

Among the RT Similarities involving Uvani we find four negative values (RN 30, 31, 32, 33) and one positive (RN 34) ; while for comparisons into which Uvani does not enter we have three positive (RN 37, 38, 39) and one negative (RN 36). Application of the usual treatment gives

$$\chi^2=2.72. \quad P=.05 \text{ v.n.} \dots\dots\dots 177$$

This result as it stands is far from coercive, but it is in the same sense as that obtained for Feda, and the difference in significance corresponds well with that in the quantity of data used (*cf.* TABLE B).<sup>1</sup>

I think there is very little doubt that what is true here for Feda is true for Uvani also ; at any rate there seems nothing to be gained by disputing the indications.

If we care to regard Feda and Uvani as constituting a class of Controls—using the word, as is more or less customary in psychical research, to denote personalities specifically associated with the medium, as opposed to Communicators associated with particular sitters—and to combine the figures, we have

		Positive	Negative	TOTAL
F and U Similarities	-	3	12	15
Other	„	14	2	16
TOTALS	-	17	14	31

whence

$$\chi^2=14.24. \quad P=.000,1 \text{ v.n.} \dots\dots\dots 178$$

*The results obtained in this and the preceding section may be taken as establishing beyond any reasonable doubt the fact that it is (except by rare accident) uniquely characteristic of Controls, as represented by Feda and Uvani, to be COUNTERSIMILAR to the other personalities of the psychological manifold to which they belong. Conversely, it is only to Controls that other kinds of personality are (except by rare accident) countersimilar. More intelligibly, if less accurately, countersimilarity is a property of Controls but not of normal personalities or of Communicators.*

21

It will be worth while digressing briefly to reconsider the nature of the test for Similarity, in order that we may be clear in our minds

Garrett, but it is not clear whether he should be regarded as a Control or as a Communicator, in the sense in which I use the terms (*vide infra*), and, in either event, he behaves inconsistently.

<sup>1</sup> More accurately than the Table indicates, the results just obtained for Feda are based on about 5,000 observations and those for Uvani on about 1,800.

as to what is actually involved. Mathematically speaking, a negative similarity is precisely equivalent to a negative correlation (indeed, intra-class correlation is only a particular example of the Analysis of Variance. Cf. Fisher, *loc. cit.*, section 40).

In ordinary language, it indicates a tendency for one of the pair of personalities compared to give relatively long reaction times (or large reflexes) in responding to words on which the other gives relatively short times (or small reflexes); and *vice versa*.

The figures employed are the totals<sup>1</sup> for the various words, for all sittings, the data being "scaled" and corrected for fatigue, as indicated above. Thus day-to-day variations are to a great extent averaged out and the result refers to the effect of the words on the whole.

It is not suggested, of course, that every word giving a total (or average) time, say, greater than the mean in the case of one personality, will give a time less than the mean in the case of the other—many words will, in general, agree in being above or below the mean for both; but the obtaining of a negative result for the whole list does imply that the words which are dissimilar in this sense outweigh those that are alike.

## 22

The question of the psychological interpretation to be placed on this phenomenon of the countersimilarity of Controls is naturally one of the very greatest importance, and I may say at once that in my judgment the facts are only to be understood by supposing that *Feda and Uvani are secondary personalities* of Mrs Leonard and Mrs Garrett respectively, probably *formed round nuclei of repressed material*.<sup>2</sup>

On this hypothesis, the curious phenomenon of countersimilarity becomes instantly intelligible.

We will suppose that a quantity of psychological material has become repressed, in the ordinary psychoanalytic sense, with respect to the normal consciousness. This material, consisting of "ideas," "tendencies," etc., not properly integrated into the personality, will seek relief with a vigour depending on their extent and the intensity of their repression. It is entirely concordant with established psychological knowledge to suppose that this relief may take the

<sup>1</sup> The use of totals is merely to economise arithmetical labour; precisely the same results would be obtained by using mean (average) times or reflexes.

<sup>2</sup> Various indications, not yet fully studied, suggest that the antithesis which countersimilarity reveals may be more generalised than is suggested by the word "nucleus."

form of the intermittent appearance of a secondary personality, which represents in a dramatised and symbolic form the tendencies, etc., repressed.

Now suppose that a stimulus word is given to the normal personality such that the most natural association to it is in turn connected with the repressed material. To reply with this naturally associated word would have the effect of bringing nearer to the forefront of consciousness, so to speak, just those thoughts which, *ex hypothesi*, are least acceptable to it. The threatened conflict can only be avoided by rejecting this first word and substituting another which, while still associated with the first, is relatively innocent of eridogenic (conflict-producing) connotations.

This process, which may equally well be described in terms of neurological "blockage," etc., will involve a certain delay; so that words of this kind will tend to show longer reaction times than those whose connection with the repressed material is negligible.

But if the same word be given to the *secondary* personality, the very core of whose being is constituted by the repressed matter, the foregoing considerations will not apply. The immediately suggested word will be accepted without demur and the reaction time will be correspondingly short.

It is easy to see that this process affords a basis for the counter-similarity observed, particularly if we suppose it to be reversible, so that certain words associated with unrepressed material give relatively long times for the secondary personality and relatively short for the normal. This seems reasonable because the relation of incompatibility assumed to exist between the repressed and unrepressed elements is clearly symmetrical.

In any event, of course, the observed phenomenon stands as a fact on its merits and necessarily implies that certain words having long times for one personality have short for the other, and *vice versa*.<sup>1</sup>

## 23

It should be noted that the conclusion reached is in no way invalidated by the fact that countersimilarity is not observed in the reproduction test. There is admittedly a strong association, in most cases, between prolongation of RT and disturbance in RPN; but, on the other hand, it is clear that there must be considerable differences

<sup>1</sup> Potential critics should note that the procedure of computation is precisely the same for all comparisons, so that fortuitous errors, if any, would operate on pairs not involving Fedra in just the same way as on those of which she forms a member, and would be as likely to affect one type of comparison as the other.

between the process of finding a word in the first instance and that of subsequently remembering what word was found.

In any event, no amount of failure to find an effect by one method can offset the fact that it is actually found by another.

## 24

I must here anticipate a criticism which might reasonably be raised in somewhat the following form : " Conceding that Countersimilarity between A and B indicates that one is a secondary personality of the other, why should Feda, who is countersimilar to John, Etta and Dora, as well as to the two Leonard forms, be regarded as essentially a secondary of Normal Leonard ? "

The answer, I think, lies in the fact that there are only two alternatives open to us (apart from rejecting the evidence altogether), of which we must select the less improbable.

We might, of course, suppose that Feda is " really " the primary or normal personality of which N, P, J, E and D are secondaries. This seems to me altogether fantastic, but some people might not think the worse of it on that account. The other alternative is to suppose that Normal Leonard is the primary personality, Feda the secondary—countersimilar thereto—and that the countersimilarity between Feda and the others arises, by reflection, as it were, from the resemblance of these to Normal Leonard.

If this second view be correct, it is clear, I think, that the common countersimilarity to Feda of N, P, J, E and D must arise from reactions to words with respect to which these agree, rather than from those with respect to which they differ. In other words, it must arise from what I have termed the " common humanity " factor. If this is true, and bearing in mind the account of the process propounded in section 22 above, we should expect to find a certain tendency for words which yield short times when applied to Feda to give, regularly, long times when applied to the other personalities concerned. That is to say, if we make a list of the words which give the shortest times for Feda and note opposite each whether it gives a long or a short time for N, P, J and E, say, we should expect to find a tendency for the " longs " to group themselves into rows, rather than to be randomly distributed.

Unfortunately, it is very difficult to apply this test. Three different lists of words are involved, and two of these (Irving experiment and first Thomas experiment) were carefully chosen so as to contain a minimum of words of universal interest. (*Cf. Q.S.T.P.*, I, p. 184.)

In the case of the second Thomas experiment, where a " stronger "

list was intentionally used (to which fact may presumably be attributed the well-marked countersimilarities observed despite the relatively small number of observations) the personality P is evidently unreliable as regards reaction time (RN 45), while no data were collected from Normal Leonard. We are accordingly left with J and E, constituting a somewhat slender foundation for a test. I find, however, a tendency to grouping in the expected sense represented by the figure

$$z = .5027. \quad P = .03 \dots\dots\dots 179$$

which may be regarded, in the circumstances, as tolerably good evidence in support of the hypothesis adopted.

I need hardly say that I should not care to press the point, although the fact here noted seemed just worth mentioning as a kind of make-weight. There seems, however, no particular difficulty in the way of supposing that the countersimilarity of Feda to personalities other than Normal Leonard arises in the manner suggested.

25

I must also add a few lines on the subject of the response words given by Feda and Uvani.

Mr Drayton Thomas, who has made a special study of this aspect of all the personalities concerned in the experiments which he conducted, contends that Feda's replies have "a strong Oriental flavour." This is true enough, though I find nothing that cannot reasonably be attributed to the vague knowledge of Indian life and customs that any tolerably well read person can hardly fail to acquire; I find nothing, in fact, that cannot plausibly be ascribed to Mrs Leonard's own conscious or subconscious knowledge.

On the other hand, it is interesting to note that the very few non-English words appearing among Feda's replies include *Samisen*, which is Japanese; *Amah*, which is Chinese, and *Yashmak*, which is Arabic.

In fact, so far as her Orientalisms are concerned, Feda appears to desert the trite only to achieve the inappropriate.

Similar considerations apply to Uvani, who can produce nothing better than *Burnous*, *Mosque*, *Mirage*, *Karma* (not a Moslem conception, I think), *Shekel* and *Papyri* among the data collected for myself, to which may be added *Akaska* (? *Akasha* ?) and *Mazurka* (in reply to *Woman* and *Bride* !!) from Mr Hereward Carrington's experiments.

Anyone who finds these convincing may be regarded as beyond hope, while, on the other hand, there is a strong tendency to a stilted

pretentiousness of response (exemplified by such words as *Affirmation*, *Beneficence*, *Jeopardise*, *Endeavour*, *Introspective*, *Exhilaration*, etc.) which seem to me singularly out of character for an Arab who purports to know no English.

In short, no attempt to support the autonomy of either Feda or Uvani by an appeal to the Indian or Arabian character of their replies would appear to have a chance of standing for a moment against intelligent criticism.

## 26

The question naturally arises as to whether what is true of reaction time is true also of the psycho-galvanic reflex.

The available evidence, which will be found in TABLE I, is far from conclusive, but, so far as it goes, it indicates that this is the case. In this (Garrett) group we find <sup>1</sup> for PGR Similarities

		Positive	Negative	TOTAL
Uvani Comparisons	-	2	3	5
Other	-	3	1	4
TOTALS	-	5	4	9

whence we have

$$\chi^2 = 1.10. \quad P = .15 \dots\dots\dots 180$$

a result which is in the same sense as those for RT, but a long way from significance.

As against this, it should be noted that one result (RN 19.1) shows a definitely *significant* countersimilarity. It is true that the material is poor (H. C.'s data for 1932) and contains a large number of negative deflexions, but there is no reason why this should affect the issue one way rather than the other. Moreover, the effect is greater (RN 19.1) when the more reasonable of the two methods of treatment is applied (see Notes on Results).

On the whole the evidence may be said to be pretty strongly in favour of countersimilarity in PGR on the part of Uvani.

The obstacles in the way of accepting these indications at their face value are, first, the work of Prince and Petersen cited in *Q.S.T.P.*, I, p. 176, and, second, the difficulty of supposing that so very "physiological" a phenomenon as the reflex can undergo so curious an inversion or reversal as the result of an essentially "psychological" change.

The latter difficulty seems to me more apparent than real, and to proceed mainly from an illegitimate and somewhat question-begging

<sup>1</sup> Neglecting "Abdulatif" as before and remembering that RN 19.1 and 20.1 can only count as one negative result.

assumption to the effect that a verbal response is in some sense more "mental" and less neurological than a p-g reflex. This is probably nonsensical, while in any event we know—as Professor Fisher has kindly reminded me—that in the expression of emotional attitudes, etc., of opposite kinds very extensive reversals of innervation take place. Thus, as Darwin pointed out in his *Expression of the Emotions in Man and Animals*, muscles which are contracted in aggressive moods are relaxed in friendly, and *vice versa*; and it does not seem altogether irrational to suppose either that this "principle of antithesis" may extend to the innervational mechanisms of the p-g reflex, or that the normal and secondary personalities are antithetic in a relevant sense.

As regards the results obtained by Prince and Petersen, I see no reason for attempting to discount these and can only offer at present the very tentative conjecture that countersimilarity may be a relatively superficial phenomenon observable in respect of material at levels above that down to which the process of dissociation has been carried, but not applicable to elements of so profound an emotional significance as to be located, so to speak, in the subconscious common to both. It seems likely also that countersimilarity would not occur in respect of very superficial material of small affective import, so that I would not be surprised if a thorough investigation were not to reveal it as appearing for words producing a *moderate* effect, but not so those of which the effect is either very slight or very great.

But for our immediate purpose the point is one of academic interest only, and I am well content to leave it in abeyance, pending further evidence, and to base my judgment that Fedá and Uvani are secondary personalities on the countersimilarity of the reaction times alone.

## 27

That this judgment is correct receives strong collateral support from an experiment by Dr T. W. Mitchell, which he kindly allows me to describe.

In the course of a sitting with Mrs Leonard, Dr Mitchell instructed Fedá that whenever during the immediately subsequent conversation, etc., Mrs Leonard being then in her normal condition, he should lay special stress on the word *you* in addressing her (Mrs Leonard)—as by asking "What do *you* think about it" or the like—she (Fedá) was to acknowledge the signal by touching (*i.e.* causing Mrs Leonard to touch) a brooch she was wearing at the time. This duly occurred and the formal identity of the procedure with that of the familiar type of "post-hypnotic" experiment is evident enough. It is clear

that there is an intimate connection between Feda and Normal Leonard which is not dissolved by the cessation of trance ; further, this connection is such that Feda may be aware of what happens to Mrs Leonard in her normal state and may participate importantly in her actions.

This constitutes a weighty confirmation of the conclusion inferred from Countersimilarity, and the two taken together must, in my judgment, be considered as settling the question of Feda's status as a secondary personality beyond any possibility of reasonable doubt.

## 28

This conclusion, in the formation of which the qualitative indications of one method are supplemented by the quantitative results of another, constitutes, I venture to believe, an important advance in positive knowledge.

But not less important is the fact that the evidence from Countersimilarity, which unmistakably proclaims that Feda and Uvani are secondary personalities, assures us with equal emphasis that John, Etta and Dora are *not*—or at least that these, if secondaries at all, are of a demonstrably different type.

Controls, as the term is used in psychical research—those “ slaves of the lamp,” as it were, who habitually take charge as the medium's normal consciousness is superseded by the trance state—are characterised by the property of countersimilarity ; Communicators, purporting to be disembodied entities particularly associated with individual sitters, are not so characterised. Moreover, since the phenomenon of countersimilarity seems to be the natural consequence of that process of repression to which the formation of secondary personalities may confidently be ascribed, its absence in the case of Communicators leads us to suppose that some other mechanism is responsible for their development.

This again is in accordance with general psychological considerations ; for it would be straining the psycho-analytic conception of repression very far to postulate for every Communicator purporting to manifest through Mrs Leonard a nucleus of repressed material not only different from the others but appropriate to the impersonation required.

I accordingly conclude that Communicators, if and in so far as they are not what they purport to be, are more in the nature of “ histrionic poses ” than secondary personalities in the ordinary sense of that term.

Unfortunately our only knowledge of "poses" is that derived from the Besterman-Gatty experiment, and this affords too narrow a basis for any assured generalisation.

The following considerations, on the other hand, do seem to indicate fairly strongly that Communicators constitute a class of personality *sui generis*, possessing properties which it is difficult to reconcile with their representing any plausible modification of the medium's consciousness.

The tendency for disturbance in reproduction to be associated with prolongation of reaction time was first noticed, I believe, by Jung in his early work on the word-association test. This was confirmed by my own experiments of 1920-21; for example, a group of 518 words gave the following distribution as regards long and short RT and success and failure in RPN:

			Long	Short	TOTAL
Successes	-	-	149	221	370
Failures	-	-	74	74	148
TOTALS	-	-	223	295	518

whence we have

$$\chi^2=4.08. \quad P=.02 \dots\dots\dots 181$$

which may be regarded as significant.

In the present instance I have computed the degree of association between prolongation of reaction time and disturbance in reproduction for each of the twenty personalities, or varieties thereof, for which appropriate data were available. The results are shown in TABLE E.

TABLE E  
ASSOCIATION OF RT AND RPN: ALL PERSONALITIES  
NON-COMMUNICATORS

RN	PERSON- ALITY	SUCCESSES		FAILURES		$\chi^2$	P
		SHORT	LONG	SHORT	LONG		
182	G	173	73	44	48	14.75	$10^{-4}$
183	U	133	39	66	45	10.31	.001
184	G(O)	184	190	78	43	8.55	$< .005$
185	G(H)	223	18	190	51	18.46	$< 10^{-4}$
186	S(N)	195	70	9	22	25.72	$< 10^{-6}$
187	S(A)	218	89	35	35	11.40	$< .001$
188	N1	130	64	64	71	12.64	$< .001$
189	N3	180	75	37	82	58.89	$< 10^{-9}$
190	P1	44	30	164	96	- .31	.29
191	P2	58	17	29	42	5.58	$< .01$
192	P3	148	54	65	88	34.58	$< 10^{-8}$
193	F1	109	58	102	77	2.49	.06
194	F2	69	30	17	17	4.30	.02
195	F3	189	85	45	62	23.54	$10^{-6}$
196	C	131	98	27	43	7.47	$< .01$

## COMMUNICATORS

197	J1	72	55	102	71	- .15	.35
198	J2	61	40	22	12	- .20	.33
199	E1	110	50	66	65	10.07	.001
200	E2	67	26	27	18	2.03	.08
201	D	185	137	43	29	- .12	.36

N.B. (1) Here, as elsewhere, G=Mrs Garrett, U=Uvani, G(O)=Gatty (Oxford), G(H)=Gatty (Hampshire), S(N)=Mrs Salter in normal state, S(A)=Mrs Salter in automatic-writing state, N=Normal Leonard, P=Prepared Leonard, F=Feda, J="John," E="Etta," C=Mr Drayton Thomas, D="Dora" (the late Mrs W. S. Irving). The suffixes 1, 2 and 3 denote the first Thomas experiment, the second Thomas experiment and the Irving experiment respectively.

(2) "Short" means a time less than the median RT of the sitting to which it belongs; "long" means a time not less than 125% of this median.

(3) A minus sign before the value given for  $\chi^2$  indicates an association in the opposite sense to that commonly found.

It is evident by inspection that significant values of  $\chi^2$ —*i.e.* of the association between disturbance in reproduction and prolongation of reaction time—are far rarer among Communicators than among other types of personality. If we take  $P = .01$  as our level of significance and test the distribution of results reaching or exceeding this among Communicators and others, we have

	$P < .01$	$P > .01$	TOTAL
Communicators - -	1	4	5
Others - - -	12	3	15
TOTALS - - -	13	7	20

whence we obtain

$$\chi^2 = 5.93. \quad P = .01 \dots\dots\dots 202$$

for the chance that this bias in the distribution is accidental.

30

The matter is, however, rather more complicated than this suggests.

We may reasonably attribute the three exceptions (RN 190, 193, 194) to the rule among non-communicators to chance. P is unreliable at the best of times and in this case (First Thomas experiment) neither her reaction times nor her reproductions are properly organised (RN 44, 59). The same is true of Feda in the second Thomas experiment (RN 48, 63), which yet contrives to give a value of  $P = .02$ ; but RN 193 must, I think, be attributed to the fortune of war.

But we cannot take this line with Etta's result from the first Thomas experiment and must regard her as in some way genuinely different from John and Dora. I will discuss this when I have dealt with these two.

The point I wish to make in this connection is this: Whenever we find a significant association between RT and RPN—as is usually the case—we must conclude that a single mind, or undivided part thereof, is at work; *i.e.* that both reaction times and reproductions are, as it were, drawn from the same source. But if no significant association is found and yet the two sets of data are well individualised, we cannot ignore—even if we are not prepared unreservedly to accept—the strong implication that they come from different sources and are derived from two different minds.

In the light of these remarks, consider the contributions which go to make up RN 197. The reaction times are fairly well individualised (RN 50); but they are significantly similar to those of Normal Leonard (RN 73), and we must conclude that they are, in effect,

contributed by her. The reproductions are significantly well organised (RN 65), but it is fifty to one against their being those of Normal Leonard (RN 88·2), and the strong suggestion is that they are *not* contributed by her.

Again, consider the results given in this context by Dora. Both her reaction times (RN 54) and her reproductions (RN 69) are very significantly organised and cannot possibly be regarded as randomly distributed. Her reproductions are indubitably those of Normal Leonard (RN 125·1); but even more emphatically (RN 115·2) her reaction times are *not*. We cannot possibly attribute these latter to chance and I find it very difficult to resist the conclusion that, in this case, two different minds are at work in the same *prima facie* personality, one of them being Mrs Leonard and the other someone else—possibly the late Mrs W. S. Irving.

The same, of course, applies to John with a slightly lesser emphasis corresponding to the relative weakness, numerically speaking, of the Thomas as compared with the Irving results.

## 31

In order to fit Etta (RN 199) into the scheme of things, we must, I think, make one of two suppositions: we must either say that Etta is not a true Communicator within the meaning of the act, and ought to be placed in the other group; or we must suppose that she has brought the art of communication, or whatever corresponds to this in non-spiritistic terms, to an appreciably higher pitch of perfection than has either John or Dora, with the result that whereas each of these last is significantly influenced by the medium in respect of either RT or RPN, she (Etta) is independent in respect of both.

The first of these alternatives seems to me to be frankly preposterous; the second involves only a slight straining of the figures. There is no question of Etta's reproductions being identical with those of Leonard (RN 89·1)—they are, on the contrary, very significantly different (RN 89·2)—so that on the "two contributors" theory advanced in the cases of John and Dora, we should expect to find her reaction times significantly similar to Normal Leonard's, which they are not (RN 74·1), and this is also contrary to RN 199. On the theory that Etta is emancipated in both respects, we should expect to find her reaction times significantly different from those of Normal Leonard, but again (RN 74·2) this is not true. We must conclude that one part or other of RN 74 is in error, in the sense that chance circumstances have conspired to conceal either a similarity or a difference. But the strong association found between RT and RPN (RN 197 already cited) practically compels the supposition that

a single mind is at work, so that the minimum of distortion is involved in supposing that RN 74.2 "ought" to show a significant difference.

The view that Etta is somewhat more skilled at controlling the medium than either John or Dora is also concordant with the history of her development, the amount of practice she has had and (so far as the former is concerned) with various indications derived by Mr Drayton Thomas from a study of the responses given. I accordingly adopt it provisionally pending further evidence.

## 32

We may summarise the outcome of the work to date as follows :

1. The Besterman-Gatty experiment shows clearly that significant difference between two personalities in respect of either RT or RPN, or both, is *not* of itself—as I had first supposed—any evidence of their autonomy.

2. The phenomenon of Countersimilarity is significantly associated with Controls, but not with Communicators or with other types of personality ; it implies a connection between the Controls and such elements as are common to the personalities with which they are compared, which can most reasonably be explained by supposing that the former are secondary personalities of the mediums with whom they are associated.

3. As a general and very extensive rule, whenever we are dealing with an evidently single personality, whether primary, secondary or a pose, we find a significant association between prolongation of reaction time and disturbance in reproduction. In the cases of John and Dora this is not found, although neither contribution can be regarded as randomly determined. In each case one of the contributions is clearly made by the medium's normal mind ; there is accordingly a strong suggestion that the other contribution comes from some extraneous source.

## 33

So small a list of conclusions drawn so laboriously from so great a mass of work suggests the extraction of radium from pitch-blende, where some ten tons or so of material must be treated to produce a milligram of the pure salt ; but it is to be hoped that they may be correspondingly efficacious in striking a few sparks of light from the dull screen of our ignorance.

I have said that I regard the establishment (for so I consider it) of the status of Fedá and Uvani as secondary personalities as a notable advance in positive knowledge. I will add that I think it an

important step toward showing (if it be a fact) that Communicators such as John, Etta and Dora are, in some respect at least, what they purport to be.

It is never any use saying "That was not a monkey because it had not got a tail," unless you have established the possession of tails as a characteristic property of monkeys, and it is no use arguing that a Communicator is not a secondary personality, because it does not behave like one, until you have found out how secondary personalities do in fact behave.

I think we are now in a position to say firmly, "John, Etta and Dora are not secondary personalities because they do not show the property of countersimilarity to the other members of their group." We could not do this before, because we knew of no property characteristic of secondary personalities by which to judge them. Thus the decision that Feda and Uvani are secondaries is an essential preliminary to reasoned contention on these lines that John, Etta and Dora are not. Spiritists will please note.

And in response to the very proper suggestion that the communicators are histrionic poses, we may plausibly enquire why it is that they do not in general show the association of reaction time and reproduction which seems to be—as indeed we should expect—the hall-mark of a single and undivided personality, and is actually shown by the two Gatty poses? <sup>1</sup>

The last thing I wish is to be dogmatic here, for if there is one thing that is quite certain it is that the whole story is enormously more complicated than I at first imagined. Still, I feel strongly that the facts just referred to deserve to be taken very seriously indeed by all who have not hopelessly prejudged the issues involved by deciding that discarnate influence is "impossible."

My own attitude is best indicated by continuing the quotation with which this paper began :

*"I have added a lot more, but it was sea, not sky; there's a boat floating on the top of it." Perhaps next time it will have turned out to be a parasol upside down. . . . The scientist has his guesses as to how the finished picture will work out; he depends largely on these in his search for other pieces to fit; but his guesses are modified from time to time by unexpected developments as the fitting proceeds. . . .*

*Those who look over his shoulder and use the present partially developed picture for purposes outside science, do so at their own risk.*

<sup>1</sup> Possibly, also, the strong covariance shown by these (RN 163:3) may prove an additional distinguishing criterion.

## PART IV

## VARIOUS OBSERVATIONS AND COMMENTS

## 34

*Recomputation of the Thomas Experiments.* These figures have been recalculated throughout on the lines indicated in section 2 above and now include Individualities and Covariances in addition to the Similarities and Differences originally given.

It will be remembered that the second of the original sittings was partially unsuccessful, inasmuch as the attempt to obtain 100 reactions from each personality exhausted the "power" before reproductions could be obtained from J, or any reactions from E. Additional material was later obtained with a view to making good this deficiency; but in the interests of strict comparability I have thought it best to use the data from sittings I and III to VI only for computing S, D and C in all cases, though I have utilised—rather arbitrarily perhaps—the additional material in working I for reaction time throughout and for N, P and F in the case of reproductions.

Comparison with the figures given in *Q.S.T.P.*, I, which are now superseded, will reveal various discrepancies. These are mainly due to the modifications of treatment described in section 2 above, but a few actual errors were detected and remedied. These, however, do not involve any reinterpretation and accordingly need not be further particularised.

## 35

*The Irving Experiment.* This consisted of five sittings conducted by Mr Irving on September 13, 15, 17, 18 and 20, 1934, at which data were collected from "Prepared Leonard," "Fedra," and "Dora." Mrs Leonard in her fully normal state had previously been tested on August 13, 18, 20, 23 and 27 by Mr W. H. Wilson, to whom I am again much indebted for his help in this matter.

A list of 100 words was used throughout. In this list no word was used which appeared in the original list used for the Garrett and first Thomas Experiments, but it was derived from this by substituting for each word some other which seemed likely to be fairly closely associated with it. For example :

OLD LIST	NEW LIST
Head	Hair
Green	Grey
Long	Short
White	Black
Fire	Burn
etc.	etc

I hoped in this way to be able to ensure comparability by restricting the field of operations to approximately the same groups of ideas, while avoiding the effects of "staleness" due to too frequent a repetition of the list.

I rather expected to find a fair measure of similarity between the reactions to the two lists for the same personality; but in this I was disappointed, as reference to RN 129 to 134 will show. The point, however, is of academic interest only and not relevant to the main issues which interest us here.

The results obtained were extraordinarily good—far superior in precision and "clear-cutness" to those of the first Thomas experiment, with which they may most fairly be compared.

This is evident by inspection of the relevant portions of TABLE II, but it is interesting to note that significant results (taking  $P = .01$  as the criterion) are significantly more frequent in the Irving than in the first Thomas experiment. Thus we have

	$P > .01$	$P < .01$	TOTAL
First Thomas Experiment	48	14	62
Irving Experiment - -	19	19	38
TOTAL - -	67	33	100

whence

$$\chi^2 = 8.01. \quad P = < .005 \dots \dots \dots 203$$

The improvement may be partly due to greater familiarity with the technique on the part of N, P and F, but I think it must be ascribed mainly to the relatively small intervals between sittings—a point worth bearing in mind for future guidance.

*Note on Rudi and Olga.* In *Q.S.T.P.*, I, p. 189, I commented somewhat unfavourably on Rudi's tendency to react with words apparently determined not by the stimulus word just given but by that immediately preceding it or removed by only one or two places in the list. I think I ought in fairness to say that the same tendency is to be observed in Prepared Leonard (a fact which I had not previously remarked), while Rudi's very low values of I for reaction time (RN 143, 144 and compare 44, 45, 46) support the view that although ostensibly normal he was actually in the lightly dissociated state which seems to be characteristic of P.

On the other hand, I see no reason for supposing and much for doubting that Olga is even a Control, still less a Communicator, in the sense in which the terms are used here. On the whole, it seems to me probable that Olga represents a kind of semi-dream state of which

Rudi may retain vague and fragmentary memories. This view, which would more or less imply a condition of doubt on Rudi's part as to what happened in the trance state and who was responsible for it, would account for his evident apprehensiveness on the subject of fraud and exposure without requiring us to postulate deliberate *mala fides* in the ordinary sense.

## 37

*The Psycho-galvanic Reflex.* This phenomenon, of which, on the basis of earlier experience, I expected great things when I started this work, has proved definitely disappointing as an instrument of research. It has been found almost impossible to obtain from any subject (except Rudi and Olga) a compact and gapless block of readings of reasonable size such as is required for statistical analysis. This involves resorting to a variety of expedients and artifices, such as the use of "1 or 0" methods, which seriously reduce the value of the results obtained.

At first I thought that physico-physiological causes, such as polarisation at the electrodes, were to blame, but it now seems fairly clear that purely psychological factors—notably *boredom*—are chiefly responsible. Mr Gatty came to substantially this conclusion—largely, I gather, on introspective grounds; while it is shared, I understand, by Mr J. C. Maby, who has done much work with the reflex under a variety of conditions.

The view is perhaps a trifle difficult to reconcile with the almost uniform success of my experiments in 1920-21, though the differences in the type of person examined may be an important factor here; on the other hand, it receives a certain support from the behaviour of Rudi and Olga, whose relatively high performance may be attributed to their being kept well keyed up, as it were, by the periodical stimulation of the "suspicion words."

Further work on the reflex is clearly desirable, with special reference to the question of whether countersimilarity is shown by it, and it seems likely that this can better be studied by using short lists of words on numerous occasions and at short intervals rather than by a few experiments with long lists.

## 38

*Influence of the Sitter.* We hear so much in the literature of psychical research about "telepathy from the sitter" that it seemed worth while attempting to ascertain whether there was any appreciable similarity between the reactions given by Mr Drayton

Thomas and Mr Irving and those obtained from the personalities whom they tested.

This did not occur to me till after the first series of experiments had been completed; consequently Mr Drayton Thomas's reactions were not collected until he himself had repeated the lists *ad nauseam* in the course of collecting data. Mr Irving, on the other hand, was tested not only before he conducted his experiments, but before he had seen the test words at all. This was done by Mr J. W. Harrison, of Newent, to whom I am greatly obliged for the trouble taken in the matter.

It will be seen by reference to TABLE II (RN 81 to 85; 96 to 100; 119 to 122), that there is no appreciable similarity whatever between Mr Irving and Dora, or between Mr Drayton Thomas and John and Etta.

I do not know what effects telepathy (assuming this to be a fact at all) may produce in other contexts, but there is certainly no excuse for attributing to it the phenomena described in this paper; while one cannot help feeling that, if it were so potent a cause as is often claimed in other connections, some reasonable measure of similarity would have been found here.

But ardent spiritists should note that any construing of this remark into the sense of "telepathy hypothesis disproved," or the like, would constitute a gross and unwarrantable perversion of what I have said.

### 39

*Computation of Mr Hereward Carrington's Data.* It seemed to me unfortunate that the numerous flowers of fact so laboriously gathered by Mr and Mrs Carrington should be allowed to waste their sweetness on the desert air when a little instructed distillation would ensure their perfume being preserved for posterity. I accordingly decided to apply appropriate methods to as much as possible of the published material.

As it happens, Mr Carrington's data proved, in a way, peculiarly suitable for this purpose, because, although they were of so fragmentary a character that few yielded an intrinsically reliable result, yet the net had been so widely spread that a relatively large number of results (54 in all) could be calculated of which the *sign* was observable. From these, as explained in section 20 above, it is possible to conclude with reasonable assurance that countersimilarity occurs with Uvani as well as with Fedá.

Mr Carrington's observations have thus provided an invaluable contribution to the material available for analysis.

*Experiment with Mrs Salter.* This constitutes a kind of digression from the main course of the work, and was undertaken mainly because it was felt that it would be interesting, on general grounds, to see whether the method was capable of showing appreciable differences between the normal state and that in which automatic writing, as opposed to full-blooded mediumship, occurs.

The results obtained (TABLE III, RN 141, 142, 148, 149, 159, 162) are chiefly remarkable for the fact that they are unique among those hitherto collected in showing significant similarity *and* significant difference in respect of both reaction time and reproduction. This, of course, is what "ought" to be observed in every case in which any considerable change takes place yet leaves the roots of the individual unimpaired. Usually, however, instability and restlessness introduce so much error that the effects are obscured; whereas Mrs Salter is so constant in either state as to constitute a veritable model of statistical propriety.

The psychological status of the "automatic" condition is not easy to assess precisely in the existing state of our knowledge. It shows no trace of countersimilarity, and there is a strong association between reaction time and reproduction (RN 187), while generally speaking—and especially in the strong covariance in reproduction—the relationship between the two states seems to resemble that between the two Gatty poses more closely than anything else available for comparison.

Very tentatively, I should regard it as a kind of "fantasy" condition—midway, perhaps, between a pose and a dream—rather than as a Control or Communicator in embryo.

## PART V

### INTERIM NOTE: APPARENT AUTONOMY OF JOHN AND ETTA

Since writing the above, I have had the opportunity of comparing certain data obtained by Mr Drayton Thomas in sittings with Mrs Sharplin with the figures of the original Leonard sittings.

At these Sharplin sittings, John and Etta purported to take control and were tested on three occasions each with the first fifty words of my first list. Mrs Sharplin herself was similarly tested on two occasions only. The experiment is accordingly on a small scale and not to be regarded as more than exploratory. None the less the results are very remarkable.

The vital question here, of course, is whether the J and E manifesting through Mrs Sharplin show any signs of a non-chance resemblance to the J and E manifesting through Mrs Leonard.

The actual similarities are :

REACTION TIMES				REPRODUCTIONS		
	$z$	P	$r$	$z$	P	$r$
JJ	- .0845	.275	·0843	·0965	·250	·0962
EE	- .1892	·095	·1832	·1997	·080	·1973

Here  $z$  is the familiar "similarity  $z$ " and P, as usual, the probability of obtaining a value of this magnitude and sign by chance alone, while  $r$  is the corresponding correlation coefficient obtained from  $z$  by Professor Fisher's transformation

$$r = (e^{2z} - 1) / (e^{2z} + 1).$$

There is naturally no reason, *a priori*, why the two J's or the two E's should show a positive rather than a negative correlation in respect of either RT or RPN and the fact that all four coefficients are positive indicates fairly strongly that a non-chance cause is at work.

We naturally suspect similarity between the mediums, since personalities similar to similar personalities would be likely to be similar to each other.

The similarity between Normal Leonard and Sharplin is, in fact, distinctly high, for we have

REACTION TIMES				REPRODUCTIONS		
	$z$	P	$r$	$z$	P	$r$
LS	- .2972	·020	·2888	·2262	·055	·2225

I think we can eliminate the effect of this similarity by the method of partial correlation. Writing, in each case, 1 for the Leonard version of the communicator concerned, 2 for the Sharplin version, 3 for Leonard and 4 for Sharplin, we apply the usual formula

$$r_{ab \cdot c} = \frac{r_{ab} - r_{ac}r_{bc}}{\sqrt{(1 - r_{ac}^2)(1 - r_{bc}^2)}}$$

in which  $r_{ab \cdot c}$  stands for "the coefficient of correlation between  $a$  and  $b$  after eliminating the influence of  $c$ " and calculate successively  $r_{12 \cdot 4}$ ,  $r_{13 \cdot 4}$  and  $r_{23 \cdot 4}$ . From these, by again using the same formula, we obtain  $r_{12 \cdot 34}$ , namely the coefficient of correlation between the Leonard and Sharplin versions of the communicator concerned after eliminating the influence of the similarity between Leonard and Sharplin.

We thus obtain (the whole process being four times repeated)

REACTION TIMES			REPRODUCTIONS	
	$r'$	P	$r'$	P
JJ -	.09290	.261	.03026	.418
EE -	.22276	.060	.11649	.214

the P's being calculated from the corresponding values of  $r'$  with two fewer degrees of freedom to allow for the two variables eliminated.

As is to be expected, all these values of  $r'$  are somewhat less than the original values of  $r$ ; but all are positive and, from the statistical point of view, the personalities and tests appear to be independent. It accordingly seems legitimate to take the continued product of the values of P as giving the overall chance of the observed similarities of J with J and E with E in the two tests being fortuitous.

This product is .0014, so that the chance of fortuitous occurrence is no more than about one in 714.

It is interesting to note that Etta is again distinctly the better performer (cf. section 31 above).

If the procedure be admitted valid, I see no escape (or, strictly, only one in 714) from the conclusion that non-chance, non-Leonard, non-Sharplin factors are at work behind the scene, and from this it is but a trifling step to supposing that these factors are what they claim to be—namely “John” in the one case and “Etta” in the other—or just possibly a kind of joint personality combining the two. The only alternative would be to suppose that Mrs Sharplin has contrived to impersonate the Leonard Communicators, not as regards words and behaviour (where the resemblance, I understand, was definitely poor) but in hesitations on particular words and failures to reproduce particular replies. Personally, I should regard this as far more fantastic than the straight paranormal interpretation, and I have little doubt that most others would do so too.

On the other hand, while I publish these results as a matter of the utmost general interest, I do so with very great reserve. I must confess to some surprise at obtaining so well-marked an indication so easily, and although I can detect no flaw in the argument at present, I should not be too surprised if one were to be discovered, or if the more extended experiments now planned were to fail to confirm the result.

So I venture to insist that nothing I have said here is to be used in evidence against me later, pending confirmation or the reverse. At the same time, *if* there is no hidden pitfall in the work, it would appear to constitute the strongest objective evidence in favour of the autonomy of communicators that has yet been obtained.

## PART VI

## NOTES ON RESULTS

## ABBREVIATIONS

*General*—RN=Result Number; PGR=Psycho-galvanic reflex; RT=Reaction Time(s); RPN=(disturbance in) Reproduction Test; S=Similarity; D=Difference; C=Covariance; I=Individuality.

*Garrett Group*—H.C.=Mr Hereward Carrington; G=Mrs Garrett in her normal state; U="Uvani," her regular control; A="Abdulatif," described as "a secondary control"; R, S, W, H=communicator personalities as described by Mr Hereward Carrington in *Bull. A.P.I.*, I, *q.v.* (N.B. H is "Hyslop," not "Hodgson.")

*Leonard Group*—N, P, F, J, E, as in *Q.S.T.P.*, I; C=The Revd Drayton Thomas; I=The Revd W. S. Irving; D="Dora," *i.e.* the personality purporting to be the late Mrs W. S. Irving.

*Miscellaneous*—R=Rudi Schneider in supposed normal state; O=the alleged control known as "Olga"; G(O)=Mr Gatty in his Oxford-oriented state; G(H)=Mr Gatty in his Hampshire-oriented state; S(N)=Mrs Salter in her normal state; S(A)=Mrs Salter in the state in which she does automatic writing.

*N.B.* Figures in brackets at the end of a Note, *e.g.* (2 × 100), indicate the number of sittings and words respectively on which the result concerned is based. In the case of comparisons (S, D and C) their product must be multiplied by two (for the two personalities involved) to give the total number of data used in each comparison.

Values of 0 not less than .01 are estimated and shown to two places of decimals; in the case of values less than .01, an entry of  $<10^{-n}$  is to be taken as equivalent to  $<10^{-n} > 10^{-(n+1)}$ ; values less than  $10^{-9}$  are not further evaluated.

## REMARKS

## GARRETT GROUP

## RN

1. H. C.'s Standard List, 1932, writing 1 for every unambiguous positive reading and 0 for everything else. (2 × 100.)
2. Same material, but writing 1 instead of 0 for negative deflexions. (2 × 100.)
3. H. C.'s Standard List, 1933, computed as for RN 1. (2 × 100.)

## RN

4. W. W. C.'s data, 1933 ; first four sittings only ; computed by "1 or 0" method as for RN 1. ( $4 \times 100.$ )
- 5, 6, 7, 8. As for 1, 2, 3, 4 respectively, but for U instead of G.
9. H. C.'s Standard List, 1932 ; scaled. ( $2 \times 100.$ )
10. H. C.'s Standard List, 1933 ; from 56 words complete in both G and U sittings. ( $2 \times 56.$ )
11. W. W. C.'s data, 1933, sittings II to IV. ( $5 \times 100.$ )
- 12, 13, 14. As for 9, 10, 11, but for U instead of G.
15. H. C.'s data, 1933 ; from 72 words complete for both U and A as used in UA comparison. ( $2 \times 72.$ )
16. H. C.'s data, 1933 ; from 60 words available for both G and R. ( $2 \times 60.$ )
- 17, 18. W. W. C.'s data, 1933 ; from 26 words for which 6 unambiguous attempts at RPN are available for both G and U. ( $6 \times 26.$ )
- 19, 20. Data and treatment as for 1 and 2, 5 and 6 respectively. ( $2 \times 100.$ )
21. H. C.'s Special List, 1932 ; 1 or 0 method. ( $1 \times 40.$ )
22. Data and treatment as for 3 and 7. ( $2 \times 100.$ )
23. H. C.'s Special List, 1933 ; 1 or 0 method. ( $2 \times 50.$ )
24. Data and treatment as for 4 and 8. ( $4 \times 100.$ )
25. H. C.'s data, 1933 ; 1 or 0 method. ( $2 \times 100.$ )
26. " " " " " ( $1 \times 100.$ )
27. " " " " " ( $1 \times 100.$ )
28. H. C.'s "Hyslop" data, 1933 ; 1 or 0 method. ( $1 \times 100.$ )
29. H. C.'s data, 1933 ; 1 or 0 method. ( $2 \times 100.$ )
30. H. C.'s Standard List, 1932. ( $2 \times 100.$ )
31. " Special " " ( $1 \times 40.$ )
32. " Standard List, 1933 ; for 56 words complete in both sittings for both personalities. ( $2 \times 56.$ )
33. H. C.'s Special List, 1933 ; for 25 words complete in both sittings for both personalities. ( $2 \times 25.$ )
34. W. W. C.'s data, 1933 ; last five sittings. ( $5 \times 100.$ )
35. H. C.'s data, 1933 ; for 72 words complete in both sittings for both personalities. ( $2 \times 72.$ )
36. H. C.'s data, 1933 ; for 60 words complete in both sittings, etc. ( $2 \times 60.$ )
37. H. C.'s data, 1933 ; for 97 words complete in the "S" sitting. ( $1 \times 97.$ )
38. H. C.'s data, 1933. ( $1 \times 100.$ )
39. " " " ("Hyslop.") ( $1 \times 99.$ )
40. " " " ( $2 \times 72.$ )
41. W. W. C.'s data, 1933 ; see RN 17, 18. ( $6 \times 26.$ )

## LEONARD GROUP

RN

- 42, 44, 47, 50, 52. First Thomas Experiment; RN 52 includes material from special sitting replacing No. 11, at which no E data were obtained. ( $6 \times 75$ .)
- 45, 48, 51, 53. Second Thomas Experiment. Words accidentally duplicated in list (*Q.S.T.P.*, I, p. 238, note 43) omitted at second occurrence. ( $4 \times 48$ .)
- 43, 46, 49, 54. Irving experiment. ( $5 \times 100$ .)
55. Same list as for first Thomas experiment; data collected *after* main experiment. ( $6 \times 75$ .)
56. Same list as for Irving experiment; data collected *before* the main experiment. ( $5 \times 100$ .)
- 57, 59, 62. *See* 42, 44, 47. ( $6 \times 75$ .)
- 65, 67. *See* 50, 52; but no data for second sitting. ( $5 \times 75$ .)
- 60, 63, 66, 68. *See* 45, 48, 51, 53. ( $4 \times 48$ .)
- 58, 61, 64, 69. *See* 43, 46, 49, 54. ( $5 \times 100$ .)
70. *See* 55. ( $6 \times 75$ .)
- 71 to 80. Second sitting omitted in all cases to ensure maximum comparability. ( $5 \times 75$ .)
- 81 to 85. Second sitting included with extra material to fill E II. ( $6 \times 75$ .)
- 86 to 95. *See* 71 to 80. ( $5 \times 75$ .)
- 96 to 98. Second sitting included. ( $6 \times 75$ .)
- 99, 100. Second sitting omitted. ( $5 \times 75$ .)
- N.B.* In combinations containing N or C the question of Covariance does not arise, because these personalities were not tested on the same occasions as those with which they are compared.
- 101 to 112. *See* 45, 48, 51, 53. ( $4 \times 48$ .)
- 113 to 128. No covariance calculated for 113, 114, 115 or 123, 124, 125, because N and I were not tested on same occasions as P, F and D. ( $5 \times 100$ .)
- 129 to 134. Comparison of data for N, P and F obtained in first Thomas experiment with those for same personalities and first 75 words of Irving experiment list; different lists but corresponding words; *cf.* pp. 349-50. ( $5 \times 75$ .)

## MISCELLANEOUS

135. From 56 unspoiled words (*cf.* *Q.S.T.P.*, I, pp. 187, 188) by 1 or 0 method. ( $5 \times 56$ .)
136. As 135, but eliminating 10 "suspicion" words. *Cf. loc. cit.* ( $5 \times 46$ .)

## RN

137. As 135. ( $5 \times 56$ .)
138. As 136. ( $5 \times 46$ .)
139. Corrected deflexions scaled by 50% of median classes and *first four* values taken for each word; six words unusable; indifferent material. ( $4 \times 94$ .)
140. As 139, but only two words unusable. ( $4 \times 98$ .)
141. Corrected deflexions scaled by 50% of median classes where practicable; 97 pairs from sittings I and III used for computing this result; bad material. ( $2 \times 97$ .)
142. As above; but 45 pairs used, each consisting of 1 value from Sitting I and the other from the next sitting capable of providing one for the word concerned; very bad material. ( $2 \times 45$ .)
143. All sittings. ( $6 \times 100$ .)
144. Omitting Sitting I. ( $5 \times 100$ .)
145. Sittings II to VI only; first sitting unsatisfactory. ( $5 \times 100$ .)
- 146 and 147. Unscaled; see text, p. 327. ( $6 \times 100$ .)
- 148 and 149. ( $6 \times 100$ .)
- 150 to 153. ( $6 \times 100$ .)
- 154 and 155. As calculated and given in *Q.S.T.P.*, I. ( $5 \times 56$  and  $5 \times 46$  respectively.)
156. 56 unspoiled words; 1 or 0 method. ( $5 \times 56$ .)
157. As 156, but eliminating "suspicion words." ( $5 \times 46$ .)
158. Treatment as for 139; covariance inapplicable. ( $4 \times 93$ .)
159. Treatment as for 141, but only 44 pairs made up as well as possible from very bad material. ( $2 \times 44$ .)
160. Sitting I unusable. ( $5 \times 100$ .)
161. Unscaled. ( $6 \times 100$ .)
- 162 to 164. ( $6 \times 100$ .)

## GLOSSARY

*Psycho-galvanic Reflex* (PGR)—The change in the apparent electrical resistance of the subject's skin which accompanies the act of replying to a stimulus word. Measured with a Wheatstone bridge and galvanometer.

*Reaction Time* (RT)—The time which elapses between the experimenter calling out the stimulus word and the subject replying. Measured with a stop-watch in fifths of a second.

*Reproduction Test* (RPN)—When the list has been called through, the experimenter repeats it, asking the subject to give the same replies as before, if possible. Failure to do so, or great delay, constitutes a "disturbance in reproduction."

*Similarity* (S)—The degree of likeness between the reactions given by any two personalities obtained, by a process equivalent to correlation, from the total reaction times, etc., for the various words of the list on all occasions. The  $z$  of this procedure can be transformed into the  $r$  of correlation by the formula

$$z = \frac{1}{2} \{ \log(1+r) - \log(1-r) \}.$$

*Difference* (D)—The differences between the total times, etc., given by the two personalities in response to the different words are compared with their error, as shown by their occasion-to-occasion variability to see whether it is attributable to chance.

*Covariance* (C)—The extent to which the personalities vary similarly, from occasion to occasion, in respect of each word, is compared with the corresponding error and the results pooled for all words. Cf. p. 321.

*Individuality* (I)—The differences between the total reaction times, etc., for a single personality, in response to the various words, are compared with the occasion-to-occasion variability to see whether the consistency of such differences is greater than the error.

TABLE I: GARRETT GROUP

INDIVIDUALITIES (I)				COMPARISONS (S, D AND C)							
RN	PERSON- ALITY	z	P	RN	PAIR	SIMILARITY z	W/WP P	DIFFERENCE z	WP/OWP P	Co- VARIANCE z	OW/OWP P
REFLEXES				REFLEXES							
1	G	.1069	.14	19	GU1	-.3079*	<.01*	.2891	<.01	-.0368*	.36*
2	G	.1036	.15	20	GU1	-.1648*	.05*	.0848	.20	-.1921*	.03*
3	G	.2209	.015	21	GU2	.0186	.45	—	—	—	—
4	G	.0139	.45	22	GU3	.0872	.19	.1757	.04	.1565	.06
5	U	.1512	.07	23	GU4	-.0746*	.30*	-.2486*	.04*	-.2476*	.04*
6	U	.0226	.41	24	GU5	-.0152*	.44*	.0604	.23	.0781	.14
7	U	.0222	.41	25	GA	-.1323*	.09*	.2114	.02	.2384	.01
8	U	.0731	.23	26	GS	-.0287*	.38*	—	—	—	—
				27	GW	.0220	.41	—	—	—	—
				28	GH	.1115	.13	—	—	—	—
				29	UA	.1320	.09	.0243	.40	—	—
REACTION TIMES				REACTION TIMES							
9	G	.2515	.005	30	GU1	-.0600*	.28*	.3115	<.01	.1659	.05
10	G	.1541	.13	31	GU2	-.3083*	.03*	—	—	—	—
11	G	.5491	<10 <sup>-9</sup>	32	GU3	-.0229*	.43*	.0461	.37	.2271	.25
12	U	.3022	.002	33	GU4	-.0692*	.37*	.0133	.47	-.2495*	.11*
13	U	-.0692*	.30*	34	GU5	.0890	.19	.4814	10 <sup>-9</sup>	.0449	.19
14	U	.4759	<10 <sup>-8</sup>	35	GA	.0914	.22	.4577	<.001	.2111	.04
15	A	.1667	.08	36	GR	-.0045*	.37*	.1509	.06	.1023	.22
16	R	.1397	.14	37	GS	.0131	.45	—	—	—	—
				38	GW	.1333	.09	—	—	—	—
				39	GH	.0938	.18	—	—	—	—
				40	UA	-.0008*	>.49*	.1972	.05	—	—
REPRODUCTIONS				REPRODUCTIONS							
17	G	.6002	10 <sup>-4</sup>	41	GU5	.0581	.38	.4166	.005	.0409	.32
18	U	.0106	.48								

TOTAL RESULTS : 69.



TABLE II: LEONARD GROUP

INDIVIDUALITIES				FIRST THOMAS EXPERIMENT						SECOND THOMAS EXPERIMENT						IRVING EXPERIMENT											
RN	PERSON-ALITY	z	P	RN	PAIR	SIMILARITY z	W/WP P	DIFFERENCE z	WP/OWP P	Co-VARIANCE z	OW/OWP P	RN	PAIR	SIMILARITY z	W/WP P	DIFFERENCE z	WP/OWP P	Co-VARIANCE z	OW/OWP P	RN	PAIR	SIMILARITY z	W/WP P	DIFFERENCE z	WP/OWP P	Co-VARIANCE z	OW/OWP P
REACTION TIMES				REACTION TIMES						REACTION TIMES						REACTION TIMES											
42	N1	-2378	<.01	71	NP	-1195	.15	-.0838*	.18*	—	—									113	NP	-1113	.13	-.0885	.22	—	—
43	N3	-4612	<10 <sup>-8</sup>	72	NF	-.0400*	.37*	-.2073	<.015	—	—									114	NF	-.0307*	.38*	-.3877	10 <sup>-6</sup>	—	—
44	P1	-1393*	.06*	73	NJ	-.3119	.005	-.0052*	.48*	—	—									115	ND	-.0585	.28	-.3828	10 <sup>-6</sup>	—	—
45	P2	-.1022*	.20*	71	NE	-.0125	.36	-.0646	.24	—	—																
46	P3	-.0306	.35	75	PF	-.1471	.10	-.0407*	.33*	-.0000	-.50	101	PF	-.1478*	.16*	-.0102*	.47*	-.0027*	-.49*	116	PF	.3310*	-.001*	-.3617	10 <sup>-6</sup>	-.0985	-.03
47	F1	-.2128	<.01	76	PJ	-.1716	.07	-.0197	.42	-.0608	-.15	102	PJ	-.1612	.12	-.0050	.48	-.0726	-.17	117	PD	-.0260	.10	-.2718	.001	-.0258	-.30
48	F2	-.0051	.48	77	PE	-.1161	.10	-.1371*	.07*	-.0285	-.31	103	PE	-.0325*	.41*	-.0743	.27	-.0301	-.36								
49	F3	-.4392	<10 <sup>-7</sup>	78	FJ	-.0828	.24	-.1566	-.04	-.0114	-.42	104	FJ	-.1105*	.22*	-.0914	.22	-.1747*	.02*	118	FD	-.0441*	.33*	-.4699	10 <sup>-8</sup>	-.0057*	.45*
50	J1	-.1536	.01	79	FE	-.1061*	.18*	-.1795	-.025	-.0414	-.24	105	FE	-.0734*	.31*	-.1595	.09	-.0118	-.14								
51	J2	-.2597	<.015	80	JE	-.2368	.02	-.0142	-.44	-.0431*	-.23*	106	JE	-.1504	.16	-.1981	.05	-.0607	-.23	119	IX	-.1269	.10	-.2879	<.001	—	—
52	E1	-.1022	.09	81	CN	-.0814	.23	-.2300	<.01	—	—									120	IP	-.0166	.13	-.1706	.015	—	—
53	E2	-.2595	<.015	82	CP	-.0446*	.31*	-.0822	-.18	—	—									121	IF	-.0236*	.41*	-.5078	<10 <sup>-9</sup>	—	—
54	D	-.4730	<10 <sup>-8</sup>	83	CF	-.0864*	.23*	-.2758	<.01	—	—									122	ID	-.0632	.26	-.4446	<10 <sup>-7</sup>	—	—
55	C.D.T.	-.3007	<.001	84	CJ	-.0245*	.42*	-.2175	<.01	—	—																
56	W.S.I.	-.4684	<10 <sup>-8</sup>	85	CE	-.0355	.38	-.1486	.05	—	—																
REPRODUCTIONS				REPRODUCTIONS						REPRODUCTIONS						REPRODUCTIONS											
57	N1	-.2729	<.01	86	NP	-.3822	<.001	-.0037	.48	—	—									123	NP	-.2321	.01	-.0371	.32	—	—
58	N3	-.1510	.03	87	NF	-.2577	.015	-.1656	.04	—	—									124	NF	-.0816	.21	-.3171	<10 <sup>-4</sup>	—	—
59	P1	-.0997	.14	88	NJ	-.1150	.16	-.2030	<.02	—	—									125	ND	-.3561	-.001	-.0637	.21	—	—
60	P2	-.2514	.02	89	NE	-.1195	.15	-.3198	<.001	—	—																
61	P3	-.2294	.01	90	PF	-.2977	.01	-.0554	.27	-.0403*	-.24*	107	PF	-.2373	.05	-.0058	.48	-.1875*	-.015*	126	PF	-.2376	.01	-.2183	<.005	-.0091	.43
62	F1	-.2611	<.01	91	PJ	-.3278	.01	-.0887	.17	-.0889	-.06	108	PJ	-.1945	.09	-.2106	.01	-.1334*	-.06*	127	PD	-.2317	-.02	-.1815	<.02	-.0116	.43
63	F2	-.0722	.27	92	PE	-.2258	.03	-.1557	.05	-.0674*	-.10*	109	PE	-.2996	.02	-.1522	.10	-.0990	-.13								
64	F3	-.4107	10 <sup>-6</sup>	93	FJ	-.3910	.001	-.0661	.24	-.0462	-.21	110	FJ	-.0982	.27	-.1843	.06	-.0218	-.10	128	FD	-.3115	-.001	-.2075	<.005	-.0414*	.21*
65	J1	-.2815	.01	94	FE	-.3671	.005	-.1283	.08	-.0069	-.45	111	FE	-.3726	<.01	-.0236*	.42*	-.0712	-.19								
66	J2	-.3571	.005	95	JE	-.4953	10 <sup>-4</sup>	-.0264	.39	-.0388*	-.25*	112	JE	-.3184	<.015	-.0282	.41	-.0916*	-.14*								
67	E1	-.4117	10 <sup>-5</sup>	96	CN	-.0775	.25	-.2027	<.015	—	—																
68	E2	-.1343	.13	97	CP	-.1660	.08	-.1908	<.02	—	—																
69	D	-.4295	<10 <sup>-7</sup>	98	CF	-.0671	.28	-.2567	<.005	—	—																
70	C.D.T.	-.3322	<.001	99	CJ	-.1188	.15	-.2450	<.005	—	—																
—	W.S.I.	Not computed.		100	CE	-.1541	.09	-.2943	.001	—	—																

Not computed. W.S.I. missed only 13 in 500, which is not enough to give useful results.

TOTAL RESULTS: 181

INTER-LIST COMPARISONS (SIMILARITY ONLY):

RN	PAIR	REACTION TIMES		RN	PAIR	REACTION TIMES					
129	NN'	z	-.0727*	P	.27*	132	NN'	z	-.1235*	P	.14*
130	PP'	z	-.0781	z	.25	133	PP'	z	-.1190	z	.15
131	FF'	z	-.0801	z	.25	134	FF'	z	-.1925	z	.05



TABLE III: MISCELLANEOUS

INDIVIDUALITIES					COMPARISONS							
RN	PERSON- ALITY	DATA	INDIVI- DUALITY z	W/OW P	RN	PAIR	SIMILARITY z	W/WP P	DIF- ERENCE z	WP/ OWP P	Co- VARIANCE z	OW/ OWP P
REFLEXES					REFLEXES							
135	R	RO3	.2362	<.015	154	RO1	.6336	<10 <sup>-5</sup>	—	—	—	—
136	R	RO4	.0551	.32	155	RO2	.3957	<.005	—	—	—	—
137	O	RO3	.4237	<10 <sup>-4</sup>	156	RO3	.5886	<10 <sup>-4</sup>	-.0798*	.23*	-.0456*	.25*
138	O	RO4	.1591	.09	157	RO4	.0518	.36	.0671	.28	.0228	.38
139	G(O)	GG	-.0370*	.32*	158	G(O) G(H)	.0282	.39	-.0326*	.35*	—	—
140	G(H)	GG	-.0223*	.42*								
141	S(N)	SS	.1566	.06	159	S(N) S(A)	.0036	.49	.1595	.15	-.0126*	.47*
142	S(A)	SS	.1358	.18								
REACTION TIMES					REACTION TIMES							
143	R	RO	-.1070*	.08*	160	RO	.1216	.13	.0488	.27	.0246	.31
144	R	RO	-.1318*	.05*								
145	O	RO	.1765	.015								
146	G(O)	GG	.2135	<.005	161	G(O) G(H)	.1473	.07	.1894	<.01	-.0354*	.22*
147	G(H)	GG	.4251	<10 <sup>-7</sup>								
148	S(N)	SS	.3452	<.001	162	S(N) S(A)	.2502	<.01	.2797	<.001	-.0180*	.34*
149	S(A)	SS	.3362	<.001								
REPRODUCTIONS					REPRODUCTIONS							
150	G(O)	GG	.2104	<.005	163	G(O) G(H)	.1073	.14	.2633	<.001	.1157	<.01
151	G(H)	GG	.1827	.01								
152	S(N)	SS	.2709	<.001	164	S(N) S(A)	.2602	<.01	.1924	<.01	.1428	.001
153	S(A)	SS	.3144	<10 <sup>-4</sup>								
TOTAL RESULTS : 47												



TABLE IV: SUBSIDIARY RESULTS GIVEN IN TEXT

RN			
165·1	Average number of entries per calculation	- -	635
„ ·2	„ „ „ times an observation is used	- -	8·3
166·1	Mean reaction time (sec./5) for Gatty (O)	- -	14·7
„ ·2	„ „ „ „ (H)	- -	7·8
„ ·3	Mean p-g reflex (scale divisions) for Gatty (O)	- -	87
„ ·4	„ „ „ „ „ (H)	- -	185
167·1	Number of successful reproductions by Gatty (O)	-	448
„ ·2	„ „ „ „ „ (H)	-	505
„ ·3	Chance of above difference being accidental	- -	<·000,1
168	Correlation between RT and PGR (W. W. C.'s early data)	- - - - -	+·46
169	Chance of preponderance of positive results being accidental (all data)	- - - - -	<10 <sup>-9</sup>
170	Chance of preponderance of positive results for Covariance being accidental	- - - - -	·05
171	Chance of preponderance of positive results for Individuality being accidental	- - - - -	<10 <sup>-9</sup>
172	Chance of preponderance of positive results for Difference being accidental	- - - - -	<10 <sup>-9</sup>
173·1	Chance of small number of negative results for Reproductions being accidental	- - - - -	<10 <sup>-9</sup>
„ ·2	Chance of RPN showing relatively fewer negative results than PGR and RT being accidental	- -	·001
174	Chance of greater proportion of negative results for RT compared with PGR similarities being accidental	-	·23
175·1	Chance that excess of negative PGR and RT similarities compared with all other results is accidental	- -	<·000,1
„ ·2	As above for PGR only, not including RT in the remainder	- - - - -	·04
„ ·3	As above for RT only, not including PGR in the remainder	- - - - -	<·000,1
176	Chance that preponderance of countersimilarities in Fedá comparisons is accidental	- - - - -	·000,5
177	Chance that preponderance of countersimilarities in Uvani comparisons is accidental	- - - - -	·05
178	Chance that preponderance of countersimilarities in Fedá and Uvani comparisons is accidental	- -	·000,1
179	Chance that observed grouping of long J and E words with short Fedá words is accidental	- - -	·03
180	Chance that distribution of positive and negative PGR similarities (Garrett group) is accidental	-	·15
181	Chance that connection between RT and RPN (in W. W. C.'s early material) is accidental	- - -	·02
182 to 201	See Table E, p. 344.		
202	Chance that significant association of RT and RPN is as common with Communicators as with Controls	-	·01
203	Chance that preponderance of significant results in Irving Experiment is accidental	- - - - -	·005

## NOTE ON MR CARINGTON'S INVESTIGATION

BY J. CECIL MABY, B.Sc., A.R.C.S.

HAVING studied with the greatest interest Mr Whately Carington's two papers on the Quantitative Analysis of Trance Personalities, as well as having been so fortunate as to correspond with Mr Carington and Mr Drayton Thomas (as chief observer in the Leonard sittings), and to be permitted to examine some of the word-response and reaction-time sheets, I should like to make a few friendly queries and suggestions regarding the actual data and experimental technique employed in this work. Nor am I, it appears, alone in this matter, judging from discussions that I have had with several other gentlemen in a position fairly to evaluate the experimental aspect of the investigation.

It was at once evident that such an enquiry would both attract general psychological attention and carry considerable weight. It was equally evident, however, that, no matter how infallibly and scrupulously the data were manipulated mathematically, there were bound to exist certain problematical issues, upon both the psychoanalytical and experimental sides, that would require very careful consideration before final deductions might quite safely be made by quantitative analyses. Such a consideration is the aim of the present note.

It so happened that I, myself, had for several years been engaged in psychoanalytical problems and experimental methods nearly coincident with those here in question, but employing "normal" everyday subjects, picked at random—of various ages and both sexes—rather than trance personalities. On the publication of Mr Carington's first paper, therefore, I decided at once to repeat his word association tests, with reaction times and psychogalvanic reflexes, on several such normal subjects. The results of these experiments cannot—as space is limited—be given here, but I may say that they sufficed to confirm certain doubts that I felt already as to the possible value of the empirical data used by Mr Carington in his analyses of the trance personalities. His reassurance on these heads would therefore be welcome.

(1) In order to exclude telepathy—a highly probable affair under the circumstances—between the operator and the subject, the stimulus words should preferably be printed on white cards,

shuffled (face down) by the operator, and presented one at a time to the view of the subject, in a standardised manner, so that the operator himself is unaware of the word under presentation.<sup>1</sup> The subject's reply would then be unbiased by any idea in the operator's mind, unless, indeed, the operator were also a good clairvoyant—which, I believe, he was not in the present case, especially under the force-conscious preoccupation of the tests.

In the present instance the subject's eyes were closed, so that some other mechanical method would have to be adopted. Nevertheless, the point is a most important one.

(2) Mr Carington was not, I gather, himself present or acting as operator at the various sittings; the actual observations having been made by Messrs Besterman, Drayton Thomas, and others.

Whatever the reason for this procedure, and no matter how expert and scrupulous the actual operators may have been, one feels that Mr Carington would have further benefited, as regards detailed knowledge of the circumstances attending each sitting and the individual reactions, by himself being present at the tests. Experience with far less complex cases has long taught me this vital necessity.

(3) The psychogalvanic reflex is fraught with great difficulties; and, granted a smoothly working apparatus, a steady and also responsive<sup>2</sup> subject, an experienced operator (who must also interpret and sift the data as they accumulate), this reflex still remains insufficiently understood in all its complex significance to be employed in any routine tests, and upon such difficult psychological subjects.

I say this with all deference to Mr Carington's own long experience of the psychogalvanic reflex, in view of general and personal experience of the reaction. Mr Carington himself has also admitted, in correspondence, that this approach is a difficult and unreliable one. Even the most responsive subjects rapidly become "bored," emotionally speaking, so that their reflexes tend to fall off progressively, both throughout a single recitation of a word list (or other series of monotonous stimuli) and also from sitting to sitting—even if separated by days or weeks.<sup>3</sup> The effect is greatest at first and

<sup>1</sup> It is easy to make a mechanical device for doing this, which can be clamped on the front edge of the operator's table or desk. Stop-watch timing is done as usual.

<sup>2</sup> As a rule, the more responsive the less steady the subject is, and conversely. Hence the practical impossibility of reliable routine observations on a suitably sensitive subject.

<sup>3</sup> By taking the mean galvanic reflex or mean reaction time in verbal response for a given word list, a very perfect "mental facilitation" curve may be obtained. The writer hopes, shortly, to publish an account of such tests in a psychological journal.

rapidly declines in a given sitting. Wechsler and Jones (*see* pp. 223-4 of W. W. C.'s first paper) appear to be justified in their statement, that position in a serial list is of considerable importance. There is no cut and dried "starting effect." Thus, sooner or later, one is left with no reflexes at all, or, if present, they can be shown to be the result almost entirely of the mere neuro-muscular effort of articulated word response, and are hence quite small, and all almost equal in magnitude; while all emotional or "meaning" content is lacking, except in connection with one or two words only from such a list.

The few values for *p.g.* reflexes given by Mr Carington for Mrs Garrett and Herr Rudi Schneider strongly suggest, by their smallness, that such reflexes were mainly due to articulation and *not* to emotional significance. If the former, they would have occurred some 2 secs. after the spoken response (not the stimulus word), and would have ceased if the *spoken* response were suppressed.

Personally I always mistrust and discount such small reflexes when working at high instrumental sensitivity.

(4) A change of mood in the operator, a change of operator, or even an accidental change of tone, clarity or sharpness in the enunciation of a given stimulus word would (I find from actual tests) considerably modify the resultant reaction times or *p.g.* reflexes. Since all these variable factors clearly entered into the present tests, the numerical values obtained will undoubtedly be disturbed accordingly, and hence rendered of questionable value. Such a state of affairs is suggested by the variability of the actual values in connection with any given word. (*See* below.)

In so far as these changes are apt to modify the reaction values *steadily* in one direction or the other (in normal subjects), statistical analysis of the data should not mask the effects; it can also minimise errors about a mean. But although such a method permits us to draw such conclusions as are quantitatively possible, *systematic* error will not be evaded. As I suggested with regard to the possible telepathic factor, it would be desirable to make such valuable investigations as criticism-proof as possible:—and it is only for such reasons that the present Note has been submitted, I need hardly remark.

(5) Brief study of the word reaction times for the Leonard group of personalities showed the following important points, to which I do not recollect Mr Carington having called attention:

(a) The trance personalities gave reaction times too high for normality or reliability, as compared with any of my ordinary subjects, tested on the same word list.

*E.g.* these approx. values :

Ln - 1".2—2".8 (mean 1".75)

Lp - 2".1—7".1 (mean 3".95)

F - 2".5—7".8 (mean 4".20)

*Cf.* my normal subjects, who gave between 0".5 and 3".0 (mean 1".2). Note the resemblance between Lp and F, and great difference from Ln—as also indicated by my actual word analyses (*see* below) and Mr Carington's quantitative investigation. Note also that Ln gave the most normal reaction times, and most normally distributed.

(b) The reaction times in connection with any particular stimulus word were extremely variable—far too much so for normal straightforward response, which is generally under 3" at limit—or else no answer at all—and relatively constant from sitting to sitting with respect to each given word.

Either (1) Special retardation owing to the trance state,

(2) Wandering of thought from the natural reflex replies, or

(3) Conscious deliberation of a suitable answer is here implied, I think.

(c) The mean reaction time (for all words) on any given occasion often varied markedly *from one personality to another*, but was reasonably consistent *for each personality individually*, it seemed.

These divergences were far greater than for any normal subject in a variety of moods, states and conditions, and often varied in a rather extreme manner as compared with 20-30% changes under extreme circumstances for a normal subject, according to my data.

This mutually distinctive character (as to mean time) between the various personalities<sup>1</sup> would appear to be a significant point—physiologically incomprehensible, unless the whole organism of the medium be supposed to change with each assumed personality.

Mr Carington, in the process of his statistical method, by taking the mean of the lot for each personality, and then subtracting each individual word-value from that mean, etc., would surely eliminate such detailed inter-personal distinction—reducing them all to a common basic level. This is one of the points that Mr Drayton Thomas wished, I believe, to make after the reading of Mr Carington's second paper, but which was not quite clearly understood at the time. Perhaps Mr Carington will kindly elucidate the point.

Such are the chief points upon which I personally—and I believe others amongst his readers—would value a further explanation from

<sup>1</sup> The resemblance as to mean time between Lp and F, noted above, is due to averaging out the values for all sittings, *en masse*, and does not controvert the distinction here noted.

Mr Carington, and which I do not doubt that he will be in a position to supply.

For the rest, I should add that an unbiased examination of the actual *word* responses and reaction times of the Leonard group suggested to me, as to Mr Drayton Thomas, that the several personalities behaved in a remarkably self-distinctive manner. But a psychoanalysis of the reaction words (results and figures held over for the time) certainly hinted—as Mr Carington now concludes—that Feda might be a secondary sub-personality of Mrs Leonard herself. Otherwise, Messrs Carington's and Drayton Thomas's initial results were, in general, confirmed, so far as I could arrive at any fair conclusions by that rather uncertain method.

## REPLY TO MR MABY'S NOTE

MR MABY does not indicate a single numerical result or interpretative conclusion with which he disagrees, so I take it that he just wants to tell us how much better it would have been if I had done it all differently.

The only thing he seems sure about is that my data are of imperfect reliability. He is perfectly right; but he does not seem to realise that the whole purpose of statistical treatment is to enable one to draw, if and in so far as it is possible, reliable conclusions from data which are individually susceptible to error; while the tests of significance freely used in this work, without which statistics are practically worthless, tell us precisely how far we have succeeded and just how reliable our result is.

I have given, I think, three hundred and thirty-six numerical results of one kind and another in the Tables and text of *Q.S.T.P.* II and every single one of these has a probability attached to it, telling the reader just what the chance is of its being due to the unreliability (*alias* "error") which Mr Maby postulates. I can do no more.

That is my total answer to the whole "unreliability" story; and if it is considerably my misfortune, it is in no degree my fault, if Mr Maby (or others) are insufficiently acquainted with modern statistical theory and practice to appreciate it. But I shall always be most willing to learn from those who know the subject.

As regards specific points:

1. *Telepathy*: Who is supposed to have telepathed what to whom? What feature of which result is due to this, and how did the telepathing cause it?

Until I am told this, I cannot reply; meanwhile, the available evidence (*Q.S.T.P.* II 38) suggests that telepathy was absent.

2. *My own absence from sittings*: I do not agree. The experiments are behaviouristic, not psycho-analytical, and one of their chief aims has been to secure objectivity by eliminating personal judgments.

Is it suggested (a) that if I had been present I would have recorded times, words or reproductions other than those actually given, or (b) that Mr Drayton Thomas, Mr Besterman or Mr Irving did so, or (c) that I would have faked the calculations into conformity with my impressions?

3. *Psycho-galvanic reflex* : This has admittedly been disappointing (*Q.S.T.P.* II, 37) so I have depended on it very little.

Mr Maby ignores totally the figures given by me in my comment on Wechsler and Jones (*loc. cit.*) and is necessarily unaware that I have applied a correction in all cases to deal with the effect he mentions. (*Q.S.T.P.* II, 2*b.*)

In the case of Rudi and Olga, statistically significant similarities were obtained (RN 154, 155) which shows that the data were pretty good—as inspection indicated. (Cf. *Q.S.T.P.* I, 15.)

My only other conclusion, namely that countersimilarity probably extends to the reflex, is quite tentative. (*Q.S.T.P.* II, 26.)

With which of these conclusions does Mr Maby disagree? If with the first, how does he explain the significant result, in spite of the correction for “fatigue”? If with the second, would he rather draw a tentative conclusion opposed to the evidence than one in accordance with it, as I do?

4. *Variability of operator, etc., etc.* : The beauty of the technique known as the Analysis of Variance, which I used in this work, lies in the fact that—as its name implies—it permits one to analyse the total variability of the data into its component parts and to ascribe to each of the headings under which the material is classified its proper share of this. Whatever is not so ascribable constitutes Error—which may, indeed, be defined, for statistical purposes, as the results of all causes which we cannot identify or in which we are not interested.

Thus, in so far as the factors mentioned by Mr Maby are constant for a given word, personality or occasion, they enter (as is proper) into the calculated quantities concerned with these; but in so far as they are not constant they enter into the quantity OWP (see my first paper, Appendix II) which constitutes Error and is used as a “yard stick” to test whether observed differences are significant or not. The obtaining of a significant difference is automatically a guarantee that the error (howsoever occasioned) is statistically small compared with the difference observed. *Mutatis mutandis*, similar considerations apply to similarities, etc.

The latter part of this section (“In so far as . . . not be evaded.”) almost completely defeats me, but I think it is covered by what I have just said. In so far as “these changes . . . modify the . . . values . . . *steadily*” they will be sorted out by the analysis under their proper headings and eliminated; in so far as they do so *unsteadily* they will automatically appear as Error—which is just what one wants.

The technique employed is, I fear, a little more advanced than minimising “errors about a mean”; but the drawing of “such

conclusions as are quantitatively possible" is, of course, exactly what it claims to do—neither more nor less—except for adding a statement of their value.

As regards the "systematic error": Does Mr Maby suggest that the experimenter has contrived to vary his "tone, clarity or sharpness," etc., *systematically* with respect to a combination of personality and word; and, if so, what reason has he for supposing this? If not, I fear I must baldly assert that every other sort of systematic error *will* be eliminated; those who doubt this must study the technique for themselves.

Similar considerations apply to most of Mr Maby's section 6, throughout which—as in the last—he seeks to override calculation by inspection.

I am only too pleased, of course, to concede the obvious point that trance personalities and Prepared Leonard are much slower in response than normal persons (or even Normal Leonard—herself, perhaps, a trifle slow). This is of some general interest but irrelevant to the question of identity. But to say that the times are too long "for reliability" is demonstrably false. I must repeat—*ad nauseam*, I fear—that if the data were "unreliable" they could not yield significant results, except by the inclusion of freak values which the process of "scaling" removes. (*Q.S.T.P.* II, 2a.) Direct evidence on the point is added by the figures for "Individuality" in my second paper (notably RN 42 to 70), which are obtained by comparing the inter-word differences for the various personalities with their sitting-to-sitting variations. These flatly refute Mr Maby's contention.

(*N.B.* Prepared Leonard is admittedly not reliable—as noted in the text—but the other personalities are satisfactory, with rare exceptions.)

As regards 5a: It would be mildly interesting if it could be shown that Etta, say, gave consistently (to a non-chance extent) longer times than Fedra or John, and that this could not be ascribed to fatigue (*cf.* my first paper, p. 236, note 37). Unfortunately, we are not so situated, and a whole new series of experiments would be necessary to clear up the point. At best, however, it would be rather like trying to identify individuals by their weight alone to the exclusion of all other anthropometrical data. The possible existence of *detailed* inter-personal distinctions is, of course, the whole motive for analysing with respect to the different words. I strongly suspect that Mr Maby has not merely missed this point, but completely failed to understand the nature of the quantities calculated.

As a matter of interest, I have just made an *ad hoc* test to see whether there is any indication that the mean time for Fedra is

significantly greater than that for Etta, using the figures given in the above-cited note. The chance of these figures differing fortuitously to the extent they do, having regard to the observed variation from occasion to occasion, is about  $\cdot 275$ . In other words, the difference is very far from significant, even if we ignore the effect of fatigue, which the figures so strongly suggest.

There is accordingly no justification (since this difference is the largest observed between trance personalities in this experiment) for claiming that the overall mean time is in any way distinctively characteristic of the (trance) personality, though slow response is clearly a characteristic of the trance state as such.

In conclusion : There is any amount of error in the data ; that is the reason, and the only reason, why we use statistical methods at all. These would be altogether unnecessary if the errors of measurement were known to be small compared with the quantities in which we are interested—as, usually, in weighing cheese for mouse-traps. But statistical methods may be worse than useless unless they not only give us the best estimate obtainable from the data of the quantities which concern us but also tell us what these estimates are worth, *i.e.* what is the chance that they have been spuriously generated by the error in question.

Thanks to the ingenuity of professional statisticians, this is exactly what is done by the methods here employed ; they give us the best available estimate and add a measure of its reliability based on the amount of error *actually found in the data used*. Anyone who imagines that any process whatsoever, statistical or otherwise, can do more than this cherishes an illusion ; in fact, any process of treating measurements which does not include a test of significance necessarily does less.

The matter is one on which the enquirer may reasonably be referred to text-books on statistics rather than to the *Proceedings* of this Society, and I certainly do not feel called upon to demonstrate it step by step—apart from the fact that I am very doubtfully capable of doing so. But as regards the validity of the results I have published the position is very simple :

To the question “ Are your data reliable ? ” I reply “ Not altogether,” and if asked, “ To what extent does the unreliability vitiate your results ? ” I answer “ Precisely to the extent indicated by the value of P which I have carefully attached to each of them. *Idcirco genueram.*”

WHATELY CARINGTON.

ROTTERDAM,

June, 1935.

# THE WORD ASSOCIATION EXPERIMENT WITH MRS OSBORNE LEONARD

BY C. DRAYTON THOMAS

THE RESPONSE WORDS, showing characteristic reactions of Feda, John, Etta, Leonard.

THE RESPONSES CONSIDERED NUMERICALLY : Similarities and Differences.

WHAT THE FIGURES INDICATE.

IN a recent paper entitled *The Quantitative Study of Trance Personalities* (*Proc. S.P.R.*, July 1934) and in a second paper printed above, Mr Whately Carington describes and discusses a series of experiments in the association of words, some of which I conducted under his guidance and at his suggestion with Mrs Osborne Leonard in the winter of 1933-34.

Those papers deal with figures. I am about to discuss the actual reply words given by the various personalities.

The course of the experiment was as follows :

A list of 75 words prepared by Mr Carington was used at each of six sittings. At each sitting I first read the list to Mrs Leonard before she went into trance and wrote down her response to each successive word. When the list was ended I immediately went through it again, making a note whenever Mrs Leonard gave a reply identical with that given previously. I ignored all other replies that she made. This second reading of the list is termed the Reproduction Test. Mrs Leonard's replies at this stage are shown as the responses of Lp (Leonard prepared), because Mrs Leonard's mind may have been in some manner affected by her preparations for the sitting.

Having completed this, I waited until Mrs Leonard was in trance and then repeated the above procedure with Feda. On finishing with Feda I did the same with John and then with Etta as they in turn took personal control. The exact time for each reaction was taken by stop-watch. Those reaction times do not affect the questions here to be considered and they are fully dealt with by Mr Carington.

When the above six sittings were over I arranged with Mrs Leonard that she should allow me to go through the 75 words with her at a time removed by hours, or by days, from my sittings. This was for the purpose of ascertaining whether there would be any

marked difference between her reactions when she was about to give a sitting and those taken when she was in the midst of household occupations and therefore, presumably, in a state of mind entirely normal. Her replies on these six later occasions are shown as the responses of Ln (Leonard normal). In addition to the 75 words six times repeated, we tried a short list of 50 further words and the present study of reaction words is based on replies to both lists. When later in this paper I come to the counting of similarities and differences the longer list alone will be used.

A long experience with Mrs Leonard led me to expect results of value and I was curious to see how far the personalities would retain their individual characteristics when bombarded with stimulus words, each of which was virtually an inquiry into their experience, memory and predilections. It had long been my wish to discover some means of ascertaining the extent to which a communicator's conversation was influenced by its passage through the medium's mind, or, to express it differently, to ascertain what proportion of a medium's mentality mingled with that of the communicator during a sitting.

It had always seemed to me that while the communicator supplied the thought, the form of its expression depended largely upon the verbal furnishing of the medium's mind. Was the result two-thirds communicator and one-third medium, or, if the proportion varied according to circumstances, what was the average infiltration from Mrs Leonard while my communicators were speaking ?

The proposed experiment might perhaps show statistically to what extent communicators are able to remain isolated from the medium, and, conversely, what degree of mental osmosis takes place during a sitting.

It will be observed that I assume the reality of communication with departed friends. Yet, although this may have made my part in the experiment more easy, it neither influences my presentation of the results nor lessens the force of the emerging facts.

## THE RESPONSE WORDS

## A FEW REACTIONS COMPARED FOR ALL PERSONALITIES

Words in capitals are those which were repeated in the Reproduction Test.

	Sitting	I	II	III	IV	V	VI
Stimulus Word	Ln	Top	Note	HIGH	Sheep	HIGH	Fast
	Lp	Tired	Animal	Paper	VOCAL	Affair	Manuscript
Sing	F	Wing	SAMISEN	Nightingale	HIGH	HIGH	SAMISEN
	J	Joy	Hymn	Psalm	Bowling	MISSION	Choir
	E	ARABY	DUETS	DUETS	ANTHEM	DUETS	DUETS
Lamp	Ln	SHADE	GLASS	SHADE	GLASS	Post	GLASS
	Lp	Cape	Toad	Case	LIGHT	SHADE	SHADE
	F	Square	ROUND	PALACE	OIL	Gold	Oil
	J	Wise	Green	GREEN	Red	GREEN	RED
	E	TIPPING	TILT	TILT	TILT	TILT	TILT
Month	Ln	MAY	GERANIUM	MAY	Mumps	HAVE	MAY
	Lp	Desolate	Powder	MAY	Twelve	MAY	MAY
	F	Toad	Monsoon	Cypress	TWELVE	THIRTEEN	MONSOON
	J	Measure	JANUARY	JANUARY	JANUARY	JANUARY	JANUARY
	E	JUNE	APRIL	APRIL	APRIL	APRIL	MAGAZINE
Doctor	Ln	SHARP	HECTOR	CHASE	Chase	Price	MEDICINE
	Lp	Hillside	Dark	Frost	ROPE	Rail	NURSE
	F	Nasty	Trouble	WIZARD	WIZARD	WIZARD	WIZARD
	J	MISSION	Smith	Chest	HELP	Thorpe	HAPPY
	E	Appendicitis	Williams	Sudden	OPERATION	Illness	HURRY
Nasty	Ln	Tide	TASTE	TASTE	TASTE	Carousal	TASTE
	Lp	Tepid	Shoes	Spirit	China	Brass	Depression
	F	Spots	Powder	Bitter	Law	BITTER	Apotheary
	J	Aching	Lozenge	Taste	Stupidity	Town	Cold
	E	PAIN	MEDICINE	Pain	Medicine	MEDICINE	MEDICINE

A glance at the above gives a fair impression of what was taking place through the whole experiment. There is a small duplication of the same reaction word by two personalities, but much greater is the repetition by the same personality of a word previously given. The number of these duplications and repetitions will be given in the second part of this paper.

The effect of Feda's reactions, given with her usual animation, was heightened by asides and explanations. Unfortunately pressure of time compelled me to discourage these. They certainly added to the picturesqueness of the reactions, the Oriental atmosphere of which will be noticed in the following examples :

## 1. FEDA

Words in capitals were repeated in the Reproduction Test.

Mountain : HIMALAYA. HIMALAYA. HIMALAYA. WHITE. HIMALAYA.

Sing : SAMISEN. SAMISEN.

Make : CURRY. Sari.

Go : Slave.

Friend : AMAR. Amar. NABOB. MISSION.

Village : Black. Multitude. PLAGUE. POOR. Plague. POOR.

Sick : Slave. LEPER. LEPER.

Bring : Salver. Salver. Salver.

Angry : Prinee.

Head : TURBAN. TURBAN.

Dead : WIDOW. PYRE.

Cook : Curry. CURRY. CURRY. BOY.

Pay : RUPEE. Gaekwar.

Dress : Sandals. SARI. MUSLIN. Gauze.

Hat : SILLY. SARI. Drapery.

Wild : Elephants. Dervish. JUNGLE. LION.

Month : Monsoon. MONSOON.

Walk : SEDAN. SEDAN.

Wicked : Driver. HYDERABAD. Gaekwar. PRINCE.

Lamp : PALACE. Gold.

Bread : BLACK. BLACK. BLACK. MAIZE. BLACK.

Tree : Mango. MIMOSA. MANGO. MANGO.

Pity : Leper.

Street : BAZAAR. BAZAARS. BAZAAR. Village. BAZAARS.

Justice : MISSIONARY. Nabob.

Paint : NAILS. TOES. TOES. TOES. TOENAILS.

Book : Koran. KORAN. KORAN. TABLETS.

Carry : MULE. MULE. Water. Mule.

Rieh : NABOB. NABOB. NABOB. PRINCE. Beggars.

Jump : PURDAH.

Yellow : MIMOSA. ROOF. ROBE.

Bury : Pyre. PYRE.

Doctor : WIZARD. WIZARD. WIZARD. WIZARD.

Box : Incense. CEDAR. JEWELS. JEWELS.

White : Turban.

Sad : Widow. Eunuch.

Dog : Pariah. PARIAH.

Travel : CANOPY. Procession. Sedan.

Beat : SLAVES. DRUM. DRUM. DRUM.

Old : PRIEST. Priest. Priest.

Hunger : Dog. VILLAGE.

Brown : SKIN. Holy-man. Eunuch.  
 Home : HAREM.  
 Insult : Idol.  
 Purpose : Mosque.  
 Horse : JUNGLE.  
 Fear : Sandals. SLAVE. SCIMITAR.  
 Sleep : Mosquito. HASHISH.  
 Bet : ANNA. DURBAR. DURBAR.  
 Drive : PURDAH. PURDAH. SEDAN. Chair.  
 Pray : MAT. MAT. MAT.  
 Black : Scribe. EUNUCH.  
 Proud : WARRIOR. NABOB.  
 Young : HUSBAND. Bride. Amar.  
 Cash : RUPEE. RUPEES. RUPEES.  
 Bald : PRIEST. PRIEST. PRIEST.  
 Mad : DOG. PARIAH.  
 Read : KORAN. KORAN.  
 Bath : JADE. JADE.  
 Town : Delhi. Prince. BURMAH. Judge. SIMLA. Mud.  
 Poor : MULTITUDE. VILLAGE. VILLAGE.  
 Pen : SCRIBE. SCRIBE.  
 Noise : DRUM. DRUMS. DRUMS.  
 Fetch : Sandals. Salver.  
 Shoot : ELEPHANTS.  
 Hill : HIMALAYA. HIMALAYA. HIMALAYA. HIMALAYA.  
 Girl : NAUTCH.  
 Hot : COUNTRY. MANGO. CURRY. RICE.  
 Eat : CURRY. MANGO. Curry. CURRY.  
 Dance : NAUTCH. NAUTCH. DERVISH.  
 Door : CURTAIN. CURTAINS. Hut.  
 Build : PALACE. TEMPLE. Palace.  
 Call : SLAVE. Eunuch. SLAVE.  
 Red : HENNA.

Here are some of the asides made by Feda on giving her reactions :

Drive-Purdah : "When you are in purdah you wants to go for a drive and you can't."

Bet-Anna : "I don't like bets, and you don't want to use more than one anna, that's quite enough for a bet."

Sleep-Heavy : "Pipes, you know, when you smoke pipes."

Land : "I have not got a word for that. It doesn't interest Feda. Gladys is always thinking of it. You see, I doesn't like land, much land isn't interesting."

Mrs Leonard had lately bought land at Tankerton and was building there.

Door-Curtain : " Nicer than a door."

Bring-Salver : Not understanding this owing to unusual pronunciation, I asked Fedá to repeat. She gave the same word. I then asked what it meant. She replied thus, " We brings it ; beaten copper or brass or silver. Beaten silver is nicest. We had beaten brass most. When a slave brings you a letter he brings it on a salver."

Wicked-Gackwar : Not being sure I heard aright, I asked its meaning. Fedá said, " A man. He was a naughty man."

Yellow-Roof : " Near where I lived there was one with a bright gold roof."

Noise-Drums : " You would never forget them if you had heard them as Fedá has."

Proud-Warrior : " He is proud, yes he is very proud."

Pray-Mat : " That is what you always have to pray on, a nice little mat."

Bath-Jade : " Princes has them."

Hill-Himalaya : " The only hill I ever knew."

Town-Simla : " Yes, I was born there, when I was young I heard a lot about it. I don't know the town but a place near there."

Call-Eunuch : (Claps hands) " You clap and they have *got* to come."

Kiss-Noses : (Why do you say that, Fedá ?) " Because I have heard of somebody that does it. Black people does it, we do not do it, we aren't coloured people, we are only brown."

Pool-Drown : " That's better than drowning people in the wells ! "

Veil-Yashmak : " It is what you puts in front of your face."

Sing-Samisen : " It is what you sings to. When you sings you plays a samisen, and you go tinká, tinká, tink—like that."

Dead-Pyre : " We should not be put on it now. It was stupid. Some of the widows that was put on the pyre was nicer than the man who died. But they didn't want to go—some of them didn't."

Book-Tablet : " They used to make books of tablets. We used to have some kind of stuff like ivory."

Bury-Serf : " You buries them and not bother about them much."

Wicked-Hyderabad : " He was a very nasty man. Poisoned."

As I was uncertain about some things implied in the foregoing, I questioned an Indian student and also an Englishman long resident in India. Their replies are here given.

Eunuch. " In wealthy Mohamedan houses eunuchs used to be employed about a hundred years ago. I have seen some of them

going about, but do not know what they do. They are generally considered by the average man as objects of pity."

Slaves. "The idea of slaves came to India with the Mohamedan invasion. Even when slaves were being used, only the rich Mohamedans used to have them. Slaves were never common in India."

Drums. "Drums are played on practically every occasion among the lower middle class people, in marriages or special festivities and sometimes before a funeral procession."

Tablets for writing. "I do not know if, or when, paper superseded tablets. Bark was used in early centuries, and palm leaves are still written upon in the villages."

Mud buildings. "Even now a good many houses in small villages are built of mud; a brick house with tiles is a luxury except in fairly large towns."

Prayer Mats. "Among Mohamedans the mat consists of an ordinary cloth. The Hindus use either a mat or sometimes a skin."

Blessing water. "Yes, there is a custom of blessing water."

Mule. "The mule is used for carrying loads only and so is kept in the stables of rich people. I have rarely seen it. Ordinary people employ horses or bullocks."

Painting fingers and toes. "This is a common custom in India and has been for ages."

Salver. "A tray, not necessarily large, is commonly used in great houses by servants to bring letters or visiting cards. But this custom is observed only in very rich houses, especially among the Mohamedans."

I asked whether there was in India anything corresponding to the African Witch Doctor, and if so, whether the terms would be interchangeable among country folk.

"Yes, but in very remote parts and smallest villages. He is not so important as in Africa. The Witch Doctor and Black Magician are almost interchangeable terms among the country folks."

Samisen. The meaning of this word is unknown to me. Fedá explained that it was an instrument to which one sang. According to the dictionary it seems to have one, two or three strings, a sort of primitive banjo used in the East, especially Japan and China. Long after the experiment I introduced the word in conversation with Mrs Leonard. She appeared to be unfamiliar with it and said that it suggested nothing but the title of some old song.

Gaekwar. This is the family name of the rulers of Baroda, and has, by the English, been converted into a dynastic title. Since Baroda is some five hundred miles from Simla, which Fedá claims as her native district, it might be asked whether she would be likely to have

heard the term in her lifetime. One cannot say, yet it is not improbable ; for the dynasty was founded by a succession of warriors during the first half of the eighteenth century, and news of such an event would spread throughout northern India. Here I may quote from the *Enc. Brit.* : "The princees of Baroda were one of the chief branches of the Mahratta confederacy, which in the eighteenth century spread devastation and terror over India. . . . During the last thirty-two years of the century the house fell a prey to one of those bitter and unappeasable family feuds which are the ruin of great Indian families."

These events happened shortly before the period which Feda indicates as that of her earth life, and may possibly explain why she now associates Gaekwar and the Prince with the stimulus word "wicked."

It is true that the title Gaekwar is familiar to English people, but Feda used it in an entirely appropriate connection. It is to be noted that she did *not* use the word Maharajah, which is equally well known and which is particularly familiar to Mrs Leonard because a Maharajah and his wife were at one time regular visitors.

## 2. JOHN

My father, John Drayton Thomas, was a Methodist minister for forty years before he retired from active work, but he continued to take services up to the day before his death in 1903. When I began to study mediumship in 1917, the most regular and skilled of the communicators identified himself with my father and proceeded to give evidence which I consider to be logically compelling. During the intervening seventeen years he has continued to speak with me, principally through Mrs Leonard, both by using her control, Feda, and by taking personal control himself.

He expressed the utmost willingness to take part in the word-association experiment and I now give a selection of his reactions.

A glance at the list of reaction words shows a number which relate to the work of the ministry, among them the following :

Bible. Scripture. Testament. Ministry. Missionary. Mission. Chapel. Vestry. Aisle. Choir. Sermon. Preach. Visits. Class. Preaching. Truth. Evil. Hymn. Psalm. Communion. Collection.

Build : CHAPEL. MISSION. Mission.

Young : CLASS. MINISTER. ASSISTANT. MISSIONARY.

Speak : Sermon. CAREFULLY. AUDIBLY. CARRY.

To the last he added that he always felt the importance of making the voice carry.

Black : SUIT. SUIT. COAT. COAT.

My father dressed in black throughout the whole of his ministerial life, and was very particular about it.

Wine : Supper. Bread. Communion.

Book : Bible. Bible. SCRIPTURES. MOFFAT.

My father admired the outstanding missionaries, and especially Moffat. He once gave me a book on Moffat's work.

Sing : Hymn. Psalm. MISSION. Choir.

Window : Chapel. VESTRY.

Read : Testament. TESTAMENT.

Travel : Circuit. Circuit.

Go : Circuit. Circuit. Circuit.

Each Methodist minister is sent to work in a locality which is termed his *Circuit*. At the expiration of a few years he must go to a different Circuit. Ministers who thus move about are termed "*travelling preachers*," and the term "to travel" is used in that sense. A minister is said to have "travelled" such-and-such a number of years, *i.e.* the period during which he has been in the ministry.

Walk : Long. LONG. Long.

Long : Walk. Sermon.

Although such associations as these are too trite to be evidential, it is worth noting how peculiarly they apply to my father. He certainly preached *long sermons* and he delighted in *long walks*. For many years he constantly walked long distances to fulfil preaching appointments; he was proud of his speed and endurance. After his death I found a detailed record of the miles he had walked in the forty years of his ministry.

The following are strongly reminiscent of my father's character, teaching and practices :

Bet : Silly. NEVER.

Say : TRUTH. SERMON. Preach. Truth.

Love : OBEY. Teaching. HONOUR. NEIGHBOUR.

Life : BRIGHT. BUSY. Habits. ROUTINE.

Silly : Foolish.

He then added, "Foolish" was more my word than "silly."

This I remember was so.

Beer : Bad. Stupid.

My father was a strongly convinced total abstainer.

The following Biblical associations are too well known to require elucidation :

Lamp : Wise.

Bread : Stone.

Rich : NEEDLE. Needle. Camel.

Tree : Bay.

We now come to reactions suggestive of particular memories.

Town : BATH. NEWPORT. TAUNTON. BATH.

My father was educated at Bath. He married from Newport and I was born at Taunton.

Street : Newport. ROW.

Our residence in my early childhood was at Yarmouth, where our house was close to some of the famous Rows. These are narrow alleys connecting wider streets.

Village : Island.

Only once in his forty years' ministry did my father reside in a village, and that was in the Isle of Wight. At all other times he was in towns or cities.

Girl : HETTIE. ETTA. ETTA.

My sister's name was Henrietta ; she was always called either Hettie or Etta.

Brother : ALFRED. John. Alfred.

Alfred was my father's favourite brother. John was an elder brother who died in infancy and, as my father was the next male child, he was also called John.

Brown : CIRCUIT.

The Rev B. Browne worked with my father in the same circuit, and there was an unusually close intimacy between them.

Cook : COPPY.

Colloquial name for Copp, a cook who was in our family for some thirty years.

Friend : Johnson.

A common name and therefore likely to fit several friendships in the course of a long life ; this cannot therefore weigh as evidence. Yet it is peculiarly apposite here, for the Johnson family were among our closest friends, Mrs Johnson presiding at my sister's birth. It is a name which would live in my father's memory.

Pay : Stipend. Tin. QUARTER.

Many stipends besides those of Methodist ministers are paid quarterly and the above reactions would have been without

significance had it not been for the inclusion of "tin." I am aware that the word is vulgarly used as synonymous with money, but that does not deter me from giving a much more satisfying explanation. My father once invested a considerable sum of money in tin mines and the money was finally lost. The incident made a great impression upon my father and he often spoke of it; while "tin mines" became a family term for risky speculation.

Month: January. JANUARY. JANUARY. JANUARY. JANUARY.

His aside was, "An anniversary, you know." "January—there is an anniversary—Mother's." My mother's birthday is in January.

Needle: Bag.

Carry: Bag.

I place these together for convenience of comment. After making the latter reaction John asked me, "You remember my coat with the cape?" I replied that I did. He continued, "I carried a bag and wore a coat with a cape. Cannot you see me so now?" I remember that coat with its Inverness cape, and I still have the bag which my father always carried when leaving home for week-end appointments. In that bag he took *needle* and thread, explaining that he might have occasion to sew on loose buttons.

Box: Tools. LONG.

No one familiar with our home in my father's time could fail to be struck with this combination of words. His tools, as far back as I can remember, were always kept in a very long narrow box and he rather prided himself upon his skill with its contents. Tool-box is obviously a commonplace association, but it is doubtful if the word "long" would be ordinarily associated with "tool-box."

Window: Plants.

He added, "You remember?" I certainly do remember that my father for many years always had a stand of plants in his study window, as well as hanging plants in the windows of the dining room.

Paper: Methodist. Methodist.

My father's favourite church paper was *The Methodist Recorder*.

Chair: RED. Reading. Red.

On giving the first reaction John added, "You remember it, don't you, Charlie?" But for that question I should have noticed nothing relevant in this association of "red" with

“chair.” But I then recollected that, when furnishing his study on retirement from the itinerancy, he bought at a sale an easy chair. It was specifically his in a sense applying to no other chair in the house.

For years this chair has been covered and I had to make an inspection after this sitting in order to ascertain its original colour. I found it was *red morocco* !

I had never thought of it as a “reading chair,” but always as an “easy chair” ; nor was I aware that its colour had originally been red. The red is still visible where the leather has been protected from fading.

Finger : NUMB.

He added, “You remember ?” On repetition the medium’s fingers gave a snap as the word was spoken.

This is peculiarly interesting. My father’s fingers, when he washed in cold weather, would often turn whitish and feel numb. My mother used to remark upon the change of colour. The question, “You remember ?” together with the snapping of fingers during repetition of the word “numb,” was eloquent of a personal recollection.

### 3. ETTA

My sister Etta was an ideal mother and housewife. Her chief recreation was painting. For long years she suffered ill health and pain, and her passing followed upon a severe operation which was suddenly found to be necessary.

Among the reactions of E we find the following :

Get well. Strong. Ill. Illness. Anxiety. Ambulance. Operation. Instruments. Nurses. Dressing. Nursing. Anaesthetics. Sick. Surgeon. Pain. Hospital. Medicine. Suffering.

Interest in sketching and painting is indicated in other reactions :  
Painting. Sketching. Paints. Ochre. Lines. Sky. Picture. Drawing. Canvas. Distance.

Household associations are common to many women, but they are strongest in the mind of a good mother and house manager, such as was my sister. In the reactions of Etta we find many such :

Accounts. Meals. Child. Dinner. Work. Beds. Order. Garden. Lawn. Tidy. Home. Darn. School. Fireside. Jam. Meal. Eggs. Carpet. Pudding. Sheets. Linen. Table. Apron. Breakfast. Economy. Firewood. Chimney. Babies. Mother.

Family. Christening. Grate. Rug. Slippers. Houses. Sash.  
Flannel. Daughter. Bathroom. Tub.

The following suggest my sister's personal memories and characteristics :

Nasty : PAIN. MEDICINE. Pain. Medicine. MEDICINE. MEDICINE.

Doctor : Sudden. OPERATION. HURRY.

Bed : Nursing. Anaesthetic.

Knife : OPERATION. Table. OPERATION.

Proud : MOTHER. FAMILY.

Name : Joy. CHRISTENING. (Joy is the name of Etta's only daughter.)

Love : CHILDREN. Stuart. Family. (Stuart is Etta's younger son.)

Kiss : CHILD. Stuart. CHILDREN. CHILDREN.

Girl : JOY. Daughter.

Pain : OPERATION. (Etta's operation was preceded by a period of intense pain.)

Child : JOY. JOY.

Dead : ARISEN. Operation. Arise.

*Etta's asides. Comments upon reaction words*

Finger : SORE. SORE.

When giving the reaction "sore" Etta added, "Clara's finger." This conclusively showed knowledge of the following fact : my wife, Clara, while struggling to draw reluctant curtains, rasped her index finger so severely that the skin was deeply wounded beneath the second joint. In this position the wound was slow to heal and caused much inconvenience. During the first few days I fixed the bandage, but afterwards scarcely gave the incident any further thought. The finger was hurt nine days before this sitting, and was still sore and stiff, as I ascertained by inquiry on reaching home. My wife was not at the sitting and the medium could not have been aware of the incident.

The allusion can scarcely be attributed to chance coincidence. I do not recollect my wife having ever hurt a finger before. If Etta noticed on this occasion a small happening in our home, it was no more than she had done scores of times before. Many of her allusions to home events I can recognise at once, but others have not been within my knowledge and were only verified by inquiry of others in the house.

Mountain : Island.

The only mountain Etta climbed was one in the Isle of Man.

Green : Carpet.

Etta bought a green carpet when furnishing her first home. She was rather proud of the selection, and it was in use during all her married life.

Red : Grimm's.

Etta added, "For the children, dear." I learn on inquiry that her children had Grimm's Fairy Tales. This may be common enough to-day, but we never read them in our childhood.

Foot : ARCH.

She added, "I was thinking of something that happened long ago. It was an important matter and I am glad we put it right at the time." This looks like a recollection of what was a great trouble to her during the childhood of her younger boy ; he developed flat-feet and was pronounced incurable by several doctors. Finally a bonesetter put him right and there was no recurrence of the weakness.

Hill : ROCHESTER.

Etta lived at Star Hill, Rochester, for three years. It was on a steep rise.

Ball : TENNIS. TENNIS. TENNIS.

Etta was very fond of lawn tennis and apart from cycling it was her only sport.

Box : Trunk.

She added, "Do you remember I had a box which I used instead of a trunk and sometimes people used to laugh ?" Yes, she had a rather out-sized box which we jocularly termed "The Ark."

Head : Sunbonnet. SUNBONNET.

Hat : SUNBONNET. SUNBONNET. SUNBONNET. SUNBONNET. SUNBONNET. SUNBONNET.

This reaction was evidently a clear-cut association. I gave Etta a sunbonnet under exceptional circumstances during a holiday shortly before the war, and she often alluded to it.

Cook : HANNAH. HANNAH.

The name of a maid who lived with us during Etta's childhood.

Town : LEEK. NEWPORT. LEEK. NEWPORT.

Etta was born at Leek and later stayed there with friends. Newport was regularly visited, as grandparents resided there and we regarded it as our second home.

Bird : HURT. HURT. HURT.

Our nickname for a friend of Etta's childhood was "The little hurt bird." This was once made the subject of a strikingly

successful identity test in Leonard settings. See Chapter V in my book *Life Beyond Death with Evidence*.

Lamp: TIPPING. TILT. TILT. TILT. TILT. TILT.

This is reminiscent of an accident our mother once had with an oil lamp which tilted over and fell to the floor. We were much concerned lest the accident should happen again with more serious results, and were relieved when our parents removed to a house with gas lighting.

Month: JUNE. APRIL. APRIL. APRIL. APRIL.

Etta's honeymoon was in June. April was the month of her death.

Box: PAINTS. PAINTS. PAINTS.

Work: PAINTING. Sketching.

Paint: Sketching. PICTURES. Canvas. PICTURES. PICTURES. FLOWERS.

The above three stimulus words brought out references to Etta's favourite recreation, which was painting; her favourite subjects were flowers.

Brother: YOU. ONE. IN-LAW. ALBERT.

The word YOU refers to me; I was Etta's only brother. Her only brother-in-law was Albert.

Knife: OPERATION. Table. OPERATION.

Doctor: Sudden. OPERATION. HURRY.

Both the above are reminiscent of the circumstances attending Etta's death.

The above reactions were peculiar to E alone, but the following three were also given by J:

Blue: J. Ribbon.

E. Ribbon. Identical reactions but given on different days.

Dog: J. SOMETIMES. BLACK. COLLIE.

E. COLLIE. COLLIE. Both give "Collie" but on different days.

Town: J. NEWPORT.

E. NEWPORT. NEWPORT. Identical reactions but on different days.

The reaction "ribbon" may be reminiscent of the time when both my father and my sister wore "the blue ribbon," at that period a popular badge of total abstinence. In an aside following the reaction "sometimes," J said it meant that he kept a dog sometimes but not always. That was the case in my father's household; his first dog was "black," but this was before my sister's birth and I doubt

if she ever heard of it. In later years they kept a "collie," as Etta would well remember. Their only other dog had belonged to Etta and she took it away when she married. Newport has many associations for our family. Thus all reactions were consistent with the memories of my father and sister.

With the above exceptions no personally evidential reaction was shared by two personalities.

As to commonplace duplications, it was inevitable that these should occur in response to lists containing so many words having conventional associations; but every such duplication will be counted in the second part of this paper.

Although it has no bearing upon our examination of the reaction words, it may be of interest to quote Feda's remark upon her condition during these tests.

FEDA. Do you know what I does ?

C.D.T. No.

FEDA. I have not got to get messages or evidence, so I bees myself. It is very nice. Look, when I ordinary give sittings I does not be myself, because if I did the sitters and communicators would think me a nuisance. So I have to be a kind of machine for taking messages from communicators, mostly from English people which are very dense. So I have to keep saying what they say and think.

But now I can be myself, and I can think myself back as I was on earth. It is beautiful.

Etta and Mr John say that they become very personal and think just only of the words and what they suggest.

The above, given in Feda's own peculiar grammar, harmonises with what may be termed the watertightness of the several communicators. Feda gives words indicating an interest in the East, quite consistent with her claim to be a native of India. John's replies contain many Scriptural, ministerial and personal allusions, while Etta's list is rich in references to home life, family interests, sketching and illness.

From any point of view it is noteworthy that these several interests did not overlap, but were strictly confined to the personalities to whom they were appropriate. Feda shows no interest in ministerial life or in family matters, while neither John nor Etta reveals any acquaintance with the East.

#### 4. MRS LEONARD

We have three sets of Mrs Leonard's reactions—two (of which one is for Lp, the other for Ln) of seventy-five words on each of six

occasions, and one (for Ln) of fifty words on each of four occasions. This gives a total of 1,100 stimulus words. The reactions may be described as commonplace and non-identifying. I have known Mrs Leonard for seventeen years and am familiar with her interests and history. Yet a survey of her reactions rarely shows anything distinctive of either. They might be given by anybody or by everybody; there is nothing to indicate Mrs Leonard—or almost nothing. The following are the only exceptions I can find:

Lamp : SHADE. GLASS. SHADE. GLASS. SHADE. SHADE.

Build : HALL. Hall. HALL. HALL.

During the period in which these experiments were proceeding Mrs Leonard was building a hall suitable for meetings. She was having the hall fitted for electric lighting and discussed with me the best kind of glass shade to select.

Land : Lease. PRICE. PRICE.

Previous to building the hall she had built her present house. Naturally the question of lease or freehold and of price had been prominent in her mind on both occasions.

Ball : PLAY. Play.

For some years Mrs Leonard took exercise in a game which consisted in keeping a ball on the bounce as long as possible.

Book : TEST. TEST. TEST.

As Mrs Leonard will have been aware, her sittings have produced a remarkable number of highly interesting book tests which were once made the subject of a paper by Mrs Sidgwick in *Proc. S.P.R.*, vol. xxxi, p. 241.

Beat : TIME. TIME. TIME. TIME.

This might possibly be a memory of the period during which Mrs Leonard was training for the concert platform before an attack of diphtheria impaired her singing voice.

Doctor : HECTOR.

Hector is the Christian name of Mrs Leonard's doctor.

Home : Haven.

Mrs Leonard's present house is named *The Haven*.

Wild : Alcohol.

Wicked : CRUEL. Trap.

These reactions might relate to Mrs Leonard's interest in total abstinence, and in the prevention of cruelty to animals.

The above list includes everything indicative of Mrs Leonard's identity. Had she been a communicator, instead of the visible medium, I should have had grave doubts about the performance, and should certainly have refused to accept it as emanating from the

Mrs Leonard I had known ! And this notwithstanding the advantage she had in giving 450 more reactions than either of the others.

## THE RESPONSES CONSIDERED NUMERICALLY

### PRIMARY ASSOCIATIONS AND REPRODUCTION TEST

Let us now deal with all reactions to the seventy-five Stimulus Words used at six sittings.

I first examined the responses for any similarities to be found between them. We need to know how many reactions of each pair of Personalities were identical. The result was as follows :

JE	38	LpJ	19
LnE	37	FJ	18
LpE	37	FE	17
LnLp	36	LnF	15
LnJ	24	LpF	12

These figures represent identical reactions to the same Stimulus Word. Each occasionally responded with some word which another personality gave in answer to a *different* Stimulus Word, but that can be disregarded ; for our interest is with identical responses to one and the same Stimulus Word.

Perhaps allowance should be made for the fact that Mrs Leonard must have grown familiar with the list of seventy-five Stimulus Words before the Ln reactions were taken. She had responded six times to the list as Lp ; and while in trance she may have had some consciousness of the list being called over to F, J and E, six times each ; there had been also the Reproduction Test. The list had actually been called over forty-seven times before the first Ln reactions were taken.

From personal experience I know that it becomes easier to respond with identical words the more frequently one hears the list of Stimulus Words, whether it be called over for one's own reactions or for those of another. This may be the explanation of the fact that Ln gave more identical reactions with J and F than did Lp.

Why did LnE, LpE, JE, LnLp give more identical replies than any of the other pairs ? That Ln and Lp, being aspects of the same individual, should show a likeness needs no explanation. As to the others, I hazard the opinion that E exerted some degree of influence over Ln and Lp and that the likeness between J and E is due to their earth-life relationship. It is of course possible that this supposed influence was exerted by Ln and Lp upon E, rather than *vice versa*, but we shall, I think, find reasons for concluding that it was not so.

Be that as it may, we note that Leonard and Etta show some

similarity, as also do John and Etta ; while Fedra is markedly less like the others.

I have been asked whether the similarity between J and E, and in a lesser degree between them and L, might not have been produced by telepathy from me. It is difficult to see why, if that had been the case, the same telepathy did not act with F also.

It is to be noted that L, J and E might be expected to show some similarity in view of their sharing English birth and education, while F's asserted Indian origin would explain the preference for words of another type.

It has been suggested that Fedra elected to play the part of an Indian and chose her reactions accordingly ; in support of this hypothesis reference is made to the facility with which some hypnotised subjects can sustain the part they are commanded to play. As against this I would point to the highly persistent and impressive way in which Fedra repeated her Eastern responses at sittings separated from each other by intervals of weeks.

#### THE REPRODUCTION TEST

After taking the reactions to the seventy-five words I immediately went through the list a second time with the same personality, asking that replies should be as quick as possible. A reproduction of the previously given reaction word indicates perhaps a retentive memory, but more probably a definite mental association. Especially is it likely to be the latter when the identical word is reproduced at a sitting or sittings several weeks after the first. For example, Etta gave "Sunbonnet" as her reaction to the word "Hat," and repeated it at every sitting and at every Reproduction Test, while no other personality even mentioned the word.

#### SIMILARITY

Identical reactions, and identical Reproductions, to the same stimulus word by two personalities :

	WORDS	REPRODUCTIONS	TOTAL
LnE	37	19	56
JE	38	17	55
LnLp	36	16	52
LpE	37	12	49
LnJ	24	10	34
LpJ	19	14	33
FJ	18	5	23
LnF	15	5	20
FE	17	2	19
LpF	12	3	15

As we are inquiring whether the responses were given by several minds or by one, it is pertinent to notice which of the personalities was first to give the response which was later duplicated by another.

In ascertaining this I have to omit figures of the second sitting, as the trance on that occasion terminated before E had taken part and before J had completed the Reproduction Test.

	FIRSTS	FIRSTS
LpE	E 21	Lp 15
JE	J 23	E 11
FJ	J 7	F 4
LpJ	J 10	Lp 5
FE	F 5	E 3
LpF	Lp 7	F 2

Ln cannot be classed, as her whole set was done after the conclusion of the first experiment. It should be noted that Lp always had first turn, Feda always the second; E came before J in four sittings.

Despite the disadvantage of following the other two, E and J head the list:

J 40	L 27
E 35	F 11

J heads his pair three times, whereas the others head their pairs but once each.

These results seem to indicate the predominating influence of J and E over L.

This is undoubtedly significant. Mr Carington found that J had a high average likeness to the other personalities, and it therefore became of interest to inquire whether this was due to his being influenced by the others or *vice versa*. In the above figures we get an indication that J exerted the dominating influence. That this should be so is entirely in accord with his mentality as known to me during his lifetime. He was accustomed to positions of authority in which he had to take the lead; moreover he was naturally strong minded and held his opinions with great firmness.

The figures indicate a close connection between J and E, and reveal the dominance of the JE combination. This agrees with what one would have expected; for my sister Etta shared, to some degree, my father's strength of character. They inevitably had much in common, for they were living in the same environment and mental atmosphere up to the time of my sister's marriage.

#### DIFFERENCE

We may here inquire whether our estimate of similarity can be supported by a consideration of differences. We will try to ascertain

whether the observable unlikeness does, or does not, suggest the action of varying aspects of the same mind.

Responses peculiar to one personality and not given by any other :

WORDS ALONE	REPRODUCTIONS AND REPETITIONS OF		TOTALS
	THOSE WORDS		
F 377	142	F 519	
E 315	153	E 468	
J 328	90	J 418	
Lp 334	37	Lp 371	
Ln 252	91	Ln 343	

F is seen to be markedly distinct from the others.

J and E keep together.

Mrs Leonard is least distinguished of any.

In the following tables we shall take no account of reproductions or repetitions. By comparing the responses of Lp with those of Ln we find that the former used 396 words not found in the responses of the latter ; also that Ln used 273 words not used by Lp. The difference between Lp and Ln is found by adding those figures, *viz.* 669.

The following figures will enable us to treat each pair in this way. The difference between :

Lp and Ln is 396 words
Lp ,, F ,, 421 ,,
Lp ,, J ,, 411 ,,
Lp ,, E ,, 394 ,,
Ln ,, Lp ,, 273 ,,
Ln ,, F ,, 295 ,,
Ln ,, J ,, 286 ,,
Ln ,, E ,, 271 ,,
F ,, Lp ,, 367 ,,
F ,, Ln ,, 363 ,,
F ,, J ,, 362 ,,
F ,, E ,, 369 ,,
J ,, Lp ,, 384 ,,
J ,, Ln ,, 379 ,,
J ,, F ,, 389 ,,
J ,, E ,, 368 ,,
E ,, Lp ,, 353 ,,
E ,, Ln ,, 344 ,,
E ,, F ,, 376 ,,
E ,, J ,, 350 ,,

We can now place the pairs in order of greatest difference.

Lp	differs from	J	by	795	words
Lp	„	„	F	„	788 „
F	„	„	J	„	751 „
Lp	„	„	E	„	747 „
F	„	„	E	„	745 „
E	„	„	J	„	718 „
Lp	„	„	Ln	„	669 „
Ln	„	„	J	„	665 „
Ln	„	„	F	„	658 „
Ln	„	„	E	„	615 „

The above results indicate that Feda is markedly distinct from the others ; while the normal Mrs Leonard is the least isolated of any.

The following figures suggest that the influence of E over the others is greater than that of J.

Lp	differs from	J	by	795	words
Lp	„	„	E	„	747 „

*i.e.* E and Lp are more alike than J and Lp.

F	differs from	J	by	751	words
F	„	„	E	„	745 „

*i.e.* E and F are more alike than are J and F.

Ln	differs from	J	by	665	words
Ln	„	„	E	„	615 „

*i.e.* E and Ln are more alike than are J and Ln.

It is interesting to find, by the above method, the dominating influence of E, because Mr Carington reaches the same conclusion by quite a different method, *viz.* by comparing and contrasting time reactions and the Reproduction Test.

While we need have no doubt about F, E and J, I think that the figures for Ln were lessened in value by the fact that Mrs Leonard gave these reactions after the first set of six sittings was completed. As previously stated, she had heard the list twelve times when she was not in trance, and it had been read over no fewer than thirty-five times while she was in the trance state. This may well have familiarised her mind, conscious and subconscious, not only with the Stimulus Words but with many of the reactions given by the other personalities. This lessens the value of all Ln computations in this paper. They are included for the sake of completeness, but no strong argument can be based upon them.

The following remarks were given some years ago, but would seem

to bear upon our experiment and the attempt to apportion the influence on each other of medium and the controlling personality.

FEDA : Your father says that he refrains from saying many things which he wishes to give lest they should come through in a distorted form. Fedra feels that also ; for she does not always make the Medium's voice speak as intended. Fedra touches something which wakes the Medium's mind and then it goes off on its own account.

C.D.T. : Fedra, can you hear the words spoken by the Medium ?

FEDA : Yes, but cannot stop her speaking if what she says is wrong. Often Fedra cannot get the power to check the words. Your father says that over-pressure taps the subconscious mind of the Medium and then something escapes before Fedra can stop it. Even after hearing those escapes and inaccuracies Fedra cannot always so control the Medium's mind as to put things right. As each thought is given it is fixed on the co-operative mind which is created partly by the Medium and partly by Fedra. Once it is registered there a counter-suggestion is not easily put through. Your father says that Fedra thinks she works directly on the Medium's brain, but he does not consider that this is entirely accurate. He says that Fedra really works upon the Medium's mind-essence, which, in its turn, works the brain. This mind-essence belongs to the Medium's organism.

The above explanation of a composite mind, created partly by the controlling personality and partly by the medium, is of special interest in view of the varying degrees of similarity which we find between the medium and the personalities.

We have seen that any similarity existing between the reactions of the personalities and those of the medium varied with the personality controlling. We also found these variations appearing in the character of the words peculiar to each, and in the degree of divergence from the reactions of the medium. Indeed, all that we found seems to favour the supposition that with change of control there comes into operation a differently composed mind and memory.

#### WHAT THE FIGURES INDICATE

The figures indicate a small common element in the reactions of L with both J and E, and very much less so with F.

Does the common element indicate that L influenced J and E, or was their influence exerted upon L ? Evidently it is the influence of

J and E which is the stronger ; for they are more frequent than L in first giving the word which one or other of them duplicates with L.

E first	21 times	and	Lp	15
J	„	10	„	„
			Lp	5

Inquiring whether it is J or E who most influences L, we find that E has most influence ; not only was E first 21 times as shown above, but EL stand only second to EJ for identical reactions.

This result is supplemented by calculation of difference. LpJ have 795 words different from each other, LpE have 747. This indicates a closer affinity between L and E than between L and J.

Continuing the examination of “ difference,” we find that F (519) is again isolated from the other personalities by a wide margin. Next in order comes E (468), and L is last (Lp 371, Ln 343).

It is noteworthy that F should be at one extreme and L at the other. One might have expected a rather close likeness between Medium and Control, but Fedra’s isolation reveals itself in various ways throughout the whole experiment.

Written plain over all the figures is the close connection of J and E. The figures for F isolate themselves, almost as much as did Fedra’s reaction words, with their strong Oriental flavour, which none else shared. It is surprising, considering the long years in which they have been associated as Control and Medium, that no strong similarity should have grown up between her and Mrs Leonard.

The influence of both J and E over L is much greater than that of F over L. This is the more surprising seeing that J and E are only occasional Controls, while F is controlling at every sitting. Taking this fact in conjunction with the general colourlessness of the L reactions, and the almost entire absence of personally characteristic or evidential responses by L, we may conclude that Mrs Leonard is peculiarly happy in being able to keep her mind in the “ clean slate ” condition. I am aware that she has practised this for many years, fearing that if she thinks of anything particularly interesting just before a sitting it will interfere with its success. Doubtless this habit has had much to do with her success in mediumship, and accounts for the influence she exerts upon Communicators being almost nil.

Yet it does not follow from this that the Communicators are able to express all they wish ; the medium’s influence may be, and I think is, a strongly limiting one. I constantly notice this limiting influence in my sittings, although rarely, if ever, can I detect anything to suggest that the L influence is overriding that of my communicators. The passage of thought through the L organism seems subject to some degree of check, but not to any serious distortion.

Mr Carington’s examination, being based on reaction times and

reproduction tests, might be expected to show relationships or differences of a character other than those based on examination of response words. Nevertheless there are similarities in our conclusions which strongly support each other. Prominent among these stand out :

- (i) The close relationship of John and Etta.
- (ii) Their tendency to dominate the medium.

Had time permitted my communicators to expand their replies they would probably have explained several response words of which I failed to see the significance. As it was they explained some which I should not otherwise have understood.

This leads me to remark that the method of free association might be used with advantage when communicators find difficulty in expressing their ideas, a difficulty which seems to be increased when one puts direct questions. Direct questions seem to create a condition of strain which defeats their object. My father explains it thus :

“ To put anything in a specific form is most difficult of all. I have to dodge a machine. You see, there is the medium’s brain, and Feda manipulating that brain, and I have to dodge both. I find I can get things through most easily when I take Feda off her guard, when she is not looking for a word or name. When there is a great effort, and Feda is aware that I am trying, she holds the brain in a strained condition. Suppose you are about to play a game, or something of that kind, say to shoot at a target ; if you know you must hit the bull’s-eye or not make the attempt, you will have less chance of success than if you think it does not matter whether you do it or not. Anyone anxiously waiting to see you hit the bull’s-eye makes for you a slightly strained condition ; this strained condition is not with me but with Feda.”

When, as in these experiments, the communicator is in personal control of the medium, the above-mentioned strain would, of course, be felt by himself. This strained condition is evaded by the method of free association. Skilfully used, it might be effective in eliciting information which direct interrogation would have blocked.

We have discussed differences and similarities between personalities making use of the same physical body. Whether four ordinary people thus tested might prove less alike in their reactions than do the personalities under inspection in this paper I do not know, for I have not made a control experiment.

We have, however, discovered something significant in the fact that these four maintain certain relationships consistently, always showing the same or similar relations whether we consider their reaction words, their likenesses or their dissimilarities in response.

The two closest are J and E ; the most widely separated are F and L. It remains for others to interpret these facts.

Before commencing this experiment at Mr Carington's suggestion I had no idea as to its probable result. Whether my Communicators would be able to respond at will without being confused by the action of the medium's mind, I could not guess. During the progress of the experiment I refrained from any attempt to study the accumulating material. By previous arrangement the word lists were not retained in my possession.

When this material was finally returned to me for examination its character afforded some surprises. I had, of course, noticed some indications of personal memory in the responses of my communicators, but had not realised that this method of free association was providing data by which various degrees of reciprocal influence between the different personalities would be indicated. Mr Carington is to be congratulated upon the insight and enterprise to which so illuminating an experiment is entirely due.

# PROCEEDINGS

OF THE

## Society for Psychical Research

PART 142

---

NORMAL COGNITION, CLAIRVOYANCE, AND TELEPATHY <sup>1</sup>

BY PROFESSOR C. D. BROAD, LITT.D.

### INTRODUCTION

WHEN the Society did me the honour of making me their President they chose, presumably with their eyes open, a professional philosopher with very little first-hand experience of Psychical Research. I think I shall be most likely to be of use to the Society in my presidential address if I stick to my last and speak as a philosopher.

All of us are aware that our subject differs from most others in the following important respect. It is much harder for us than for workers in other experimental fields to get any empirical facts or first-order generalisations established and universally admitted. No one doubts, *e.g.*, that light is sometimes reflected and sometimes refracted; so the physicist can go on at once to seek for the laws of reflexion and refraction and the conditions under which such events take place. But contrast our position in respect of supernormal cognition. For my own part I have no doubt that telepathy among normal human beings happens from time to time. And it is quite clear to me that, in order to account for the information which is sometimes conveyed by good trance-mediums and automatic writers, a very extensive and peculiar telepathy among the living is the very least that must be postulated. Probably most, if not all, of those here would agree with me. But we know quite well that most scientists and the bulk of the general public would not admit this for an instant. And we know that this is not because they have

<sup>1</sup> Presidential Address, delivered at a General Meeting of the Society on 1st May, 1935.

looked into the evidence and found it faulty or have suggested plausible alternative explanations. They would no more think of looking into the evidence for telepathy than a pious Christian thinks of looking into the evidence for Mahometanism, or a pious Mahometan of looking into the evidence for Christianity. When we leave telepathy and pass to other forms of supernormal cognition there is no agreement even among ourselves. Many of us would say that non-inferential foreknowledge of an event is plainly impossible, and that no evidence could convince us of it. And many of us would feel that the *modus operandi* of pure clairvoyance or of non-inferential cognition of past events by a person who never witnessed them is so difficult to conceive that we could hardly be persuaded of the occurrence of such cognition.

Of course each of us is influenced to some extent by psychological causes, which are logically irrelevant, when he accepts or rejects an alleged fact or a suggested theory on the strength of evidence submitted to him. But an important logical principle is involved too. The degree of belief which it is reasonable to attach to an alleged fact or a proposed theory depends jointly on two factors, viz. : (a) its antecedent probability or improbability, and (b) the trustworthiness of the evidence and the extent to which it seems to exclude all alternatives except the one suggested. On precisely similar evidence it would be reasonable to believe much more strongly that an accused man had cheated at cards if one knew him to be a bookmaker than it would be if one knew him to be an Anglican bishop, because the antecedent probability of the alleged event is much greater in the former case than in the latter. Now antecedent probability depends very largely on analogy or coherence of the suggested proposition with what is already known or reasonably believed about the subject-matter with which it is concerned. Antecedent improbability depends very largely on lack of analogy or positive discordance with what is already known or reasonably believed.

The application of this to our subject is obvious. People have at the back of their minds a certain system of knowledge and belief about the nature and conditions of normal cognition. They suspect that the various kinds of supernormal cognition which have been alleged to happen would be utterly different in nature and would presuppose an entirely different kind of causation. They therefore regard the occurrence of supernormal cognition as antecedently very unlikely, and they demand for it evidence of such amount and such quality as they would not think of requiring for alleged facts of a normal kind. This attitude is, up to a point, perfectly reasonable, and it is impossible to say just where it ceases to be so. It seems to

me that the whole situation would be very much clarified if the two following requests could be fulfilled. In the first place, we should like to have a clear and explicit statement of what may reasonably be regarded as well-established facts about the nature and conditions of normal cognition. Secondly, we should like to get from psychical researchers a moderately clear statement of what they understand by "clairvoyance," "telepathy," "pre-cognition," etc., and some suggestions about the possible *modus operandi* of these forms of cognition if they do occur. If such statements were forthcoming, we might be able to see where precisely there is analogy or lack of analogy, coherence or discordance, between alleged supernormal cognition and admitted normal cognition. This would be a great advance on the present vague impression of oddity and upsettingness.

Now a professional philosopher, interested in Psychical Research, ought to be of some use in this connexion. He ought at least to be able to make a moderately coherent answer to the first request, and he might be able to make a few suggestions towards answering the second. I propose to devote the rest of my address to these topics.

The forms of supernormal cognition which have been alleged to occur may be roughly classified as follows. We may divide them first into supernormal cognitions of contemporary events or of the contemporary states of things or persons, and supernormal cognitions of past or future events or the past or future states of things or persons. Under the first heading would come Clairvoyance and Telepathy. Under the second heading would come such knowledge of the past as was claimed by Miss Jourdain and Miss Moberley in their book *An Adventure*, and such foreknowledge as is claimed by Mr Dunne in his book *An Experiment with Time*. We will call these "Supernormal Postcognition" and "Supernormal Precognition" respectively. Since Clairvoyance, if it happened, would involve no complications about other *minds* than that of the cogniser or other *times* than that at which he has his cognition, I shall begin with it. I shall then consider Telepathy. I shall not attempt to deal with Supernormal Postcognition or Precognition in this paper.

#### CLAIRVOYANCE

Suppose that a person correctly guesses the number and suit of a card in a new pack which he has never touched, and which has been mechanically shuffled so that no one else has the information in his mind at the time. If this were to happen often under test conditions, there would be a *prima facie* case for postulating pure clairvoyance. It would then be reasonable to raise the following ques-

tion : "Supposing that pure clairvoyance does occur, how far, if at all, is it analogous to ordinary sense-perception ?" This is the question which I am now going to discuss.

### *Normal Sense-perception*

Plainly we cannot hope to answer this question until we have stated clearly what happens in normal sense-perception. I shall therefore begin by giving what seems to me to be, on the whole, the most reasonable account of this in view of all the known facts. We shall have to consider it in its psychological, its physiological, and its physical aspects. The subject is very complex and highly controversial, and I shall have to be rather dogmatic in order to be reasonably brief.

I think that the first point to be made is that there are several forms of sense-perception which are, *prima facie*, fundamentally different in nature. Philosophers have too often confined themselves to a certain one of them, viz., visual perception, in discussing the subject. It is essential that we should not make this mistake if we are seeking for analogies between clairvoyance and normal sense-perception. I begin, therefore, by dividing sense-perception into "extra-somatic" and "intra-somatic." In the former the percipient seems to himself to be perceiving foreign bodies and events ; in the latter he seems to himself to be perceiving the inside of his own body and processes going on in it. Now there are at least three important forms of extra-somatic sense-perception, viz., hearing, sight, and touch, which seem, *prima facie*, to be unlike each other in certain fundamental respects.

Sight and hearing agree with each other and differ from touch in that they seem to reveal to us things and events which are located at various distances out from our bodies. But hearing differs from sight in the following important way. When I say that I hear a *bell* I should admit that this is an elliptical expression. Strictly speaking, I hear a *noise* of a rhythmic booming kind which seems to be emanating from a distant place and coming to me in a certain direction. I take it that this place contains a bell, and that a certain rhythmic process in it is causing it to make the noise. On this point there would be no difference in principle between the account which an unscientific percipient would give of the experience as it seems to him and the account which a scientist would give of it from the standpoint of physics. But, when I say that I *see* a bell, I do not readily admit that I am using an elliptical expression, as I should admit that "I hear a bell" is short for "I hear a bell *tolling*." I seem to myself to be directly and intuitively apprehending a remote

coloured area which I take to be part of the surface of an independent foreign body. I may learn from the scientists that the situation, in its physical aspect, is very much like that which exists when I hear the bell. I may learn that certain rhythmic processes are going on in the place where the bell is, that these cause a disturbance to be emitted in all directions from this centre, and that this disturbance eventually travels to my body and produces a visual sensation. But, even if I accept this as proved, it remains a fact that the situation does not present itself to me in that way when I am having the experience. I continue to seem to myself to be directly apprehending the surface of a remote extended object and to be actively exploring it with my eyes. In this respect visual perception resembles tactual perception, except that the objects are perceived as remote from the percipient's body in the one case and in contact with it in the other.

We may sum up these likenesses and unlikenesses as follows. We may say that hearing is *projective* in its epistemological aspect, and is *emanative* in its physical aspect. We may say that sight is *ostensibly prehensive* and not projective in its epistemological aspect, but is *emanative* in its physical aspect. And we may say that touch is *ostensibly prehensive* in its epistemological aspect, and is *non-emanative* in its physical aspect.

Now the question at once arises whether sight and touch are really, as well as ostensibly, prehensive. We will now consider the two kinds of perception in turn. The mere fact that sight is physically emanative does not, as some people have thought, suffice to prove that it cannot be epistemologically prehensive. It is logically possible that the function of the light-waves which emanate from a distant object, strike the percipient's eye, and thus eventually affect his visual brain-centres, should be purely that of evoking and directing a cognitive act and not in the least that of producing or modifying a cognisable object. In fact the disturbance in the percipient's brain, produced by the light-waves, *might* simply cause his mind to apprehend directly the coloured surface of the remote object from which the waves emanated. If so, visual perception would really be prehensive. But, although this is *logically* possible, I think it may quite safely be dismissed as inconsistent with the facts taken as a whole. The argument for this conclusion is cumulative. Each kind of fact which seems to conflict with the view that visual perception is prehensive can, perhaps, be squared with it if we choose to make a complicated and ingenious enough supplementary *ad hoc* hypothesis. But these various supplementary hypotheses are logically independent of each other; and, when one takes them all together, the prehensive view becomes as complex and

artificial and incredible as the Ptolemaic system of astronomy had become just before it expired.

I shall content myself with mentioning one particularly obvious difficulty. Light travels with a finite velocity. It is therefore possible that, when the light which started from a distant star reaches my eye, the star should have moved away from its original position, changed its original colour, or blown up completely. If sight were really prehensive the result of the light now striking my eye and affecting my brain would be that I now directly apprehend the surface of the star as it was when the light left it perhaps a thousand years ago. My act of direct acquaintance would thus have to bridge a temporal gap of a thousand years between the date of its own occurrence and the date of existence of its own immediate object. Yet the object which I see is most certainly perceived by me as simultaneous with my act of seeing it.

I conclude that visual perception, though *ostensibly* prehensive of external objects, is not *really* so. All the facts conspire to support the following conclusion. When I have a visual perception I seem to myself to be directly apprehending an area of a certain size and shape, coloured in a certain way, and forming part of the surface of a certain material thing at a certain position outside my body. But the shape and size and position which I perceive it as having, and the colour which I perceive as pervading it, are completely and finally determined, on the physical side, by certain processes which are going on at the time in a certain part of my brain. Provided that these processes are going on in this part of my brain, and that my mind is functioning normally, I shall have exactly this kind of visual experience no matter how the brain-process may have been set up, and no matter whether there is or is not an external body such as I seem to myself to be directly apprehending. If the brain-process has been set up by light which has travelled from an external source through a homogeneous medium to my eye, the visual perception will be as nearly veridical as it is possible for a visual perception to be. If it has been set up by light which has travelled from an external source but has undergone reflexions or refractions before reaching my eye, the visual perception may be highly misleading in many respects, but it will not be utterly delusive. If it has been set up by events in my own body, as in dreams or delirium, or by such abnormal causes as the suggestions of a hypnotist, the visual perception will be utterly delusive. Thus, even in the most favourable case, where there is or has been an external source and where the visual perception gives the percipient correct information about its shape, position, and physical state, the connexion between the act of perceiving and the external source is extremely remote. Even

in this case the source and the processes going on in it are at most a *remote causal ancestor* of the visual perception and are never the *immediate object* of it. Thus there is always a certain element of delusiveness in even the most normal and veridical visual perception. For the percipient always seems to himself to be *directly apprehending* the surface of a remote object *as it now is*, whilst at best he is only cognising *very indirectly* certain facts about an emitting source *as it formerly was*. Owing to the very great velocity of light the time-error is practically unimportant except when the source is at an astronomical distance from the observer. But ostensible prehensiveness, like original sin, is a taint which equally and systematically infects all visual perceptions, good, bad, or indifferent.

One important consequence of this is the following. Consider the statement: "You and I are seeing the same part of the surface of the table." There is no reason to doubt that such statements often record facts, and that they do this quite efficiently for most of the practical purposes of daily life. Nevertheless there is a *suggestio falsi* about them. They suggest that there is a certain part of the surface of a certain external body which you and I are both directly apprehending. But the fact which they record, when they do record a fact, is much more complex and of a very different kind. It would be more accurately expressed by the statement: "This visual experience of mine and that visual experience of yours, though they are not prehensions of a common object, have a common causal ancestor in an emitting source outside our bodies."

We can now turn our attention to tactual perception. As I have said, this is ostensibly prehensive in its epistemological aspect, and is non-emanative in its physical aspect. In tactual perception we must distinguish three factors. (i) Awareness of various sensible qualities, such as hotness and coldness, roughness and smoothness, etc. This may be compared with awareness of auditory qualities in hearing and of colours in seeing. (ii) Awareness of shape and extent. This may be compared with the corresponding factor in visual perception. There is, I think, nothing like it in hearing. (iii) The experience of actively pulling and pushing foreign bodies which are in contact with one's own and making them move in spite of their varying degrees of resistance to one's efforts; the experience of trying to move them and failing because the resistance which they offer is too great; and the experience of being forced to move, in spite of resisting to one's utmost, by the thrust and pressure of other bodies on one's own. I will call this *dynamic* experience. I know of nothing analogous to it in any other form of perception.

It is this dynamical factor in tactual perception, and the systematic way in which variations in it are correlated with variations in

the non-dynamical factors, which makes it difficult even for the most sceptical to doubt that tactual perception is really prehensive of external objects. We may admit at once that there is not here, as in the case of visual perception, a large coherent mass of facts which it is difficult or impossible to reconcile with the prehensive view. It might even be argued with some plausibility that, unless we *really are* directly acquainted with foreign bodies in the experience of active manipulation, we should never have *seemed to ourselves* to be directly acquainted with them in visual perception. But we must not let ourselves be rushed into accepting the prehensive view of tactual perception until we have noted one important fact which may bear in the opposite direction.

Tactual perception shares with sight and hearing a characteristic which we have not yet mentioned. It is *transmissive* in its physiological aspect, *i.e.*, it depends on the existence and functioning of nerves which connect the periphery of the body to the brain and convey disturbances at a finite rate inwards and outwards. Now it is certain that the occurrence of a characteristic kind of disturbance in my brain is a *necessary* condition without which I shall not have a perception of myself as touching and interacting with a foreign body. The question is whether the occurrence of such a process in my brain is also the *sufficient* physical condition of my having such an experience. If it is sufficient I should have exactly the same tactual experience, provided that this process in my brain were to occur and that my mind were working properly, even if there were no foreign body in contact with my skin. If this were so, my tactual perceptions could not be prehensive. It is difficult to settle this question conclusively, because it is doubtful whether precisely that kind of brain-state which occurs when I am actually manipulating and struggling with a foreign body ever does arise from purely internal causes. But the fact that I can dream that I am struggling with a foreign body, though I am in fact doing nothing of the kind, certainly suggests that even the experience of active tactual manipulation may not be really prehensive.

My own tentative view is that tactual perception is probably not prehensive of external objects, but that, in spite of this, it justifies us in being practically certain that there are foreign bodies and that they do interact with our own bodies. It seems to me just conceivable, though extremely unlikely, that I might have had the kinds of experience which I describe as "seeing" or "hearing" foreign bodies even if there had been no foreign bodies or if they had never emitted light-waves or sound-waves to my body. But I find it almost impossible to believe that I could *ever* have had the kind of experience which I describe as "pushing" or "pulling" or "struggling with

"foreign bodies unless there had been foreign bodies and they had *quite often* interacted dynamically with my own body through contact. Granted that this has quite often happened, it is not hard to explain how occasionally, in dreams or delirium, I may have a close imitation of this experience although no foreign body is then interacting dynamically with mine.

There is one important point on which I want to insist before leaving the topic of extra-somatic perception. I have argued that, when we have the experience of hearing, seeing, or touching something, we are not in fact apprehending directly the foreign body, if such there be, which we say we are hearing, seeing, or touching. Now at this stage there is a risk of making a serious mistake. It might be thought that, because hearing, seeing, and touching are indirect and mediate, in the sense of being non-prehensive, they must be indirect and mediate in the sense that they involve inference. This would be a profound mistake. Even in the case of hearing I do not *argue*, from the fact that I am hearing a booming recurrent noise and from certain general principles of physical causation, that there is probably a bell tolling in a certain place outside my body. The fact is that my auditory experiences have been closely correlated with certain of my visual and tactual experiences in the past, and this correlation has established a persistent system of traces and dispositions in my mind. When I now hear a booming recurrent noise a certain part of this dispositional system is excited, and the auditory sensation is at once invested with an aura of acquired meaning in terms of a remote visible and tangible source. It is still more obvious that there is no element of inference in the experience which I call "seeing this" or "touching that." I doubt whether we can account psychologically for the ostensible prehensiveness of visual and tactual perception by any process of acquirement of meaning through association in our early years. I think we must assume that visual and tactual experiences are taken by us, from the very first, as revelations of an external material world. No doubt all the later detailed development of this primitive vague conviction depends on the actual course of our experience and on the particular associations which are established in our early years.

So much for the purely psychological point. There is a logical point closely connected with it. Beliefs which were not reached by inference may be capable of being supported or refuted by inference. Now, in my opinion, something like the commonsense belief in a world of extended movable interacting bodies can be shown to be highly probable, on the basis of our auditory, visual, and tactual perceptions and their correlations, if and only if the following premise

is granted. Our primitive uncritical conviction that our visual and tactual perceptions are manifestations of an external material world, and that distinctions and variations in them are signs of distinctions and variations in it, must be allowed to have an appreciable antecedent probability. There is no way of proving this indispensable premise. Some people may find it self-evident and count it as an axiom. I am content to take it as a postulate. We will call it the *Postulate of Perceptual Transcendence*.

Finally we must consider intra-somatic perception, *i.e.*, the perception which each of us has of his own body, and of no other body, by means of organic sensations. Each of us is almost always aware of a general somatic background or field, which is vaguely extended and fairly homogeneous in quality throughout its extent. It is fairly constant in general character, though its specific tone varies from time to time. Such variations are recorded by expressions like: "I am feeling tired," "I am feeling well," "I am feeling sick," and so on. No doubt the general character changes very slowly as we get older, and it may undergo profound and fairly sudden modifications in illness or at certain periods of normal life such as puberty. Against this fairly homogeneous and constant background there happen from time to time outstanding localised feelings which are independent of one's volition, *e.g.*, a sudden twinge of toothache, a prolonged and voluminous stomach-ache, and so on.

We might compare the general somatic field to the visual field of which one would be aware if one lay on one's back and looked up at the sky when there is not much movement among the clouds. And we might compare the occasional localised outstanding toothaches, stomach-aches, etc., to the visual sensa which we should sense if there were occasional flashes of lightning, dark masses of cloud, and so on, in the sky.

Lastly, we must notice that, whenever we deliberately act upon or react against a foreign body, there are characteristic localised changes in the somatic field, connected with the pressures, tensions, and movements of our muscles and joints.

The following points are of special importance for us to notice. (i) Intra-somatic perception, like all other normal perception, is transmissive in its physiological aspect. If I am to have the kind of experience which I record by saying "I am feeling a pain in my toe," it is not *sufficient* that there should be a process of a certain kind going on in my toe. It is *necessary* that a certain process should be going on in my brain. Moreover, we are told on good authority that persons who have had a limb amputated may yet have experiences of the kind which they would record by saying "I have a pain where my amputated limb used to be." It therefore looks as if the

occurrence of a certain process in the brain were the final and *sufficient* physical condition of the occurrence of this kind of experience. If so, intra-somatic perception cannot be *really* prehensive of one's own body, however much it may seem to be so to the percipient. (ii) There is, however, no reason to doubt that the brain-process, which is the final and sufficient physical condition of an intra-somatic perception, generally arises from and corresponds in structure with a certain process in a certain other part of the percipient's body, such as his stomach or a tooth or a toe. Thus, although intra-somatic perception is probably not prehensive, there is no reason to doubt that it is generally veridical in outline if not in detail. (iii) One's awareness of one's somatic field as extended, and one's awareness of this or that outstanding bodily feeling as happening in this or that part of it, are, I think, psychologically quite primitive experiences. But the identification of this extended somatic field with the region occupied by one's body as a visible and tangible object, and the correlation of each part of the former with a certain part of the latter, are, I am sure, products of early experience and association.

Before I leave the topic of normal perception I want to point out a certain analogy between sight and intra-somatic perception which seems to me interesting and important. So long as it is light and one's eyes are open, one really is directly apprehending *something*, though it is not what one uncritically takes it to be. This something is an extended, spatially continuous, variously coloured and shaded field, which is presented as a finite but unbounded whole. Outstanding coloured patches are presented as *differentiations* of this whole, not as *independent elements*, like bricks, out of which it is built. The mistake which each of us makes is to *identify* this directly apprehended field and its differentiations with something public, neutral, and independent of him, viz., the ground, the sky, the surfaces of houses and trees, and so on. There really is a connexion between the two, but it is much more remote than we uncritically take it to be. I am going to sum up these facts about visual perception by calling it *synoptic* and *macrocosmic*. Now intra-somatic perception may be described as *synoptic* and *microcosmic*. It is synoptic because the somatic field is presented as a whole, and the outstanding bodily feelings are presented as localised differentiations of this whole. It is microcosmic because, in apprehending it, one does not seem to oneself to be apprehending a public neutral world of independent objects. On the contrary, one seems to oneself to be apprehending in a uniquely intimate way a certain particular object which is uniquely associated with oneself.

Touch, in contrast with sight and intra-somatic perception, gives us information piecemeal about foreign bodies and the surfaces of

our own bodies. And, as we have seen, it makes us aware of bodies as dynamically interacting substances. Thus sight, touch, and intra-somatic perception severally supply their own characteristic contributions to our knowledge of ourselves and of foreign bodies. And it is only through their co-existence and their intimate co-operation that we acquire the general world-schema which is the common background of daily life and of natural science.

### *Clairvoyance and Sense-Perception*

Let us now turn from normal perception and consider an alleged case of clairvoyance. It is essential to take something quite concrete and not to talk vaguely. I will suppose that a special pack of cards has been made on the following plan. Every card has for its face a white background on which are either squares or circles, but not both. Every card has black pips or red pips, but no card has a mixture of both. There are thus four suits, which we can call Red Squares, Black Squares, Red Circles, and Black Circles. Lastly, in each suit there are ten cards in sequence from ace to ten. The backs of all the cards are uniformly brown. Let us suppose that the percipient correctly guesses that the sixth card from the top of a new and mechanically shuffled pack of this kind is the eight of red squares. And let us suppose that such guesses of his have so often been right that we cannot ascribe his success to chance. Could we suppose that anything analogous to normal sense-perception is taking place?

To assert that a certain card is the eight of red squares is to assert three independent propositions, viz., that there are *eight* outstanding patches on the surface, that these are *square* in outline, and that they are *red* in colour. Now all these propositions could be known by sight to a person who could look directly at the front of the card in white light. This implies that there are eight square patches on the card, which differ physically from the background in such a way that they selectively reflect the red-stimulating light-waves whilst the background reflects equally light of all wave-lengths in the ordinary spectrum. Let us try to suppose that the clairvoyant gets his information by some mode of perception analogous to sight or hearing.

We shall have to suppose that the percipient's body is being stimulated by some kind of emanation from the front of the sixth card in the pack, although the back of the card is towards him. We shall have to suppose that the five cards which are on top of the selected one are transparent to this emanation, though they are not transparent to light. We shall presumably have to suppose that

the five cards which are on top of this one and the thirty-four which are beneath it are all equally emitting radiation of this kind. Thus the emanation from the selected card will reach the percipient's body mixed up with the emanations from all the other cards in the pack. Next we shall have to assume that, although the emanation is not light, yet there is a characteristic difference between the emanation from the pips and the emanation from the background, correlated with the difference between red-stimulating and white-stimulating light-waves. Without this there is no hope of explaining how the clairvoyant can tell that there are pips and a background and judge the number of pips. Still less could we explain how he can tell the colour of the pips on the selected card. When we look more carefully into the last mentioned assumption we find that it is equivalent to the following supposition. We are, in effect, supposing that the physical difference between the pips and the background, which makes the former selectively reflect red-stimulating light-waves and the latter indifferently reflect a whole mixture of light-waves, is correlated with another physical difference which is concerned with another and unknown kind of emanation. This is certainly not very plausible.

We have not yet attempted to deal with the clairvoyant's knowledge that the pips on the sixth card from the top are square in outline. No assumption that we have so far made will account for this. If the face of the card were being looked at directly in white light, the light reflected from its surface would travel in straight lines to the percipient's eye. There it would pass through the pupil and be focussed by the lens on the retina. There it would excite different parts of a certain area in various ways. The area as a whole, and the distribution of the excitement over it, would be geometrically a projection of the surface from which the light came. From this excited area, through the optic nerve, a corresponding pattern of excitement would be transmitted to the brain. At this stage the percipient would directly apprehend an outstanding oblong patch in his visual field, with a white background and eight red squares scattered about it. This he would automatically and uncritically, but erroneously, take to be the surface of the card. In order to have any analogy with all this we should have to assume that the emanation travels in straight lines through the medium between the card and the percipient's body, and that there is in his body some organ for collecting it and focussing it on a sensitive surface. I need hardly say that we know of no part of our bodies which could plausibly be regarded as such an organ. Moreover, the fact that we have had to assume that ordinary matter is transparent to this emanation makes it difficult to see how a material organ

could collect and focus it. It is like being asked to construct a camera, or a telescope, or a microscope when the only material provided is clear transparent glass.

I have now dealt with the physical and physiological assumptions which would be involved in supposing that clairvoyant cognition is analogous to sight or hearing. It remains to consider the psychological aspects of this supposition. In the first place, we should have to assume that the ultimate result of this emanation being received by the appropriate organs, and of the disturbance being transmitted to the appropriate part of the brain, is that the clairvoyant directly apprehends a total sense-field of a characteristic kind. This experience must be analogous to the normal man's apprehension of his visual or his auditory field. So far as I know, there is no introspective evidence for the occurrence of any such experience in persons who claim to be clairvoyant. We should therefore have to assume that this peculiar kind of sensory experience belongs to a part of their mind which they cannot introspect in normal waking life.

Next we must assume that this peculiar sense-field is differentiated, and differentiated in a very special way. There must be in it an outstanding sensum which in fact corresponds to the sixth card from the top of the pack, and there must be in this sensum eight outstanding differentiations which in fact correspond to the eight pips on the face of this card. Moreover, there must be a certain determinate sensible quality in these eight outstanding differentiations which in fact corresponds to the visible squareness of the pips as they would appear to sight. There must also be a certain other determinate sensible quality in these eight outstanding differentiations which in fact corresponds to the visible redness of the pips as they would appear to sight. Although emanations are coming in on top of each other from all the cards in the pack, and presumably from the table and the walls too, we must assume that the sensum specially connected with the emanation from any particular card is distinct enough to be discriminated from the rest of the sense-field by the percipient if he pays enough attention. We must also assume that such a sensum has enough discriminable detail to display those features in the card which would appear to sight as a certain number of pips of a certain shape and a certain colour.

It must be admitted that this involves a very heavy draft on the bank of possibility. I think that the nearest known analogy is provided by hearing. The waves from a number of simultaneously sounding sources, such as the instruments in an orchestra, do come in on top of each other. Yet it is possible with practice and attention to discriminate the noise which in fact comes from one instrument from the noise which in fact comes from another. It is also possible

to distinguish overtones, if one has an acute ear, in the noise which comes from a certain instrument. This analogy, though it is not to be despised, does not carry us very far. The noise which in fact comes from a certain instrument has no auditory quality which is invariably correlated with the *shape* or the *colour* which that instrument manifests to sight. The analogy would be a little closer if, when we looked at the various instruments, they appeared to be visibly vibrating at various rates and with various amplitudes. Then there really would be a systematic correlation between the *auditory* qualities of the *noise* which comes from a certain instrument and certain *visible* characteristics in the appearance which that instrument would present to *sight*.

We are not yet at the end of the psychological assumptions which we should have to make. It is not enough that there should be in the clairvoyant's peculiar sense-field a certain discriminable sensum which *in fact* corresponds to the sixth card from the top of the pack. If he is to answer our question: "What is the sixth card from the top?" he must *know* or have reason to *believe*, with regard to a certain discriminable sensum in his field, that *it* corresponds to the sixth card from the top. Again, it is not enough that this sensum should have eight differentiations which *in fact* correspond to the eight differentiated areas on the card which appear to sight as eight red squares. If he is to answer our question, he must *know* or have reason to *believe* that the eight differentiations in this sensum correspond to eight differentiated areas on the card which would appear to sight as eight red squares. He must therefore know or have reason to believe, with regard to a certain sensible quality of these differentiations in this sensum, that it corresponds to visible squareness. And he must know or have reason to believe, with regard to a certain other sensible quality of these differentiations, that it corresponds to visible redness. Unless the clairvoyant knew these facts he would be in much the same position as a man born blind who had acquired plenty of tactual experience and was then suddenly enabled to see. In the visual field of such a man there would be outstanding coloured patches which are *in fact* visual appearances of various things from which he has already received tactual sensations. And the visible shape of these visual sensa would *in fact* correspond to the tangible shape of the corresponding tactual sensa. But the newly cured blind man would not *know* these facts or have any reason to suspect them. So, if we were to ask him a question about an object which he has touched in the past and is no longer touching but is seeing for the first time, his visual experience would not help him in the least to answer it. It is not until his experiences of sight and touch have become correlated and

associated, so that a certain kind of visual appearance has come to *represent for him* a certain kind of tactual appearance, that his newly acquired power of visual perception will enable him to answer our questions about external objects.

How could the clairvoyant acquire such knowledge or belief as we have had to assign to him? The extremely intimate association between sight and touch, which is established in infancy in all normal people, seems to provide the only helpful analogy. Here we must substitute for it an intimate association between sight and the peculiar kind of sense-experience which we have assumed the clairvoyant to possess. We shall have to suppose that all or most things which are visible also emit the peculiar emanation which gives rise to this peculiar kind of sense-experience when it reaches the clairvoyant's body. And we must suppose that every variation in the light reflected from bodies is correlated with a corresponding variation in this emanation. On this assumption, the clairvoyant will from infancy have been apprehending two co-existing and intimately correlated sense-fields, viz., the normal visual field and the peculiar sense-field connected with the emanation. This may be compared with the case of the plain man who apprehends from infancy a visual and a tactual field which are intimately correlated with each other. The difference is that the normal man is constantly aware of apprehending both the visual and the tactual field, whilst the clairvoyant in ordinary waking life is not aware of apprehending the peculiar sense-field connected with the emanation. In consequence of this constant and detailed correlation between the contents of the visual sense-field and those of the peculiar sense-field, in the clairvoyant's case, an intimate association will be established in his mind between the two, just as an intimate association is established in the case of the normal man between his visual and his tactual sense-fields.

When a normal man in the dark has a tactual sensation of a certain familiar kind, which has become associated through frequent past experience in the light with a certain kind of visual appearance, he is able to describe in visual terms the object which he is at present only touching and not seeing. Similarly, when the clairvoyant has a familiar sensation of his own peculiar kind, which has become associated through frequent past experience with a certain kind of visual appearance, he will be able to describe in visual terms the object which is evoking this sensation by its emanation but is at present hidden from his view.

It seems at first sight most unplausible to postulate in the clairvoyant's mind a whole special group of sensations of which he is totally unaware, and then to postulate that they are intimately

correlated with his ordinary visual sensations and eventually become associated with the latter. Yet it must, I think, be confessed that a very similar postulate is unblushingly made by the most orthodox psychologists in trying to explain normal visual perception of distance and solidity. We are told a great deal by these scientists in this connexion about sensations of accommodation and sensations of convergence. We are told that these become so intimately associated with purely visual sensations that the minutest variation in the one represents to the percipient a corresponding variation in the other. But the fact remains that most of us at most times are quite unaware of these constantly occurring and continually varying sensations of accommodation and convergence. If we focus our eyes for a long time on a very small and very near object, we may begin to notice sensations of accommodation. If we indulge in elaborate and deliberate squinting, we may notice sensations of convergence. But it is only in these exceptional circumstances that such sensations are noticed or noticeable by the person who, presumably, is in fact never free from them. So orthodox psychologists are not in a position to cast stones at the postulates which would have to be made about the clairvoyant's special sense-field.

I have now enumerated and explained the various assumptions, physical, physiological, and psychological, which would have to be made if clairvoyance is to be regarded as a peculiar kind of sense-perception, emissive in its physical aspect, like sight or hearing. It must be confessed that they make a formidable list. But it is better to set them out fully and to face them squarely than to talk vaguely of analogies to wireless and television and "the marvels of modern science." Many people will be inclined, when faced with this list of necessary assumptions, to conclude that the attempt to make clairvoyance analogous to sight or hearing must be dropped.

Now, unless clairvoyance be analogous to a physically emissive form of sense-perception, like sight or hearing, it can hardly be analogous to *any* form of normal sense-perception. If we tried to compare it with touch, we should have to suppose that the clairvoyant's body is provided with invisible and intangible organs, supplied with sensitive spots on their surface and with conducting nerves. We should have to suppose that he can thrust these out and poke them between two cards which are, and remain throughout the experiment, visibly in continuous contact with each other. And we should have to suppose that the square areas on the card which differ from the background by selectively reflecting red-stimulating light-waves also differ from the background by giving a special kind of stimulus to the sensitive spots on this quasi-tactile organ. It

seems hardly worth while to linger over these fantastic suppositions, or to consider what others might be needed in addition to them.

Perhaps some psychical researchers will welcome these conclusions. They will remind us that they have always insisted that clairvoyance cannot be analogous to any form of sense-perception, and they will feel that I have only been underlining the obvious. I cannot share their satisfaction. Have those who believe that clairvoyance occurs, and deny that it is analogous to any form of sense-perception, any positive notion of its psychological nature or its *modus operandi*? If they have, it is most desirable that they should expound it. If they have not, they are just postulating what Locke would have called "a something, I know not what." Since their postulate will then have no discernible analogy or connexion with anything that is already known and admitted to be a fact, it will be impossible to assign a degree of antecedent probability or improbability to it. In that case we shall be unable to come to any rationally justified degree of belief or disbelief when they produce their empirical evidence, however impressive it may be.

#### *Clairvoyance as Non-sensuous Prehension of Physical Objects*

The only intelligible positive interpretation which I can put on this view of clairvoyance is the following. Those who deny that clairvoyance is analogous to any form of sense-perception might suppose that the clairvoyant *really does* directly apprehend remote physical objects, as the ordinary man *seems to himself to do* in sight and touch. This supposition is, I think, *prima facie* intelligible. As I have said in discussing normal sense-perception, each of us really does directly apprehend *something* when he is seeing, hearing, etc. In seeing, *e.g.*, one is directly apprehending an extended continuous variegated coloured field; though one uncritically mistakes it for something else, of a quite different nature, which one does not directly apprehend. So we can understand, in general outline at any rate, what we are being asked to suppose in the case of the clairvoyant.

But, as soon as we begin to consider the suggestion in detail, it becomes less and less intelligible. The card called the "eight of red squares" is a physical object which, when suitably illuminated, reflects light-waves. If these reach the eye of a normal human observer, they stimulate it in a characteristic way, and at a certain stage in the process a characteristic kind of disturbance is set up in his optic centres. If and only if all this should happen, the card will be represented in the observer's visual field by an outstanding white oblong sensum with eight outstanding square spots on it. There is not the faintest reason to believe that the card itself, which is the

locus of a remote causal ancestor in this long and variegated chain of events, has literally and intrinsically any colour whatever. That which corresponds in a physical object to the colour which it is perceived as having is presumably some special configuration or some rhythmic motion of its minute constituents, which causes it to reflect certain kinds of light-waves and to absorb others. If, then, the clairvoyant directly apprehends the card, as it intrinsically and independently is, he will *not* apprehend it as a thing with a white continuous surface on which there are eight square red spots; for it is almost certainly nothing of the kind. He might, perhaps, apprehend it as a swarm of very small colourless electric charges in very rapid rhythmic motion; for, according to the best information available at present to those of us who are not clairvoyants, this or something like this is what the card most probably is.

Now, if clairvoyants do *directly apprehend* physical objects as having those characteristics which scientists *laboriously infer* that they must have, they show no sign of being aware of their own knowledge. If they were, they could presumably put it, at least roughly and in outline, into words. They would then be invaluable helpers in all physical laboratories; for their information, artlessly expressed but "straight from the horse's mouth," would suffice to head scientists off from plausible but false theories and to suggest fruitful lines of experiment and speculation. We shall have to assume, then, that the clairvoyant's direct apprehension of physical objects, as they intrinsically are, occurs in a part of his mind which is cut off from his ordinary waking experience.

The clairvoyant describes the unseen card in terms of colours, visible shapes, etc., and not in terms of electric charges, waves, and rhythmic motions. We shall therefore have to explain how he translates his direct apprehension of the unseen card, as it intrinsically is, into the colours, visible shapes, etc., which it would appear to have if it were being seen by a normal human being in daylight. It will be remembered that there is a rather similar problem for those who regard clairvoyance as a peculiar form of sense-perception. The suggestion which I made in that connexion might, perhaps, be modified to deal with the present problem. We shall have to suppose that the clairvoyant has, from infancy, been continuously though unconsciously apprehending directly all those objects which he has also been cognising indirectly through sight and touch. Then we can suppose that an association would be set up between, *e.g.*, the conscious experience of seeing an object as red and the unconscious experience of directly apprehending it as having that intrinsic characteristic which makes it selectively reflect red-stimulating light-waves. Suppose that, on some future occasion, such an object,

though no longer visible, is still being directly but unconsciously apprehended by the clairvoyant. He will still apprehend it as having that intrinsic characteristic, whatever it may be, which has now become associated in his mind with the visual appearance of redness. Consequently the idea of it as a red-looking object will arise automatically in his mind, and he will announce that the unseen object is red.

I have now stated and tried to work out in some detail two alternative views of what clairvoyance would be if it took place. Neither of them is in the least attractive or plausible, but I know of no other alternative that is even intelligible. I hope that some of those who think that there is adequate evidence for clairvoyance will be inspired to suggest some other view of it which will be equally intelligible and much more plausible. Though I can offer no hint of a solution, I may possibly have given them some help by setting out elements of the problem in a clear and orderly way.

## TELEPATHY

### *Telepathic Interaction*

It is commonly assumed that one embodied mind can affect another only in an extremely roundabout way. It must first affect its own body; then this change in its own body must set up a series of physical changes which eventually affect another ensouled body; and, finally, this change in the other ensouled body must produce a change in the mind which animates it. Thus the process involves a psychophysiological transaction at one end, a physiologico-psychical transaction at the other end, and a purely physical causal series between the two. A further restriction is commonly imposed on this general scheme. It is usually assumed that the process set up within the one ensouled body must issue in some overt macroscopic change of it, such as emitting a sound, making a gesture, or assuming a new facial expression; and it is assumed that this must affect the other ensouled body by sight, hearing, touch, or some such form of normal sensory stimulus. The wider assumption may be summed up in the following general principle: "The only thing, other than itself, with which an embodied mind can directly interact is the brain and nervous system of the body which it animates." If this be granted, the rest follows.

We can now imagine various stages in which the commonsense assumption might be given up. (i) We might keep the general principle, but drop the further restriction which is commonly put on it. We might suppose that, in certain cases, the disturbance set up in A's brain by an event in his mind initiates a physical process of an

emanative kind which travels out in all directions ; that this may set up a disturbance in B's brain, if it reaches the latter ; and that this disturbance in B's brain may affect his mind. On this view there need be no overt macroscopic change in A's body, such as emitting a noise, making a gesture, etc. And B's brain need not be stimulated through any of the ordinary sense-organs by what is happening in A's body. Yet the general principle about interaction will remain intact.

(ii) The next stage would be to drop one half of the general principle and to keep the other half. This would give two possible alternatives. (a) We might continue to assume that A's mind can directly affect only A's brain, and that B's mind can directly affect only B's brain. But we might now suppose that A's mind can, in some cases, be directly affected by disturbances in B's brain ; and that B's mind can, in some cases, be directly affected by disturbances in A's brain. (b) We might continue to assume that A's mind can be directly affected only by A's brain, and that B's mind can be directly affected only by B's brain. But we might now suppose that A's mind can, in some cases, directly produce disturbances in B's brain ; and that B's mind can, in some cases, directly produce disturbances in A's brain.

(iii) Lastly, we might drop the general principle altogether. We might suppose that, in certain cases, one embodied mind can affect or be affected by another embodied mind *directly*, without any physiological or physical mediation. I propose to call the first alternative the "Brain-wave Theory," and the third alternative the "Theory of Direct Intermental Transaction." Theories of the second kind might be called "Theories of Extended Psycho-physiological Interaction." I cannot pretend that this is a "snappy" title, but I think it is accurately descriptive.

If either of these three suppositions were ever realised in practice we should say that there had been a case of "Telepathic Interaction." If it were an instance of the Brain-wave Theory it would involve no supernormal interaction between mind and matter or between mind and mind. It would involve nothing but an unusual transaction between two brains and an intervening physical medium. If it were an instance of either form of the Theory of Extended Psycho-physiological Interaction it would involve supernormal interaction between mind and matter, but no direct interaction between mind and mind. The supernormality of the transaction would consist in the fact that an event in *one man's mind* directly affects or is directly affected by an event in *another man's brain*. If it were an instance of the Theory of Direct Intermental Transaction it would involve supernormal interaction between two embodied

minds, but it would not necessarily involve any supernormal interaction between mind and matter.

If the Brain-wave Theory would fit the empirical facts, it would be preferable to the other two in respect of antecedent probability. But the general opinion of those who have studied the facts seems to be definitely adverse to this theory.

In favour of the Theory of Extended Psycho-physiological Interaction it may be said that we do know that each embodied mind directly affects and is directly affected by *at least one* brain and nervous system, though this kind of transaction has to be accepted as a completely mysterious brute fact. This one brain and nervous system is, of course, that of the one material system to which this mind stands in the peculiar relation of "animating." Now the theory under discussion is that this direct interaction between minds and brains, which is admitted to occur, is not necessarily or invariably restricted within these limits. Either the range within which direct interaction between a mind and a body is possible extends beyond the limits marked out by the relation of animation, or the relation of animation extends more widely than commonsense recognises. The latter suggestion amounts to supposing that an embodied human mind may animate a material system which includes, in addition to one human body, parts of another human body which is animated by another human mind. This relation might be mutual as between two human individuals A and B. A's mind might animate a material system which includes, beside what we call "A's body," a part of what we call "B's body"; and B's mind might animate a material system which includes, beside what we call "B's body," a part of what we call "A's body." In some cases of multiple personality it looks as if there were two minds simultaneously animating either the whole of a common brain and nervous system, or, at any rate, animating two parts of it which overlap each other. This at least supplies empirical support for the general conclusion that the relation of animation between minds and bodies is not always one-to-one. If two minds can animate one body, it may not be unreasonable to contemplate the possibility that one mind may animate one body and a bit of another body.

These speculations are, I know, very wild; but I make no apology for them on that account. The admitted relation of animation between the mind and the body of a normal human individual, and the admitted interactions between the two, are so mysterious that we are left with a wide field for legitimate conjectures. The situation is very different from that which faced us when we were considering normal sense-perception and alleged clairvoyance. We have a great deal of positive knowledge about normal sense-perception, in its

physical, its physiological, and its epistemological aspects ; so the field for legitimate conjecture is there much narrower.

Passing finally to the Theory of Direct Intermental Transaction, we must, I think, assign to it the lowest antecedent probability of the three typical theories. So far as I am aware, it is supported by no known analogy with admitted facts. We should, therefore, hesitate to resort to it unless the evidence rules out all theories of the other two types.

### *Telepathic Cognition*

We have so far considered the possible *causal relations* between two embodied minds ; we must now turn our attention to what primarily concerns us in this paper, viz., the possible *cognitive relations* between them. It is important to be quite clear that these are different problems, for the word "Telepathy" seems often to be carelessly used to cover both supernormal causal influence of one embodied mind on another and supernormal cognition of one embodied mind by another. We have given the name "Telepathic Interaction" to the former, and we will call the latter "Telepathic Cognition." Probably telepathic cognition would be impossible without telepathic interaction, but there is not the least reason why there should not be telepathic interaction without telepathic cognition. Cognising or being cognised, on the one hand, and affecting causally or being affected causally, on the other, are utterly different relations. If either of them can be analysed, which is doubtful, it is certain that neither of them forms any part of the analysis of the other. So there can be no *logical* impossibility in two terms being related by one of them and not by the other. And, if it be granted that two minds could influence each other telepathically at all, it is quite easy to imagine that two minds which remained completely ignorant of each other might yet be in fact influencing each other frequently and profoundly by telepathic interaction.

Having made this distinction clear, we can now turn our attention to the cognition by one mind of another mind and its experiences. I shall begin by stating and explaining two principles which are commonly, if tacitly, assumed to apply to embodied human minds and their normal cognitions. The first is that one and the same experience cannot be owned by more than one mind. I do not think that anyone would question this. It is true that we sometimes use expressions which, if literally interpreted, would imply that one and the same experience is owned by several minds. We might, *e.g.*, say of two people who both believe that Francis wrote the *Letters of Junius* that they both have the same belief about the authorship of

the *Junius* letters. But we all recognise at once that such statements are not to be taken literally. One belief that Francis wrote these letters occurs in A's mind and not in B's; another belief that Francis wrote these letters occurs in B's mind and not in A's. When we talk of *the same* belief occurring in two minds we mean that *two beliefs*, which stand in a common relation to *one and the same fact*, viz., the actual but unknown authorship of the *Junius* letters, are occurring, and that one belongs to one mind and the other belongs to the other mind. A similar interpretation would have to be put on any statement that seemed to conflict with our principle. We will call this the "Principle of Unique Ownership of Experiences."

We come now to the second principle. It may be stated as follows. Any particular existent which can be directly apprehended by an embodied mind can be directly apprehended *only by one* such mind. Let us consider what kinds of particular existents a given embodied mind M can directly apprehend. They are (i) M itself, perhaps; (ii) some, if not all, of M's experiences; (iii) certain mental images; (iv) somatic sensa connected with the processes in M's body; and (v) certain visual, tactual, auditory, and other kinds of extra-somatic sensa. Of course the plain man would have included in this list something which we have not included, viz., the surfaces of certain foreign bodies and of his own body, and certain kinds of events happening from time to time in such bodies. And he would not have mentioned certain items which we have included, viz., various kinds of sensa. The cause of both these differences is the same, viz., the fact that the plain man mistakes what he directly apprehends in sense-perception for parts of physical objects and events in such objects. We have seen that he does not directly apprehend such particular existents, and so we have had to exclude them from our list. But we have also seen that he really is apprehending particular existents of *some* kind in sense-perception, and so we have had to introduce them into our list under the technical name of "sensa."

Now let us go through the list, and we shall see that, if it is exhaustive, it proves our principle. (i) Everyone would agree that normally no embodied mind but M could directly apprehend M. (ii) Everyone would agree that normally no embodied mind but M could directly apprehend any of M's experiences. (iii) Everyone would agree that normally no embodied mind but M could directly apprehend any mental image that M can directly apprehend. (iv) Everyone would agree that normally no embodied mind but M could directly apprehend the aches and pains and pressure-data and so on which arise in connexion with processes in M's body. (v) As regards extra-somatic sensa a difference of opinion might arise, but

it would certainly be due to verbal confusion. A person might say : " A noise is an extra-somatic sensum. Now we all know that M and N may both hear the same noise. So N can directly apprehend an extra-somatic sensum which is also being directly apprehended by M." There is nothing in this argument. When M and N are correctly said to be " hearing the same noise " *each* is directly apprehending a *different* auditory sensum. But these two auditory sensa are related in a certain characteristic way to each other, and they are manifestations of a common physical event at a remote common source. When the fact that normal sense-perception is not *really* prehensive of external objects is clearly understood and firmly grasped, and when the various verbal confusions which have arisen from its being *ostensibly* prehensive have been removed, we see that there is not the least reason to believe that, in normal life, N can ever directly apprehend any sensum which M can directly apprehend, or *vice versa*.

Now I think that, with the explanations which I have just given, it will be admitted that the above list includes all the various kinds of particular existents which any embodied mind, under normal conditions, could directly apprehend. And we have now seen, with regard to each of these classes of particulars, that any member of it which *can* be directly apprehended by any one embodied mind M *cannot*, under normal conditions, be directly apprehended by any other embodied mind. And so we reach our second general principle : " Any particular existent which can be directly apprehended by an embodied mind can be directly apprehended *only by one* such mind." I will call this the " Principle of the Privacy of Prehensible Particulars."

Before going further I will make some remarks on these two principles. (i) The Unique Ownership of Experiences is in a much stronger position than the Privacy of Prehensible Particulars. Many people would say that it is self-evidently impossible that one and the same experience should literally be an experience of two minds, no matter whether the minds were embodied or disembodied, in a normal or an abnormal condition, or what not. Without committing myself to this view, I must admit that it is highly plausible. Now the Privacy of Prehensible Particulars, as a general principle, is not in the least self-evident. We reached it simply by a process of enumeration and inspection, and there is no apparent absurdity in supposing that there might be exceptions to it. As we have seen, commonsense does unhesitatingly take for granted that, in normal visual perception, one and the same particular can be, and often is, directly apprehended by several embodied minds. We rejected this, not in the least because it seemed *intrinsically* absurd or impossible, but because it was impossible to reconcile it with the relevant em-

pirical facts taken as a whole. The outcome of this comparison between the two principles is that an alleged exception to the Privacy of Prehensible Particulars has an appreciable antecedent probability, whilst an alleged exception to the Unique Ownership of Experiences has far less, if any at all.

(ii) Some people have held that images and sensa are themselves experiences. Many others, who have not gone so far as this, have taken a view which may be roughly expressed as follows. They have held that a mental image can exist only as a logically inseparable factor in someone's experience of imaging it, and that a sensum can exist only as a logically inseparable factor in someone's experience of sensing it. If either of these views were accepted, we could replace the Privacy of Prehensible Particulars by the following principle: "No embodied mind can directly apprehend anything but itself, its own experiences, and objects which are logically inseparable factors in its own experiences." This principle does not seem to me to have any better claim to be self-evident than the Privacy of Prehensible Particulars. And I am not convinced that either of these two views about sensa and images is true. So I prefer to keep the second principle in the form in which I originally stated it.

(iii) Some people have held that, whenever a mind *has* an experience, it *directly apprehends* that experience. Others have held that, whenever a mind *has had* an experience, it *could have directly apprehended* that experience if it had attended, though it may not in fact have done so. If we accept either of these views, and combine it with the Privacy of Prehensible Particulars, the Unique Ownership of Experiences follows as a logical consequence. For suppose, if possible, that two minds, M and N, both owned a certain experience E. According to the view under discussion M could or would directly apprehend E, since E is an experience of M's. Similarly, on the view under discussion, N could or would directly apprehend E, since E is also an experience of N's. Therefore E could be directly apprehended by two different minds, which is contrary to the Privacy of Prehensible particulars. So the supposition that E could be owned by two minds must be rejected if the Privacy of Prehensible Particulars is to be retained and the view under discussion is to be accepted.

This result seems to me to be of logical interest rather than of practical importance. In the first place, the view that, whenever a mind has an experience, it directly apprehends that experience, seems to me obviously false. And the view that, whenever a mind has had an experience, it could have directly apprehended that experience if it had attended, seems to me quite uncertain. But,

even if one or other of these doctrines were indubitable, it would still be a logical perversion to base the Unique Ownership of Experiences on it and the Privacy of Prehensible Objects. For, as we have seen, the Unique Ownership of Experiences has some claim to be self-evident, whilst the Privacy of Prehensible Objects has no such claim. We should therefore be basing the stronger of two propositions on the weaker. I conclude then that the two principles are best regarded as independent propositions.

(a) *Telepathic Prehension*

We have now stated, explained, and commented on the two principles which are assumed by commonsense to govern the region with which we are at present concerned. We can look upon telepathic cognition as involving a real or apparent breach of one or other of these principles. Any breach of the Privacy of Prehensible Objects would, *ipso facto*, be an instance of telepathic cognition. To be more precise, it would be an instance of what I will call "Telepathic Prehension." Under this heading would come the following five possible cases. (i) One mind directly apprehending another mind as a unit. (ii) One mind directly apprehending an experience which is occurring in another mind. (iii) One mind directly apprehending a mental image which is being imaged by another mind. (iv) One mind directly apprehending a somatic sensum which is being sensed by another mind and is the manifestation of a process going on in the body which that other mind animates. (v) One mind directly apprehending a visual, tactual, or auditory sensum which is being sensed by another mind in seeing, touching, or hearing an external object. Telepathic prehension of the first kind seems to be claimed for Mrs. Willett (see Lord Balfour's paper, *Proc. S.P.R.*, Part 140, pp. 90-94). There are plenty of cases which look, *prima facie*, as if they were instances of the four remaining kinds. Are they really so?

In considering this question the first point to notice is the following. A breach of the Unique Ownership of Experiences would not be *ipso facto* an instance of telepathic prehension, for in itself it would not be an instance of *cognition* at all. It would best be described as an instance of "Intermental Confluence." But, if intermental confluence were to take place, telepathic prehension would almost certainly follow as an immediate consequence of it. Suppose, *e.g.*, that, through mental confluence, N's experience of sensing a certain sensum or of imaging a certain mental image were also an experience of M's. Then M would be sensing or imaging the very same sensum or image which N is sensing or imaging. Now sensing and imaging are instances of directly apprehending. So M would be directly apprehending a sensum which N is sensing or

an image which N is imaging. And, of course, the converse would also be true. So, if there were intermental confluence of this kind between M and N, there would necessarily be telepathic prehension of sensa or images by *both* M and N. This particular example can at once be generalised. If any experience which is a direct apprehension of a particular were, through mental confluence, owned by both M and N, M would be directly apprehending something which N is directly apprehending, and conversely.

We have seen, however, that intermental confluence would be ruled out by many people as self-evidently impossible. So we may now put the following question. Supposing that we rule out intermental confluence, is there any need to assume that telepathic prehension occurs? It seems to me quite unnecessary to assume this in order to account for successful experimental results in which one person conveys supernormally to another figures which he sees or draws, images which he calls up and fixes, or bodily feelings which he is experiencing. All that we need to suppose here is a particular form of telepathic *interaction*. It is enough to suppose that the occurrence of a certain sensation or imagination or bodily feeling in M's mind causally determines in N's mind the occurrence of a sensation with a similar sensum, or of an imagination with a similar image, or of a bodily feeling with a similar quality and feeling-tone. In experiments it may generally be assumed that N knows that it is M, and no one else, who is trying to convey an impression to him. And it may generally be assumed that he knows roughly *at what time* M is going to try the experiment. Suppose that, at about the agreed time, N suddenly has a sensation or bodily feeling or becomes aware of an image. Suppose that there is no noticeable feature in N's surroundings at the time, or in his immediately previous train of thought, which would supply an obvious normal explanation for the occurrence of just this experience at just this moment. Then he will naturally suspect that the experience is caused by M, whom he knows to be experimenting at the time. So there is no need whatever to assume that N has any telepathic prehension of M or of M's experiences, however successful such experiments may be.

So far as I can see, it is quite possible that each of us may be often, or even continuously, influenced telepathically by other minds, and yet this fact might always have escaped notice. Suppose that an event in M's mind does in fact determine telepathically an event in N's mind. N will have no reason to regard this as an instance of telepathic interaction unless all the following conditions are fulfilled. (i) The effect on N must take the form of an experience which he can and does notice. Now the effect might equally well

be a change in his mental dispositions, or be an experience which he does not or cannot notice.

(ii) This experience must be so discontinuous with his other contemporary and immediately past experiences and with his usual trains of association that he is surprised by it and is led to suspect that it is not caused normally. Now this condition would seldom be fulfilled. Very often I suddenly image an image, visual or auditory, which seems quite disconnected with my other contemporary and immediately past experiences and with my usual trains of association. But even I, who am professionally interested in such things, tend to dismiss it as just one more unexplained oddity in the workings of my mind. Most people are occupied for most of their lives in practical dealings with other people and things; so an experience of theirs would have to be very odd indeed before they would seriously raise the question whether it was or was not caused normally. Moreover, if an experience in N's mind be telepathically caused by an event in M's mind, the event in M's mind would never be the *complete* immediate cause of it. It would at most be one of the immediate necessary conditions. Another, and equally necessary, factor in the total immediate cause of this experience of N's would be the permanent dispositions, the acquired associations, and the contemporary or immediately past experiences of N himself. There is therefore no reason to believe that most telepathically caused experiences would be so outstanding and discontinuous as to attract the special attention of the experient.

(iii) Even if N notices this experience with surprise, and is led to wonder whether it may not be telepathically caused, he can get no further unless he can discover that, at about the same time, a certain other person was having an experience which was specially closely related to his own. Now this condition could not be fulfilled unless all the following conditions were also fulfilled. (a) M, the person who is in fact the telepathic agent in this transaction, would need to be known to N, the telepathic patient, or they would need to have common friends. Now it is obvious that M and N might be complete strangers. (b) The event in M's mind which telepathically determined this experience in N's mind would have to be an experience which M noticed and could describe to N or to their mutual friends. Now the event might not have been an experience at all; it might have been a change in the dispositional structure of M's mind. Or the event might have been an experience which M did not or could not notice. (c) There would have to be some specially intimate observable relation between M's experience and N's experience, which would make it reasonable to single out the former as a factor in the total cause of the latter. The only two relations that I can

think of in this connexion are likeness and the relation of fulfilment to intention. The first would hold if the two experiences were alike in quality or if they were prehensions of similar objects. The second would hold if M's experience were that of intending to produce in N an experience of a certain kind, and if N's contemporary experience were in fact of the kind intended. Plainly there is not the least reason to suppose that either of these very special relations would hold as a rule between the telepathic cause-factor and the experience which it co-operates in producing. An effect may be extremely unlike every one of the factors in its immediate total cause. And most telepathic interaction may be entirely unintentional.

The upshot of the above discussion is this. If telepathic interaction takes place at all, it may well be a very common occurrence. But it will be noticeable only when a large number of independent and rather special conditions are simultaneously fulfilled. And, when these conditions are fulfilled, so that it does become noticeable, the experience which is telepathically produced in N will be very liable to be mistaken for a telepathic prehension by N of that experience of M's which is its telepathic causal determinant. It is easy to find analogies in the physical sciences to the situation which I have just shown to be possible about telepathy. Consider, *e.g.*, ordinary magnetic forces, and the history of our knowledge of them. Such forces occur whenever electric charges are moving or electric forces are varying, and they pervade all space at all times and are profoundly important factors in the physical world. Yet they would hardly have been discovered had it not been for the happy accidents that the earth contains a good deal of the one element, *viz.*, iron, which is very strongly susceptible to magnetic forces; that it contains natural magnets, *viz.*, lodestones; and that it is itself a natural magnet. For centuries magnetism seemed to be a freak of nature which occurred exclusively in connexion with certain very special kinds of matter. Yet in fact it was all the time operating everywhere. And the very special characteristics which it displays in connexion with iron and with permanent magnets, masked its real nature almost as much as they revealed it.

I have now said all that seems necessary in support of my contention that experiments in telepathy, however successful they may be, would prove only telepathic *interaction*, of one or other of the three kinds which we distinguished as theoretically possible. They would not force us to abandon the Privacy of Prehensible Particulars and to postulate telepathic prehension. It remains to consider two other kinds of ostensibly telepathic phenomena, for which there is ample evidence, some of which is of excellent quality. The first is spon-

taneous telepathy, such as is reported in *Phantasms of the Living*. The second is the supernormal knowledge which mediums often display with regard to facts known to the sitter or to some other living person.

A good many cases of spontaneous telepathy can be regarded as similar in principle to the cases of experimental telepathy which we have already considered. Suppose that M, sitting in his dining-room in a mood of intense depression, eventually takes poison, suffers great bodily pain, and dies. Suppose that there arise in N's mind, through telepathic interaction, visual sensations or visual imaginations very much like those which M is experiencing through normal visual perception of his surroundings. If N is familiar with M's dining-room, his telepathically induced visual experiences will naturally make him think of that room and of M. Suppose next that there arises in N's mind, through telepathic interaction, a feeling of intense depression very much like that which M is experiencing because of illness, financial trouble, or some other normal cause. It will be natural for N to connect together these two simultaneous abnormal experiences, and to suspect that there is something seriously wrong with M. Suppose finally that there arises in N's mind, through telepathic interaction, a sensation of intense bodily pain very much like that which M is experiencing in consequence of the action of the poison on his body. It will be natural for N to assume that M must be very ill and perhaps dying. If N should be asleep or in a dreamy state when the telepathic interaction takes place, it is extremely likely that the data supplied, and the normal associations which they excite, will be supplemented by a great deal of imagery. The whole thing may then be worked up into a vivid dream or waking hallucination, with the gaps filled in and the inconsistencies smoothed out correctly or incorrectly. No kind of telepathic prehension needs to be postulated here. Nothing need be assumed except the special kind of telepathic interaction, which we postulated to explain the experimental results, together with the normal workings of pre-formed associations in N's mind.

#### (b) *Telepathic Discursive Cognition*

It is doubtful whether all well-attested cases of spontaneous telepathy can be dealt with on these lines. And it is fairly certain that this cannot be a right explanation of the supernormal knowledge which mediums often display with regard to facts known only to the sitter or to some other living person. We may best approach the subject in the following way. There are at least two fundamentally different, though intimately connected, kinds of normal cognition, viz., prehensive and discursive. So far we have considered

only the possibility of telepathic *prehension*, and we have found no direct evidence for it. Now it looks as if the mediumistic cases, and some of the spontaneous telepathy cases, might involve telepathic *discursive* cognition. I will now explain these statements and consider whether there is reason to postulate such cognition.

The distinction between prehensive and discursive cognition is roughly identical with the familiar distinction between "directly apprehending" and "thinking about." It is illustrated, *e.g.*, by the difference between actually hearing a set of noises which form a tune and knowing or believing that this tune consists of a series of noises of certain pitches and durations following each other in a certain order. We may, of course, have discursive cognition about a particular which we are also directly apprehending; and the ground of our discursive cognition about it may be what is manifested to us in our prehension of it. But we can have discursive cognition about objects which we are not at the time prehending, about objects which we never have prehended, and about objects which we never could prehend. We can also have an experience which would properly be described as "thinking of an x," *e.g.*, a dragon, or "thinking of the y," *e.g.*, the King of the Fairies, although there may be nothing answering to the description "an x" or the description "the y." But it would be impossible to have an experience which would properly be described as "directly apprehending an x" or "directly apprehending the y" unless there were something answering to the description "an x" or to the description "the y," respectively.

Discursive cognition consists in either *knowing a fact* or taking up one of a number of alternative *cognitive attitudes* towards a *proposition* which may be either true or false. Among these cognitive attitudes are included believing, disbelieving, opining, uncritically accepting, supposing, and probably many others. All such cognitive attitudes towards a proposition equally presuppose a more fundamental cognitive experience which may be called "entertaining" the proposition. One and the same person may entertain the same proposition on many different occasions, and he may take towards it the same or different cognitive attitudes on different occasions. At one time he may doubt it, at another he may believe it, and so on. Again, several people may entertain one and the same proposition on the same occasion, and they may take various cognitive attitudes towards it. Smith and Jones may both believe it, whilst Brown doubts it and Robinson disbelieves it. (In saying these things I do not mean to imply that there is a peculiar class of entities called "propositions." I think it most likely that all the statements which I have just been making could be restated without introducing the word "proposition" or any synonym for it. But the translations

would be extremely complicated and verbose. The use of the word "proposition" enables me to express in a reasonably simple verbal form what everyone admits to be facts about discursive cognition. No further excuse is needed for continuing to use it.)

There is one other general fact of very great importance which we must mention before we can profitably consider telepathic discursive cognition. At any moment far the greater part of any man's "knowledge" or "beliefs" or "opinions" certainly does not take the form of *experiences* of knowing such and such facts or believing or opining such and such propositions. The truth about him is that he *would* have these experiences *if* he chose to direct his attention in a certain way, or *if* he were to be suitably stimulated. We may express this by saying that, at every moment of our lives, much the greater part of our knowledge, beliefs, and opinions consists of relatively permanent *dispositions* to know certain facts or to believe or opine certain propositions. It is always assumed that, to every such relatively permanent cognitive disposition, there must correspond some relatively permanent *actual existent*. This is generally supposed to be some actual modification of the structure of our minds or our brains, or to be some actual persistent unobservable process in our minds or our brains.

It is as well to recognise that we know nothing at all about the intrinsic nature of the actual existents which are supposed to correspond to our cognitive dispositions. We do not know whether they are persistent structural features or persistent unobservable processes. And we do not know whether they are modifications of our minds or our brains or of both or of neither. All that we know of them is that they are produced and modified by our actual experiences, and that they are important factors in producing and modifying our experiences. There is very good reason to believe that the actual existents which correspond to the various dispositions of various kinds of *matter* are special peculiarities in the spatial arrangement and the motions of the ultra-microscopic particles of which bodies are composed. But, unless we assume that the actual existents which correspond to *mental* dispositions are themselves purely material, we cannot suppose that they are spatial arrangements or modes of motion of ultra-microscopic particles. Now it is extremely difficult to form any positive conception of purely *mental* structures or of non-introspectible *mental* processes which could plausibly be supposed to correspond to our mental dispositions. So we are between the horns of the following dilemma. If we put the correlates of all mental dispositions into the brain, we get a theory which is familiar and intelligible in outline but incredible when we come to consider detail. If, on the other hand, we postulate mental structures and

non-introspectible mental processes as the actual correlates of our mental dispositions, we have no clear idea of what we are postulating and we run the risk of paying ourselves with words.

We are now in readiness to consider telepathic discursive cognition. Suppose that M knows the fact F or entertains the proposition P. The only normal way in which M's knowledge of F or his entertaining of P can cause another mind N to think of this fact or to entertain this proposition is the following. M must express the fact or the proposition by uttering or writing a sentence which expresses it in accordance with some conventional system of symbolisation. N must hear or see or in some other way perceive with his senses either this spoken or written sentence itself or some reproduction of it, *e.g.*, on a gramophone-record or in a book. Of course profound physical transformations may take place during the process which intervenes between M's utterance and the occurrence of the reproduction of it which N perceives; but a fundamental identity of structure must be preserved throughout, though it may be realised in very different media at different stages. This is well illustrated by telephonic or wireless transmission of speech. Next, the sentence which N eventually perceives must mean for him, in accordance with some system of conventional symbolisation with which he is familiar, the same fact or proposition which M expressed by his original sentence. If N perceives M's sentence itself, it is essential that he should be familiar with the system of symbolic conventions which M uses. If N perceives only a reproduction of M's original sentence, this condition need not be fulfilled, but another will have to be substituted for it. M might express himself in French; and N, who knows no French, might still be caused to entertain the proposition which M was entertaining provided that N perceives a sentence which is an English translation of M's sentence. But, in that case, it is essential that there should have been a third person T, familiar with both M's and N's systems of conventional symbolisation, who made a translation from one set of symbols to the other.

The following remarks are worth making at this stage. (i) M's knowledge of F or his entertainment of P may be an essential factor in causing N to think of F or to entertain P; and yet N may have no knowledge or thought of M or of M's cognitions. If N perceives and understands a sentence, and if he cares to reflect on the matter, he will indeed recognise that some mind or other must have entertained the proposition which this sentence means and must have expressed it in a sentence. And he will recognise that this event in another mind must be a causal ancestor of his own entertainment of this proposition. But N need not know or believe anything more definite about this other mind. (ii) Suppose that N perceives and

understands a certain sentence, and also knows that it was uttered by M or is a reproduction of one of M's utterances. N will then know, or have very strong reason to believe, that the proposition which he has been led to entertain has also been *entertained* by M. But he may know nothing about M's *cognitive attitude* towards this proposition. If N has any beliefs on this subject, they may well be mistaken; as is abundantly proved by the occurrence of successful lies and political propaganda, which are taken by the duped hearer to express the *knowledge* or the *beliefs* of the lying speaker.

It is now easy to define the phrase "Telepathically Induced Discursive Cognition." Suppose that a certain mind N thinks of a fact F or entertains a proposition P at a certain moment. Suppose that N would not have done this unless a certain other contemporary mind M were knowing this fact or entertaining this proposition. Lastly, suppose that M's knowledge of F or his entertaining of P does not bring about N's thought of F or his entertainment of P by the normal process which we have just described. Either M never expresses the fact or the proposition in a sentence, or N never perceives the sentence or any reproduction of it, or N cannot understand the sentence or the reproduction of it which he perceives. If these conditions, positive and negative, were fulfilled, we should say that N was having telepathically induced discursive cognition of this fact or this proposition. And we should say that he was deriving this cognition telepathically from M's mind. Now it looks as if telepathically induced discursive cognition, in the sense just defined, were involved in some cases of spontaneous telepathy between normal people and in many cases of trance-mediumship. Can we say anything further about it?

(i) I suspect that some people have at the back of their minds a certain tacit assumption about the *modus operandi* of telepathically induced discursive cognition. It may be stated as follows. Suppose that N is cognising a fact or a proposition, and that this cognition of N's is derived telepathically from M's mind. Then, it is assumed, N must be telepathically *prehending* M's *cognition* of this fact or proposition. And in so doing, it is further assumed, N will *ipso facto* be himself cognising the fact or proposition which M is cognising. To sum up the theory in a sentence: "N's telepathically induced cognition of *what M discursively cognises* depends upon N's telepathic prehension of *M's experience of cognising*."

I should very much hesitate to accept this theory. In the first place, we have so far found no reason to admit the occurrence of prehensive cognition by one mind of experiences belonging to another mind. Secondly, I would question the assumption that, if N directly apprehended M's experience of knowing the fact F or

cognising the proposition P, he would *ipso facto* be himself cognising F or P. It is, no doubt, true that a person could not directly apprehend *his own* experience of knowing a fact F or cognising a proposition P unless he were knowing F or cognising P. For, unless he were knowing F or cognising P, there would be nothing answering to the description "his experience of knowing F or cognising P." And, unless there were an experience answering to this description, he could not directly apprehend such an experience. But this argument will not lead to the desired conclusion if we apply it to N's prehension of M's cognitive experiences. The only conclusion to which it leads in this case is quite trivial. The conclusion is merely that, if N directly apprehends M's experience of knowing F or cognising P, then M must be knowing F or cognising P. The desired conclusion is that N must be thinking of F or entertaining P. And this certainly does not follow.

Now, if the fallacy which I have just indicated is avoided, there seems to be no reason to accept the assumption under discussion. Why should not N directly apprehend an event, which is *in fact* M's experience of knowing F or cognising P, without realising that the event which he is apprehending answers to this description? And, if this is possible, why should N *ipso facto* think of F or entertain P?

It might be plausible to maintain that N could not directly apprehend an experience of M's without *ipso facto* being aware of its *psychological quality*, e.g., without apprehending it as an experience of knowing or as one of believing or as one of doubting, as the case might be. But it is not plausible to maintain that N could not directly apprehend an experience of M's without *ipso facto* being aware of its *epistemological object*, i.e., of the fact of which it is a knowing or of the proposition of which it is a believing or a doubting. Yet, when telepathy takes place from M to N, the result is usually that N cognises a fact or proposition which M is cognising, but remains unaware of the psychological quality of M's cognitive experience. So there seems to be very little to be said in favour of the theory which we have been discussing.

Before we leave this theory there is one more remark to be made about it. If it were acceptable on other grounds, it could be applied to explain the apparently telepathic prehension by N of images which M is imaging or of sensa which M is sensing. The explanation would, of course, take the following form. N, it would be said, telepathically prehends M's experience of imaging the image I or sensing the sensum S. In doing this, it would be assumed, N *ipso facto* prehends the image I or the sensum S which is the object of M's experience. The general principle assumed is that, in pre-

hending any experience which is itself a prehension of an object, one would be *ipso facto* prehending its object. I see no reason to accept this principle; and I have already tried to show that the results of experimental telepathy can be interpreted in quite a different way, which involves telepathic interaction but does not involve telepathic cognition.

(ii) I think that certain cases of telepathically induced discursive cognition could be explained on the same lines as the simple cases of experimental telepathy. Suppose that M knows the fact F or cognises the proposition P. Although he does not utter or write a sentence which would express F or P in his own language, he may image a series of auditory or visual images corresponding to such a sentence. Certainly when I am thinking I often find myself doing this. Suppose now that a series of visual or auditory images, similar to these, were produced by telepathic interaction and imaged by another mind N. If N knew the language in which these image-sentences are composed, he would automatically entertain the proposition or think of the fact which they express in that language. He would thus have been telepathically induced to entertain the proposition which M is cognising or to think of the fact which M is knowing.

It must be noticed that this theory presupposes that N knows the language in which M would express himself if he were to speak or to write. It therefore could not explain how an Englishman could telepathically induce in a Frenchman, who knew no English, a cognition of a fact which the Englishman knows or a proposition which he cognises. I do not know whether there is good evidence of telepathically induced discursive cognition in such cases. It would be a very important subject for experimental investigation.

(iii) Even if the explanation just proposed should be true of some cases of telepathically induced discursive cognition, I do not think that it could possibly cover all or most of them. In most cases it seems certain that the person from whom the cognition was telepathically derived was not thinking at the time of the fact or proposition concerned. And, if he was not thinking of it, he was *a fortiori* not imaging a set of spoken or written words which would express it in his own language. When N derives telepathically from M a cognition of a fact which M knows or a proposition which M believes, it is not usually the case that M is actually having an experience of knowing the fact or believing the proposition. Usually M's knowledge or belief is at the time purely dispositional, as most of our knowledge and our beliefs are at every moment. It is possible, of course, to evade this contention by saying that M must have been "unconsciously" having an actual experience of knowing the fact

or of believing the proposition at the time when the cognition is telepathically induced in N. This, however, would be a wholly gratuitous assumption, for which there is no independent evidence, and I shall ignore it.

The position, then, seems to be this. Suppose that N telepathically derives from M a cognition of a fact F, which M knows, or of a proposition P, which M believes. Then the operative factor on M's side will not as a rule be any actual cognitive experience which M is having at the time. The operative factor on M's side will usually be what we may call his "potentiality of knowing F" or his "potentiality of believing P." By M's "potentiality of knowing F" I mean that persistent modification of structure or process, whatever it may be, which ensures that, whenever M is suitably stimulated by a reminder, he will have an actual experience of knowing F. By M's "potentiality of believing P" I mean that persistent modification of structure or process, whatever it may be, which ensures that, whenever M is suitably stimulated by a reminder, he will have an actual experience of believing P. I have already said that we know nothing whatever about the intrinsic nature or location of these assumed persistent modifications. We know them only as relatively permanent *after-effects* of actual experiences, and as relatively permanent *cause-factors* in producing and modifying subsequent experiences. Let us call them "Experientially Initiated Potentialities of Experience."

Now the normal rule is this. Any such potentiality which is a cause-factor in producing or modifying M's *later experiences* has been acquired from M's *earlier experiences*. I wish to point out that this is merely an empirical rule based on normal experience. Since we know nothing about the intrinsic nature or location of experientially initiated potentialities of experience, we cannot possibly see any kind of necessity in this or any other rule about them. It is logically possible that a potentiality which is an after-effect of M's past experiences should be a cause-factor in producing or modifying, not only M's future experiences, but also those of N. Many cases of telepathically induced discursive cognition seem to suggest that this logical possibility is in fact sometimes realised.

Let us begin by considering normal thinking. Here, as we have said, the only experientially initiated potentialities which affect a person's later experiences are those which were initiated by *his own* earlier experiences. In low-grade thinking, such as day-dreaming, it would seem that some one potentiality is activated by some very contingent experience of the thinker, and that this then activates another, and this in turn another, and so on, in an almost automatic way dependent on association by contiguity, similarity, etc. The

result is a series of thoughts or images which have very little logical interconnexion ; though the thinker himself, if he reflected on them, or a psychologist, if he performed a psycho-analysis, might be able to conjecture why the experiences had followed each other in this particular order. If, on the other hand, the person is actively pursuing a directed train of thought on some definite problem, those potentialities which would give rise to experiences relevant to the problem will tend to be stimulated and those which would give rise to experiences irrelevant to the problem will tend to be kept quiet. Even here the potentiality which would give rise to an experience highly relevant at a certain stage in the process often fails to be activated at the appropriate moment. And potentialities which give rise to irrelevant or misleading experiences often do get activated. Even when a process of thinking, directed to solving a certain problem, is eventually successful, the thoughts which are the stages in this process seldom arise in their proper logical order. The right logical order usually comes as a result of retrospective reflexion on the process by the thinker, followed by an act of rearrangement.

The point which I want to emphasise now is the following. When normal directed thinking is contrasted with normal low-grade thinking, it may fairly be called a "voluntary" process. And it may fairly be said that the thinker "deliberately selects," out of the mass of potentialities of experience which his past experiences have initiated, those which would give rise to relevant experiences if they were stimulated. But it is most important not to be deceived by such phrases. We must not imagine that the thinker *perceives* the various potentialities of experience, as a man might perceive a lot of ties and socks and shoes and pullovers in his bedroom, and then *deliberately activates a certain selection from them*, as a man might deliberately put on a certain tie, a certain pair of socks, a certain pair of shoes, and a certain pullover, in order to produce a certain colour scheme. The following analogy may make the fallacy quite plain. When the process of constructing a machine with one's hands is contrasted with blinking or jerking one's knee, it may fairly be called a "voluntary" process. And it may fairly be said that the agent "deliberately selects," out of a mass of potentialities of movement derived from his past bodily actions, those which would give rise to the relevant overt movements if stimulated. But he certainly does not *perceive* his own motor-nerves and muscles, select certain of the former, and decide to send such and such nervous impulses down the former in order to activate the latter in such a way as to make his fingers move as he wants them to do. He is perceiving and thinking of nothing but his hands and the materials with which he is working. He is desiring nothing but to make certain compli-

cated movements with his hands against the resistance of the materials. This *automatically*, and in ways utterly unknown to him, sets up unfelt processes in unperceived nerves. And, in the main, these are in fact the appropriate processes in the appropriate nerves; since, in the main, the expected and desired overt movements result. To imagine that a thinker *literally* selects and *deliberately* activates those potentialities of experience which are relevant to the problem that he is trying to solve is like imagining that a manual worker *literally* contemplates his own brain and nervous system as if it were a complicated switch-board and *deliberately* presses such and such buttons. The thinker or the manual worker wills that a certain process of thought or bodily action shall take place; and automatically, in ways unknown to him, his volition initiates and sustains, among unobservable entities, unobservable processes which do in fact tend to bring about the desired process of thought or bodily action.

I have insisted upon this point about normal thinking because it has an important bearing upon telepathically induced thinking. It seems to me that there are two ways in which we are liable to make needless difficulties for ourselves in connexion with this subject. (i) We tacitly assume that potentialities of experience initiated by M's experiences must be located in M's brain or in M's mind; and similarly, *mutatis mutandis*, for N and for each other individual. (ii) We tacitly assume that, when a certain set of co-existent potentialities of experience are activated in such an order as to give rise to a certain coherent train of thought in M's mind, M must have contemplated a whole mass of co-existent potentialities and must have deliberately selected and activated this particular sub-group. Then we are faced with telepathically induced discursive cognition. We thereupon raise such questions as these. How can N contemplate potentialities of experience which are located in M's brain or in M's mind? How can N select from these just that sub-group which is relevant to his own problem at the moment? How can N activate this sub-group located in M's mind or brain? And, if N does this, why are the corresponding experiences produced in N's mind and not in M's?

Now these difficulties are at least lightened by the two following considerations. (i) Even if the potentialities of experience which are initiated by M's experiences are located in M's mind or M's brain, there is not the least reason to suppose that N would have to contemplate them and deliberately activate a certain selection of them. For we have seen that this is certainly not the way in which the set of potentialities which are relevant to a normal train of thought are activated by the mind in which that train of thought occurs.

(ii) We have very little ground for assuming that the potentialities of experience which are initiated by M's experiences are located in M's mind or in M's brain. If I say that an *actual experience* is located in M's mind, I know what I mean. I mean that it is one of M's experiences, and I know perfectly well what it is for a certain experience to belong to, or occur in, a certain mind. But *experientially initiated potentialities of experience*, whatever they may be, are certainly not themselves experiences. When I say that a certain acquired potentiality of experience is located in M's *mind* this can only be an abbreviated way of saying that it was produced by a past experience of M's and that it is a cause-factor in producing or modifying later experiences of M's. If the statement means anything more than this, I have no idea what it means. If, on the other hand, I say that it is located in M's *brain*, I must mean that it is a more or less persistent modification in the spatial arrangement or the movements of the ultra-microscopic particles in some part of M's brain. Now there are well-known empirical facts about the loss of a person's normal memories through injuries to his brain and his subsequent recovery of these memories which make it very difficult to accept this view of experientially initiated potentialities of experience. So the statement that potentialities of experience initiated by M's experiences are located in M's *mind* seems to be either metaphorical or meaningless; and the statement that they are located in his *brain*, if taken as the whole truth, seems to be difficult to reconcile with admitted facts about the effects of brain-injuries on normal experience.

We must therefore consider seriously the possibility that each person's experiences initiate more or less permanent modifications of structure or process in something which is neither his mind nor his brain. There is no reason to suppose that this Substratum would be anything to which possessive adjectives, such as "mine" and "yours" and "his" could properly be applied, as they can be to minds and to animated bodies. The situation would be this. The modifications which are produced in this common Substratum by M's experiences *normally* affect only the subsequent experiences of M; those which are produced in it by N's experiences *normally* affect only the subsequent experiences of N. But in certain cases this normal causal "self-confinement," as we might call it, breaks down. Modifications which have been produced in the Substratum by certain of M's past experiences are activated by N's present experiences or interests, and they become cause-factors in producing or modifying N's later experiences.

As we know nothing about the intrinsic nature of experientially initiated potentialities of experience, we cannot say anything definite

about the intrinsic nature of the common Substratum of which we have assumed them to be modifications. As there is no reason whatever to think that such potentialities of experience are, or could be, themselves experiences, there is no reason whatever to suppose that the Substratum is a mind. On the other hand, it could hardly be any particular finite body. It does not seem impossible that it should be some kind of extended pervasive medium, capable of receiving and retaining modifications of local structure or internal motion. But I do not think that we have at present any adequate data for further speculations about its nature.

# PROCEEDINGS

OF THE

## Society for Psychical Research

PART 143

---

### A. PROXY CASE EXTENDING OVER ELEVEN SITTINGS WITH MRS OSBORNE LEONARD

BY C. DRAYTON THOMAS

#### FOREWORD

THE following letter by Mr H. Hatch vouches for the accuracy of statements made in this narrative.

THORNTON HOUSE,  
58 HIBSON ROAD,  
NELSON, LANCS. *March 11, 1935.*

Perhaps some matters in this book will be clearer if I explain my connexion with Bobbie. I am his mother's stepfather, but he lived in my home all his short life. His own father only knew him when a baby and I looked upon Bobbie as my son, and he thought of me as his father.

I ought to say also that I have no connexion with Spiritualism, that I have taken an Honours degree in Science, and that I have spent most of my life in teaching science and in writing text-books.

I am perfectly certain that the evidence proves that knowledge of facts and places was obtained in some abnormal way—how, it is for psychic researchers to say.

Fraud is quite out of the question. As explained in the book, none of the facts, places or people were known to either the sitter or the medium. I was most careful in my letters to make no statements other than comments on evidence already given.

Chance coincidence is an equally absurd theory. Consider some of the names given. "Bentley" (96) was given as a place name—a clue to the "pipes"; actually Bentley Street is one minute's walk from my home in that direction. "Catelnow" (140) is given as a place near by; actually Catlow is a hamlet some two miles away to which Bobbie and I walked on the last occasion he left the house before his death. Are not

the chances against correct guessing in each case thousands to one, and therefore millions to one in combination ?

I would direct particular attention to the statements about the photograph of Bobbie with " a board in front " and " a round thing without a peak " on his head (34 and 35). The chances against correct guessing here seem to me to be so high as to make the theory absurd.

Telepathy can only be an explanation if by that vague term one here means the power of the medium to read the subconscious thoughts of people (1) whom she did not know, (2) of whose locality in Britain she had no idea, (3) who did not know when the sittings were in progress, (4) who were actually over 200 miles distant. I suggest that this hypothesis is too far-fetched.

I wish to say that all the statements of fact made by Mr Drayton Thomas are absolutely true. I shall be glad to answer any questions relating to them.

(Signed) HERBERT HATCH.

## INTRODUCTION

IN the *Proceedings* of our Society for May 1933 there is an account of some proxy sittings with Mrs Osborne Leonard which I took on behalf of various applicants. Two or three sittings were given to most of these cases, but in the experiment now to be described there were eleven sittings and the series extended over many months. The longer opportunity for accumulation of material may in some measure account for its better quality. It is possible that, had I given more sittings to each of the cases above mentioned, the results would have been better.

Although the present case concerns a young boy it was said that he was helped by others : it may have been owing to their experience and suggestion that the child was able to select so much appropriate material. The subject of chief interest in this study was not originated by the boy, but by my regular communicators. The opinion expressed by them as to the cause of the boy's death is highly important ; firstly because it had been suspected by no one on earth, and secondly because we were unable, for several months after the clues were given, to trace any connexion between the boy's illness and its asserted origin.

This therefore merits special consideration and will form the subject matter of Part II, for which all relevant material is reserved. I shall, however, indicate in Part I the place in each sitting where reference was made to this topic.

The first sitting introduces the baffling subject of psychometry. It is rarely that I have tried this with Mrs Leonard, but I happened to do so on this occasion. The psychometrizing was of doubtful assistance ; for although Feda (Mrs Leonard's Control) seemed to begin with pure psychometry this quickly changed into the familiar type of message. Feda meanwhile was apparently uncertain whether the information came to her by means of the article, or direct from some unseen communicator.

The series affords illustration of problems connected with trance mediumship which still await final solution. Prominent among these is the question of *modus operandi* and the fact that information which one could express in a few sentences will often emerge in diffused and extended form. Whether the cause is to be sought in telepathy, imperfect clairaudience, the medium's inhibitions, or the communicator's difficulty with memory—or various combinations of these—one would much like to ascertain. It is my hope that the material here provided may be useful to those studying such questions, and may directly or indirectly help toward a solution.

I am grateful to Mr Hateh and Mrs Newlove for allowing me to give their names and postal address. This will enable anyone wishing to make further enquiries to go to headquarters, and it disposes of the objection which might otherwise arise that the whole of this story would seem to depend upon my unsupported word. It happened that Mr Besterman and Mr Gerald Heard were present at Sitting No. 6, and heard Fedá give the remarkably correct description of a route which would lead towards the locality where the mysterious "pipes" were said to be.

Part I consists of a slightly abbreviated record of the twelve sittings, with verifications and an analysis of results.

Part II gives a complete story of the "pipes" problem.

Part III is a numerical analysis of successes and failures.

Part IV is an inquiry into Telepathy and the *modus operandi* of trance messages.

Fedá is the name of Mrs Leonard's Control.

John my father, and Etta my sister are my regular communicators.

C. D. T. are my initials and will indicate my part in dialogue with Fedá.

Readers will be able to place their own valuation upon the evidential material of these sittings, but in the table appended to each sitting will be found the mark given by me.

The name of the child from whom I was seeking information was Bobbie Newlove; he will be called Bobbie in these records. His messages of affection and all personal matter which has no *definitely evidential* value will be omitted, as also his descriptions of the life he is living in the Beyond. We shall confine ourselves strictly to evidence which can be tested.

Much of the material connects with the boy's memories, while some of it relates to his opinions, or to things he was said to have observed since his passing. These items I distinguish by M. for memories, and by O. for opinions or observations. Fedá, John and Etta occasionally offered opinions.

## PART I

## BOBBIE NEWLOVE

IN September 1932 I received a letter from a stranger, a Mr Hatch. He wrote from Nelson, a town 200 miles distant, of which I had no knowledge other than the fragmentary memories of having once lectured there ten years before.

Here are relevant portions of the letter.

For ten years my stepdaughter has lived with me and my wife, and her little boy has been the life and centre of our lives. He was particularly intelligent and extraordinarily loving and lovable. A few weeks ago he died suddenly of diphtheria, aged ten. The loss is so dreadful that we feel we must ask if you can in any way obtain comfort similar to that recounted in your book, *Life Beyond Death*.

I discouraged expectation of receiving messages ; it seemed to me that this boy would be too young to make a successful communicator. Meanwhile the family remained unaware, until receiving extracts from the first sitting, that I was attempting (by methods previously successful in similar cases) to make contact with the child. It was in these circumstances that I took the letter to my sitting of November 4, 1932.

At an appropriate moment during the sitting I said to Feda, " I have a very earnest request for news of a little boy, Bobbie True-love ". (By a slip of memory I gave the surname wrongly, it should have been Newlove. It will be noticed that I corrected this at the beginning of the third sitting.) I then suggested that Feda should hold the letter. She accepted the idea. Needless to say I had folded it in such a way that no information could be ascertained by glancing at it. Added to this I watched carefully during the few minutes it was in the medium's hands, and observed that her eyes did not open.

I will now set out Feda's remarks consecutively, adding the comments received from the family.

*First Sitting, November 4, 1932.*

- (1) FEDA: Isn't there a name connected with them beginning with a ' T ' ?

When I said that I did not know, Feda added that it was an " important name ". The family's comment on this was that Bobbie loved his mother to call him by a pet name beginning with the letter ' T '.

It is unfortunate that in so many cases Feda gives only the initial letter instead of the full name. In the present case there is nothing

to make one sure that Bobbie's pet name was being attempted ; on the other hand, an attempt to announce this name would be quite natural in the circumstances. As we shall shortly see, Feda had the impression that the child was actually present.

- (2) FEDA : Will you find out whether this boy had had a pain in his hand. I felt such a funny pain in the hand while touching this letter.

As the medium was holding the letter I assumed that psychometry was in progress. If so, then the pain in the hand would presumably refer to the writer and not to Bobbie himself. I learned on enquiry however, that the writer, Mr Hatch, did not recognise this as applying to himself, but that Bobbie, who had always been a delicate child, occasionally lost the use of the right hand after a bout of excessive laughter ; at such times he did not complain of pain, but he was unable to use the hand for writing while the condition lasted.

- (3) FEDA : I am also getting a name beginning with ' M ', it sounds like Mar— something, connected with this letter too . . . Is there a name in or on this letter starting with ' M ' ?

One is left in doubt as to what may have been intended by this reference to Mar—. The first comment I received was as follows :

“ Yes, Bobbie's godmother, whom he loved, I think, more than anyone outside the family circle, is named Marie.”

There is, however, no doubt that Bobbie's thoughts had often reverted to a child named Marjorie, whom he had frequently met and who had made a great impression on him. There will be several references to this on later pages. Neither this name, nor any other commencing with ' M ', was mentioned in the letter I had received. Feda was not sure of the source of these ideas ; for, in relation to this name, she added : “ I think I am getting that from the letter, or it may be in the thought of the person who wrote the letter to you.” The phrase, “ It sounds like Mar—”, certainly seems to suggest clairaudience and not psychometry.

- (4) FEDA : The little boy has been trying to get in touch with them before.

[His people wrote : “ We have had very vague messages from local mediums.”]<sup>1</sup>

- (5) FEDA : You said a few weeks since he passed over, Feda feels it would be several months now.

<sup>1</sup> Short comments interspersed between quotations from the record of the sittings are in square brackets. These comments, unless there is some statement to the contrary, are based upon information received from Mr Hatch or Mrs Newlove, either in letters or verbally when I made their acquaintance during my visits to Nelson in June and July 1933.

[I was informed that the child had died some three months before this sitting, *i.e.* on August 12, 1932.]

- (6) FEDA : Glands ; ask if he had anything the matter with his glands. When I get anything like that it helps to find out if I am getting the right one.

[Mr Hatch replied : “ I do not know whether the glands are affected in diphtheria, but it is probable.”]

I was equally ignorant, but on referring to books, discovered, as did Mr Hatch, that the glands *are* affected by diphtheria. So this point, which had been neither in my mind nor in Mr Hatch's, was correct.]

- (7) FEDA : All boys are fond of cakes and things, but a little while before he passed over I get such a feeling of a lot of cakes and cooking going on as if for some special occasion.

[This is vague. The only fact at all relevant is that, at some time within six months of passing, Bobbie and a friend, after having studied a cookery book, had a grand toffee-making.]

- (8) FEDA : Do you know if he was connected with a town, not London but a town, not one of the biggest in the provinces ?

[This was, as I knew, correct for Nelson where Bobbie had lived.]

- (9) FEDA : Is there something to do with a place—docs anybody go there to do some special study, not like Oxford or Cambridge, Eton or Harrow.

C. D. T. : No, it is a manufacturing town.

FEDA : The studying they are doing is not so much of a scholastic kind. It is more as if they are learning to do something in a practical way.

C. D. T. : And who is this that is studying ?

FEDA : Somebody connected with the boy, like making a study of how to make something, like specialising in the making of something, not just making it and turning it out with a machine, but a kind of study of it.

[After a short break this subject was continued, see below.]

- (10) FEDA : It is a busy place, but not one of the very biggest of those towns. I don't think you would call it the biggest of those towns, and yet it is a largish place where they are concentrating on important things.

C. D. T. : I should say that is correct, so far as I know.

[Mr Hatch wrote : “ This is unquestionably an accurate description of Nelson.”]

- (11) FEDA : Do you know if some manufacturing places are on the banks of a canal or river there ? It does not feel pretty enough to call a river because of the buildings and the things on the side of it.

[There is a river and a canal, and there are factories on the banks of the river. Bobbie knew both river and canal.]

FEDA : (Resuming previous theme 9). Oh, are they partly making some stuff, there in this place, is it earthenware or pottery, some-

thing like stone? I think they are making more than one thing there, but I do get a feeling of something being made of a hard nature, something like stone, something is being put together, I get a feeling of it being put together very closely in lumps; it is not steel or iron or metal, it is more like things being made, and I think it is rather a new industry.

[Mr Hatch replied: "Bobbie had a great friend who is a working man engaged usually in making mortar and cement. He took a great interest in the boy and was most distressed when he died. Later he suggested that he should make a concrete cross for the grave. We thankfully agreed, feeling that work with real love behind it was better than anything bought from a monumental mason. This friend has never made one before and had to 'make a study of how to make something.'"]

Readers will feel that this is not convincing. When, however, after the conclusion of these sittings, I visited Nelson and met the person above alluded to, Mr Burrows, and saw the grave—the cross not yet erected, but blocks of concrete making a curb with a concrete platform round the grave, and noticing that the concrete was made in small portions fitted together,—I realised how apposite had been the above description. Mr Burrows will be mentioned hereafter. Bobbie greatly admired him; for, in addition to teaching Bobbie gymnastics and boxing, Mr Burrows was the professional at the skating rink, and Captain of the Rink Hockey Club.

It is only my fear that readers will not be in a position, at this point, to share my opinion that Feda's remarks actually apply to the concrete-and-cement work around Bobbie's grave, that restrains me from pointing out in detail how clear it is that Feda did not know what it was she was describing. But it is unwise to build upon inadequate foundations, and there will be other opportunities, as we proceed, for illustrating this fact, namely, that the mind originating the message is not Feda's and that Feda is frequently unable to realise what it is that she is describing. There is abundant evidence indicating that Feda's part is simply to transmit from one who knows the facts, and who is trying amid difficulties to convey information which can be recognised by those for whom it is intended.

(12) FEDA: These people are not very poor and not very rich, sort of between people; I think they have a comfortable home and nice surroundings—the family of the boy.

[This remark was accepted by Mr Hatch as a correct description.]

(13) FEDA: Ask them if the boy's neck or throat was affected. I keep on getting something about that.

[The diphtheria affected the boy's neck and throat, but he had previously been troubled with enlarged tonsils which would have been operated upon had Bobbie been less delicate.]

Mr Hatch's reaction to this first sitting may be judged from the following passages which I extract from his letter of comments.

"There certainly seems more in the above than coincidence would explain. Yet do you not think that psychometry, while showing that the mind of the medium has certain unknown powers, is yet no evidence of survival? If Bobbie were trying to communicate I cannot believe that he would refer to any of the matters mentioned. Still, as you say, it is a foundation, and if you will be good enough to try again we shall indeed be grateful.

"I have heard it said that those who are desperately anxious for evidence are very credulous. I do not think it is so with me. My fear is lest I should be deceived by evidence that can be explained by some other faculty of the mind, perhaps one that has not been investigated as yet."

#### FIRST SITTING.

##### *Abbreviations used.*

M : Memory.	R : Right.
O : Opinion or Observation.	G : Good.
	F : Fair.
	P : Poor.
	D : Doubtful.

Classed as—

O : F.	A name ' T ' (1).
O : D.	Pain in hand (2).
O : G.	A name Mar— (3).
O : R.	Tried to get touch previously (4).
O : R.	Passed several months ago (5).
O : R.	Glands (6).
M : P.	Special cooking (7).
M : R.	Town in provinces (8).
O : F.	Making something like stone—studying it—(9) put together in lumps.
M : R.	Largish town and important things (10).
M : R.	Manufactories on canal or river (11).
M : R.	Financial status of family (12).
M : R.	Neck and throat affected (13).

Result of above analysis—

<i>Bobbie's memory.</i>	<i>Bobbie's opinion or observation since passing.</i>	<i>Feda's opinion.</i>
R 5.	R 1.	R 2.
P 1.	F 1.	G 1.
		F 1.
		D 1.

*Second Sitting, November 18, 1932.*

(14) A previous weakening. (See Part II.)

[This is the first of 33 references to the subject discussed in Part II, *The Problem of the Pipes*. It seemed better to deal with them as a whole and so I have removed them from among the miscellaneous matter of the sittings. The position of each is shown as above, by number and a brief indication of contents.

The valuation marks are included in the analysis at the end of each sitting.]

(15) FEDA: Etta thinks he had a good constitution as children go.

[Mr Hateh says that Bobby had not a good constitution but was always frail.]

(16) FEDA: He seemed rather a lively boy and he was not what Etta would call a naughty boy in temperament, he was a boy who was what you would call "all there". He had a very nice nature, and though he was quite a boy he could be, and was, very affectionate too; she says, I think his mother would say "yes" to that. Many boys are so undemonstrative, but this boy would be very affectionate.

[It should be noted that it is Etta who says, "I think that he had a good constitution as children go." This seems to have been an inference of hers and therefore the mistake is less important than would have been a misstatement made by Bobbie himself. The rest of the paragraph is correct. Bobbie was very lively, very good, and particularly affectionate.]

(17) FEDA: He was very appreciative of his mother and his relations and his home life.

[Mr Hateh writes: "This is all true."]

(18) FEDA: There was a little girl that this boy was very fond of.

(19) Does the girl's name begin with 'J'? I keep seeing a 'J'.  
J. G. and P.

(20) There is a girl's name beginning with 'G'; there are really two names beginning with 'G' connected with him. One is a proper name and the other is a little made-up name, a pet name.

["A little girl he was fond of": Yes, Marjorie, a child of twelve who was a semi-professional at the skating rink. There will be several further allusions to her, usually by the letter 'M'.

Feda here seems to have assumed that because the letter 'J' came after the reference to a girl it was therefore the girl's name; and similarly with the name 'G'. The initials are all quite relevant, however.

'J' and 'P': Jack and Peter were two of Bobbie's special friends. The two names 'G' may refer to his mother, whose name is Gwendoline, but often called in the family Gennie.]

(21) FEDA : There is a rather elderly gentleman he is very fond of. Etta thinks it is someone he regarded as a relation, I am sure too old to be the father.

[Mr Hateh says that this may refer to himself. Mr Hateh is older than Bobbie's father and is step-father to Bobbie's mother.]

(22) FEDA : I understand he had given him something the boy was very pleased about only shortly before he passed over.

[Mr Hateh frequently gave things to Bobbie, but remembers nothing to which this would specially apply.]

(23) FEDA : Had this gentleman taken out something in the boy's name that would be of monetary advantage to him later on, putting something on one side for him that would have been useful to him later.

[Not understood. They gave Bobbie money for his Savings Certificate at school, but cannot think of anything further to which this would apply.]

(24) FEDA : There was something that Bobbie was very interested in, but I don't quite understand. He had been allowed to build something. I think he was not doing it alone, he was going to do it with another young person ; it seems as if he was going to build something. It felt to me like building an outhouse, but he seemed too young for such an interest. There was something of that kind being done in which he was very interested and going to take his part. It is one of the things he would have wanted to talk about if he had been on the earth.

[With a boy friend, Bobbie had planned to build a glider—an impracticable scheme, but one upon which, for a time, he had worked with much enthusiasm. His mother allowed the boys to do this in the scullery. Note : Etta says, " It felt to me like building an outhouse, something of that kind ". Did she confuse the scullery with the object under construction there ?]

(25) FEDA : He was fond of someone who was attached to a school.

[This might refer either to one of Bobbie's teachers, or to Mr Hateh, to whom he was much attached ; Mr Hateh teaches in a school.]

(26) FEDA : And he sent his love to someone whose initial was ' M ', I don't mean his mother. It is a woman, that is to say, it is a female name.

[This is highly appropriate for his godmother, of whom he was very fond and with whom he had stayed in London. She was always alluded to as " Auntie Marie ". Alternatively, it might mean the little girl Marjorie, above mentioned, to whom Bobbie was much attached.]

(27) FEDA : Someone called Joyee he liked.

[Two years back Bobbie had known a Joyee, but the family do not think it likely he would name her in this connection. There were others

of that name whom he knew at his co-education school, also others among the Brownies<sup>1</sup> with whom he was acquainted.]

(28) FEDA : He was very pleased at winning something not very long before he passed over.

[Not long before he died Bobbie was pleased at being top of his form for the half-year's examination, as well as for the term's marks.

Nine weeks before his death Bobbie won, in a competition, a salt-sifter shaped like a dog. This article gave him much pleasure. He called it his "bow-wow". (Sec Fig. II.) It will be referred to later : see Nos. 54, 56, 61.]

(29) FEDA : Etta says he was very fond of something which he did not do by himself ; and it seemed to do with numbers, as if he played with something with numbers on, and he used to take turns with it. Whatever this was with numbers he used to like to do something with curved lines, grooves and curved lines and numbers : he used to do this after tea, it occupied some time after tea.

[At a recent Fair he was particularly successful with one of the automatic machines from which he won pennies by shooting into numbered circles. "Not by himself" : he was always accompanied there by others and of course would take his turn at the machine and not monopolise it. "After tea" : he did this several times during evenings after tea.]

(30) FEDA : He played indoors with coloured marbles, it was something they did on a table.

[Yes, he played a game with coloured marbles and a card pattern on the table.]

(31) FEDA : They had been trying to make something—this is nothing to do with what I said about building—they had been doing something intricate in the house that Bobbie was interested in, they got a lot of parts for it, like fixing them all up together. They were wanting some other parts for it not long before Bobbie passed over.

[Mr Burrows was fitting up a gymnasium for Bobbie and it was not yet finished. They still required a horizontal ladder and other items. It was being made in an upstairs room and Mr Burrows added to it each time he called. Bobbie's diary has the following references :

*March 31.* The instructor came and put up two parts of gymnasium.

*May 10.* Instructor came and fixed up parallel bars.

*June 15.* Got bellbar for gym.]

(32) FEDA : Was he interested in rabbits ?

<sup>1</sup> For the information of foreign readers the name "Brownies" may be explained as the junior branch of the Girl Guide organisation. Its chief aims are the building up of good character and bodily health. Brownies have their counterpart for boys in the well-known Boy Scout movement, whose younger members are called Wolf Cubs.

[Yes, Bobbie frequently visited Mr Burrows' garden, and when there was interested in the rabbits kept by a neighbour close by.]

(33) FEDA : I think he will come again and let me see him. I feel he is a bit on the dark side, not a fair boy.

[No, the boy was decidedly fair. Feda's idea, which she seems to have obtained by feeling rather than by sight, was wrong.]

SECOND SITTING.

*Abbreviations used.*

M : Memory.	R : Right.
O : Opinion or Observation.	G : Good.
	F : Fair.
	P : Poor.
	D : Doubtful.
	W : Wrong.

Classed as—

- O : R. A previous weakening (14).
- O : W. Etta thinks his constitution good (15).
- O : R. Description of Bobbie's character (16).
- M : R. Happy home life (17).
- M : R. Little girl friend (18).
- M : F. Initials J and P (19).
- M : G. Two names G (20).
- M : G. Fond of elderly gentleman (21).
- M : D. Recent gift from gentleman (22).
- M : P. Money put aside for him (23).
- M : G. Interested in building something (24).
- M : F. Friend attached to a school (25).
- M : G. Sent love to M (26).
- M : P. Liked Joyce (27).
- M : R. Won something shortly before his passing (28).
- M : R. Played with grooves and numbers after tea (29).
- M : R. Coloured marbles on table (30).
- M : R. Something yet incomplete making in the house (31).
- M : F. Interested in rabbits (32).
- O : W. Feda's attempt to describe him (33).

Result of above analysis —

<i>Bobbie's memory.</i>	<i>Feda's opinion.</i>	<i>Etta's opinion.</i>
R 6.	W 1	R 2.
G 4.		W 1.
F 3.		
P 2.		
D 1.		

*Third Sitting, December 2, 1932.*

C. D. T. : Have they been able to bring Bobbie Newlove ?

FEDA : You mean Truelove, don't you ?

C. D. T. : I made a mistake, the name is Newlove. Let us call him Bobbie. Have they brought him ?

(34) FEDA : Yes, and they thought about passing over a few messages. What is that you are showing me ? Will you ask is there a photograph of Bobbie in a rather peculiar position ? I see him full faced, or very nearly full faced, but with something in front of him, as if there is a board in front of him. It is as if he had been photographed sitting at the back of something, like at the back of a board or a tray or something. In the position he seemed to be leaning a bit forward towards the tray or board or whatever it is, I get a feeling of a crouching position.

[Mr Hatch writes : " This is certainly remarkable. The last photograph we have of Bobbie is in fancy dress. He is the Jack of Hearts with boards back and front like a sandwich-man. On his head is a crown as in a pack of cards. It is wrong that he was sitting or crouching, he was standing erect (see Fig. I)."

One is uncertain whether Feda was given a visual impression of this particular photograph or whether she received Bobbie's generalised impression of his various attitudes while wearing the fancy dress.]

(35) FEDA : Will you ask also if he had been given—I think it must have been a joke—something new that he was fond of using or wearing on his head, something round ; if it was a cap it had no peak to it. He used to put it on his head and I think he liked it. Mr John is trying to draw just like a ring, like something he had put on. It has no peak to it at all. You had better say something round that was new, to wear on his head, that he was pleased at having. It was as if he thought it was rather important putting this round thing on his head.

[This apparently refers to the crown. He was so fond of putting it on that his mother had to check him lest it should be worn out. (See Fig. II.)]

(36) FEDA : What does Bobbie want to say about his nose, his nose hurt ? (hand rubs nose).

He is making me feel as if something had hurt his nose on the side towards the end of his earthly life. Oh, he doesn't think it caused his passing or anything of that kind.

[Mr Hatch writes : " Bobbie was learning to box, and on the last lesson his instructor, usually very gentle with him, gave him a blow on the nose which brought tears to his eyes. He complained afterwards that it hurt when washed." When, on visiting the house, I was shown Bobbie's little diary, I noticed that he humorously referred to this under its date thus—" June 14. The instructor came. Burst my nose." This happened shortly before Bobbie's death.]



FIG. 1.—The Knave of Hearts.

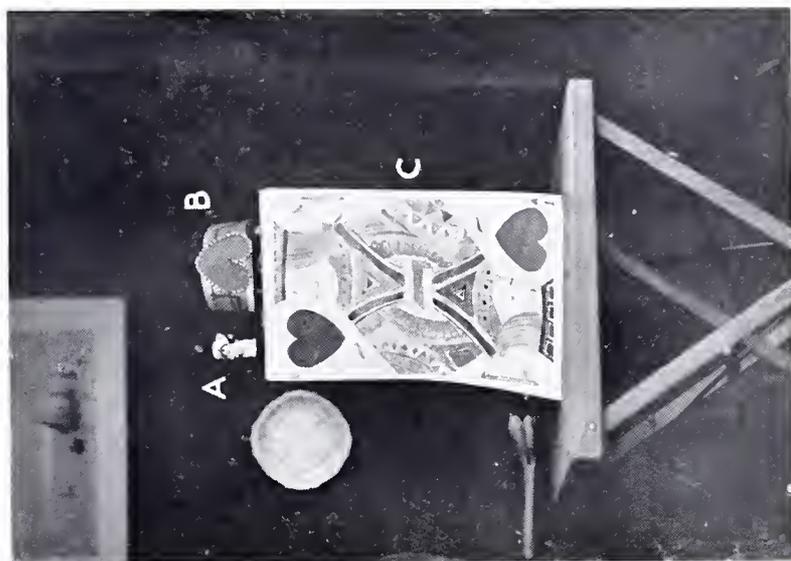


FIG. 11.—(A) The salt-sifter, shaped like a standing dog. (B) The Jack of Hearts cap. (C) One of the Jack of Hearts sandwich-boards.



(37) JOHN repeats the reference to a predisposing cause for Bobbie's illness.

[See Part II where this topic will be dealt with in its entirety. Wherever this matter of the "Pipes", is alluded to in these sittings the paragraph will be represented by its number, and a reference to Part II where it will be found in full.]

(38) An event nine weeks before the death for which the "pipes" will be the clue. [See Part II.]

(39) FEDA : Did I tell you last time about a girl a little older than Bobbie that he was fond of? She seemed as if very kind to him, like giving up things to him and being very nice to him, and this girl has been—I can't get this quite—but it is something to do with a ball that belonged to Bobbie. I don't think this is much good—you see I am not getting this from Mr John now, I am getting it from Bobbie. Something this girl has been doing about a ball that Bobbie was fond of when he was here, the girl has been doing something with it.

[The child Marjorie at the Rink had a special part which she played at the commencement of hoekey matches. The team termed her their mascot, and she began their competitions by an exhibition of skating in which she finally drove a ball into the goal. Bobbie enjoyed watching this. She was twelve years old and they were great friends. While Marjorie was away on a visit Bobbie said to his mother, "If I don't see Marjorie soon I shall go mad". This was only a month before his death. The sittings allude to her several times. The ball did not, of course, belong to Bobbie although he may at times have joined in playing with it; for he often skated with Marjorie.]

(40) FEDA : And will you ask them if he went to a place where there was a broken stile? At least it may not have been the stile itself that you put your foot on was broken, but a part of the construction through which the stile was made was broken.

(41) And there was a long footpath there too, part of it seems to go between something, like as if you were going between something rather high, I get like a high wall on one side. There is not usually building near stiles now, but I get the feeling of something close to the path and the stile.

(42) When you get over the stile it is more open.

(43) Then I think there is a church with a group of trees round it.

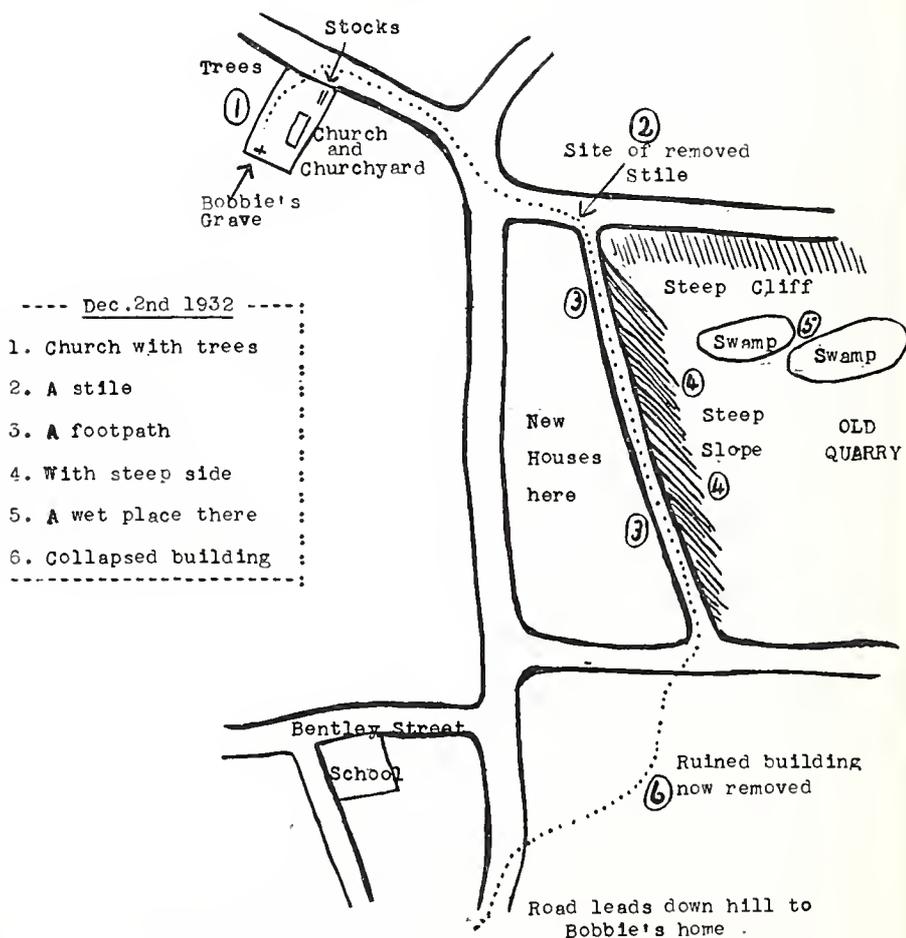
(44) I feel you have only got to go a little way over the stile, and there is something that would be dangerous near to this stile, something you can fall down, as if you would say to children, "Now, don't go that way." It is something you could fall down into.

(45) And it is wet too; I can't see the water—I think they want me to say that—and yet it feels sticky and wet there.

(46) This is a place that Bobbie would know very well, would have reason to know. He has been thinking of it lately when he has been with his people on the earth. He must have been near this place with them and it made him think about it again, whereas he would have forgotten it.

Mr Hatch writes : " This is very good. A favourite walk was by a stile. Whether it is damaged I do not know, but I will find out. And beyond it is a church with trees. His body is buried in the churchyard. Past the stile the path leads to a quarry, at the foot of which is water. (Sec Fig. III, p 488.) Bobbie wanted to go there to play, but we forbade it." Mr Hatch wrote later : " I have been the walk described in your last notes, but cannot find any damaged stile ; however, these last messages are the best we have had."

Mr Hatch enclosed a plan of his walk, which is here reproduced (Plan I). The stile, which had been there in Bobbie's time, and *was*



PLAN I.

broken, had now been completely removed. Beyond the site of this stile a footpath runs along the precipitous edge of a quarry. Bobbie's mother tells me that she used to regard this unprotected path as dangerous. It is now made safe by a fence. There is no high wall on the side opposite the quarry but a row of houses; these houses might be described as "something rather high" and "like a high wall on one side". "When you get over the stile it is more open"; yes, there is an extensive view over the quarry on the left. "Church with a group of trees round it"; this is a few minutes' walk from the quarry, not connected with it, but part of a walk which the family often took. "He must have been near this place with them, etc."; Mr Hatch adds, "Yes, almost every time we have gone out since his passing we have been either to the grave or to a friend who lives near."

On re-reading the above, while preparing this paper, I mistakenly assumed that the walk which the family often took included the path by the stile. It therefore seemed inexplicable that, if passing the site of the stile "almost every time we have been out since his passing"—a period of several weeks—they should have been unaware of the stile and its subsequent removal.

To my letter of enquiry about this Mr Hatch replied on February 24, 1935, "You are mistaken in thinking that we had often taken the walk by the stile *after* Bobbie's death. The walk we did take was up the road to the grave. Gwen (*i.e.* Mrs Newlove) went the walk after your sitting and could not find the stile, though she had thought there was one. We then wrote you that the description of the walk was correct except that there was no broken stile. Some weeks afterwards I found from a friend that a broken stile had been there but had been removed shortly before Bobbie's death."

### *Third Sitting (Continued).*

(47) FEDA: A place near there beginning with Sw— It is near the place they have been describing. There seems to be an 'L' a little further in the same name—'Sw' and 'L':

(48) Bobbie would sometimes go by ways and means of this stile to a building that has collapsed, he would not go to it exactly, but he would go near it. Why it has collapsed Mr John does not know, and he doesn't think Bobbie does either, but it is left there in heaps, partly standing and partly a heap of debris.

[Sw . . . L"; These letters present an unsolved puzzle.

As to the ruined building, Mr Hatch wrote: "Nearer our house than the quarry is an old barn, partly standing and partly a heap of debris."

(49) FEDA : What was it Bobbie used to do with that ? Bobbie wants to tell me about a very wonderful strap he had got, it went round something. He was always fitting it on and taking it off, making it a bit longer and a bit shorter, as if he was trying to pull it like that. (Medium's hands here acted as if pulling up to the shoulder.) As if it was made of rubber or elastic. He was always pulling it, and his mother did not like it much, she used to say, " Now be careful, mind what you do with that ".

[His mother remembers that he would pull out an elastic band or something similar, and she warned him, being afraid that it would fly in her face or his.]

(50) FEDA : Did he tell you anything about a man relative who had passed over not long before he did ? Mr John says it is almost impossible for us to be correct in calculating time, but he would have thought it would be about two years. He was connected with the family ; and there is a letter ' A ' in connection with this.

[His father's brother-in-law, named Arthur, died suddenly about two years before this.]

(51) FEDA : Bobbie was funny about his food, some foods that boys like he was rather strange about, as if he did not like a certain food, he was very difficult about it, and there was something that he was being given only a little while before he passed over that he did not like at all. It was one of his pet aversions. It was a food, quite an ordinary food that many boys would like but he happened not to. He was given it towards the end of his earth life.

[Quite correct. He was funny about food ; for instance, he would never touch jam, not even a cake that had a little jam in it. He disliked milk too. Bobbie's mother wrote : " The food which Bobbie was being given towards the end of his earth life, his pet aversion, was the white of egg. He hated it and always left it, but I was beginning to insist that he should try to eat it." ]

(52) FEDA : Did Mr John tell you that for a boy he would think Bobbie was rather affectionate, sensitive to people's words and actions and even thoughts, a particularly understanding kind of boy. Thinks there would be a very strong link between himself and his family. He was not quite the casual off-hand boy. He was a boy with a good deal of deep feeling and understanding.

(53) He was rather fond of flowers, which not many boys are. Mr John says, I think he means some particular plants that perhaps he took an interest in and would notice more than many boys.

[Mr Hatch wrote : " The first part is correct, but I do not think he was very fond of flowers ".

During my visit I was talking with Bobbie's friend Mr Burrows, the

boxing instructor, who told me that Bobbie liked to come with him to his garden. While there he showed much interest in potato plants, which he had never previously seen. He had not understood that several potatoes grew on a single root. Mr Burrows therefore gave him one to plant, and Bobbie was excited about its growth and over zealous in watering it. He often inquired when he might dig it up, and frequently spoke of it at home. He lived to see it flower only.]

(54) FEDA : You must not take it off the shelf, you must leave it on the shelf near the corner. Leave it on the shelf where the others could see it and have it. He used to take it sometimes—I think I have got this right—there was something that used to be on the corner of the shelf, and sometimes Bobbie wanted it, and they used to say, “Leave it on the shelf in case the others want it”, —something round and smooth and polished.

C. D. T. : I wonder what he did with it when he took it in his hands ?

FEDA : Was it a watch ?

C. D. T. : Are you guessing, Feda ?

FEDA : I was only asking him, because it looked like a watch he was holding in the palm of his hand.

C. D. T. : What does he say ?

FEDA : He seems to be twisting something like you do a watch or a clock.

C. D. T. : Winding it ?

FEDA : Yes, winding something.

C. D. T. : Is it Bobbie showing this ?

FEDA : It is Bobbie giving it to me. It feels something like a watch.

C. D. T. : It looks like a selected bit of evidence, but it just lacks the definite indication. I could think of at least four things.

FEDA : You had better not guess. He rolls it or winds it. It was not a watch. They still have it. It is not in that place, it has been put somewhere else, but they have still got it. Bobbie thinks it has been put in a drawer instead of on the shelf. Is it on a plate ? He is giving me the idea of a plate being near it.

[Mr Hatch writes : “Bobbie was very fond of a little salt-sifter which he won at Morecambe. It was kept at the corner of a shelf and he used to twist the cork at the bottom and to roll it along the dinner table. It has been moved, but not into a drawer. It is of glazed earthenware, shaped like a dog. ‘Round, smooth and polished’ is correct. It is now kept on a shelf just below the dinner plates.” (See Fig. II.)]

## THIRD SITTING.

*Abbreviations used.*

R : Right.  
 G : Good.  
 F : Fair.  
 W : Wrong.

Classed as—

- M : R. Photograph with boards (34).  
 M : R. Cap without peak (35).  
 M : R. Injured nose (36).  
 O : R. John repeats the reference to a predisposing cause for Bobbie's illness. Cf. 14 (37).  
 O : R. An event nine weeks before the death for which the " pipes " will be the clue (38).  
 M : R. Girl with a ball interested Bobbie (39).  
 M : R. Broken stile (40).  
 M : R. Footpath described (41).  
 M : R. Open view past stile from path (42).  
 M : R. Church with group of trees (43).  
 M : R. Dangerous place near stile (44).  
 M : R. Place sticky and wet there (45).  
 O : R. Bobbie was reminded of this place lately when his people went there (46).  
 M : W. Sw—. Name of a place (47).  
 M : R. A collapsed building past stile (48).  
 M : R. Description of a strap about which Bobbie was warned (49).  
 M : R. Male relative ' A ' passed about two years ago (50).  
 M : R. Unusual fancy about food and a pet aversion (51).  
 O : R. Characterisation of Bobbie (52).  
 M : F. Interested in special plants (53).  
 M : G. A treasured object described (54).

Result of the above analysis —

<i>Bobbie's memory.</i>	<i>Bobbie's observation since passing.</i>	<i>John's opinion.</i>
R 14.	R 1.	R 3.
G 1.		
F 1.		
W 1.		

*Fourth Sitting, January 13, 1933.*

Mr Hatch wrote at this time : " Is it possible for you to put two or three questions ? If they were answered correctly it would be well-nigh overwhelming proof of survival. I leave it to you, of course, but to save time I append the questions :

1. What did Bobbie keep in the bathroom cupboard ?
2. Where did he like to go with his Mummie last winter in the evenings and was looking forward to going again this winter ?
3. What did he do in the attic besides boxing ?

I put these questions, and it will be observed as we proceed that two of them were answered with some detail. It is as well to mention here that I thought it would be interesting to compare the result with my own guesses. I therefore wrote to Mr Hatch that I guessed :

(1) Boat, (2) the Pictures, or Ice Skating-rink, (3) playing with trains. It became clear after the next few sittings that my alternative guess for number (2), Skating-rink, was partly correct. I did not learn until the sittings were completed that my guess for (1) " Boat " was also correct. But it is, perhaps, of some significance in view of the telepathic hypothesis, that this never emerged in replies to these questions, nor did my third guess, which proved completely wrong.

FEDA : Etta says that she has brought the boy ; you know, Bobbie Newlove, and that he wanted to say one or two things before they went on to anything else.

C. D. T. : Bobbie, I can't think what it was you used to do in the attic besides boxing. I have been trying to guess.

(55) FEDA : Had he been given by his people something that was in a box, and he used to take it out and it seemed to be in an awful lot of pieces? I think he had two boxes to do with it, he used to take things out of the boxes as if he was fastening them together. What he is building seems as if it comes up to a point, or there is a high something sticking up on top of it. I feel there is a poking-up part on top ; and I think there is a picture to do with it too, as if he was trying to build something from the picture, or to look like it.

[Mr Hatch : " This might be his Meccano. Bobbie was fond of making cranes with it which certainly come up to a point. He also had a Meccano aeroplane in two boxes. Both have pictures as a guide." ]

(56) FEDA : Had Bobbie a duck ? I will tell you what he is showing me ; it looks something like a duck. Will you ask if he had a toy duck ? I think that is right. I see it in his hand like as if he is pushing it towards me. I don't think its legs is very long, or else he is holding his legs up a bit, but ducks have not got very long legs. I think it must be a duck because of its legs.

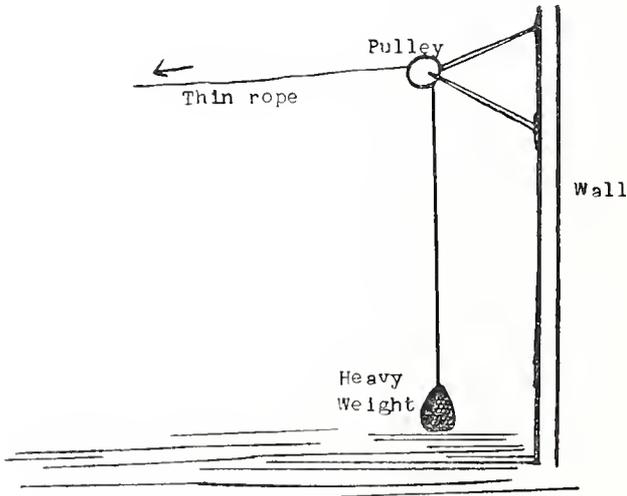
[Possibly this was an attempt to refer again to the dog salt-sifter which Bobbie had won at Morecambe (see Third Sitting, No. 54). If so, the subject is resumed later in this sitting, No. 61. The dog stands on short hind legs with fore legs inconspicuous.]

(57) FEDA : He keeps on saying " mice ". He was interested in something to do with mice and I think someone else is mixed up with this, because I get a feeling of another child, or young person, who was interested in and had as much to do with the mice as Bobbie had.

[Bobbie's mother wrote : " I have at last been able to make inquiries with regard to the mice. Bobbie, it appears, was interested in some mice which a friend of his had. Apparently he brought some to show us, but was shooed off again because I am frightened of them. I have only a very vague remembrance of this, but the boy friend is quite certain." ]

(58) FEDA : What are you showing me ? Did you pull a string out of the wall ? Bobbie did some funny things for a boy, now look, he is going to the wall and he seems as if he is untwisting something and he is pulling something from the wall, either thick string or rope, and on the end he seems to be fixing something carefully. That is important, what he is doing with it. It is the pulling it out that seems to be the important thing. It is something about drawing it out as far as is possible and then letting it go back to the wall again. It is something that he seemed to do rather regularly.

[Mr. Hatch : " This is good ; in the attic he had, among other things, an arrangement for strengthening the mussels. The drawing appended will show you the idea. Drawing it out was the important thing, and he did it rather regularly." (See drawing.)



This is evidently the answer to question No. 3, which was, " What did he do in the attic besides boxing ? " ]

(59) FEDA : Ask if he was going to have something done to his teeth a little while before he passed over, something that was delayed a

little. That was before he got very ill. He remembers having his teeth looked at, and that something was to be done.

[Mr Hatch : " Yes, we knew he would have to visit the dentist soon, and we were rather worried about it." ]

(60) FEDA : His mother had a rather important engagement before he passed over, he thinks it was a Saturday, and he thinks that his being ill would have in some way interfered with it. He thinks it was something for the Saturday afternoon.

[Mrs Newlove tells me that she had such an engagement fixed for the Saturday, it was with the Brownies of which she was an official. Bobbie was taken ill on the previous Sunday. Directly his illness became serious, Mrs Newlove wrote to postpone the engagement. Bobbie died the following Thursday night. Bobbie knew that his mother was to have spent that Saturday with the Brownies.]

(61) FEDA : Not the name Bobbie, but another name beginning with ' B ' that was rather important in their house. I mustn't say sound because I am getting this by feeling. He gives ' B ' by sound, but now I get the feeling that this would seem to be more like an animal's name, or the name of a toy. It is something in their house that he was very fond of, and he calls it a funny name beginning with ' B ', not a long name. Wait a bit—Ber, Bunkey, Bussey. The name he is giving me sounds as if it began Bus or Bos.

[This is possibly a further reference to the salt-sifter mentioned previously (see No. 56). It is shaped like a dog in sitting posture. Bobbie was very fond of it and called it his " bow-wow ". Cf. Like an animal's or toy's name. A funny name beginning with ' B '.]

(62) FEDA : There is someone he liked and was interested in whose name began with ' W ' and it sounds like Wenda, or Wendy, that is the nearest I can get to it.

[Mr Hatch : " We can only think of a Winnie in whom he was interested." ]

(63) FEDA : Bobbie wants to say something about handwriting. He was told to do something which would help, and he had been trying to do it. He wanted to improve it, and he tried to before he passed over.

(64) The reason he is mentioning this is because it has been spoken of lately, and he wanted to say, " Yes, I was trying to do it a little while before I passed over." ]

[Mr Hatch : " We begged him to try with his writing as it was keeping him back at school. We *had* mentioned his bad writing when trying to read his diary—*after* his passing." ]

(65) FEDA : His people have been talking about going to a place that was much connected with Bobbie when he was here, and they know that they ought to go some time. It may make them a bit

sad because of the connections with Bobbie when he was on the earth. There is an initial 'H' connected with where they are going. I get Ha— They have been thinking of going to this place. He feels as if something is making them go to this place.

[Mr Hatch : " We have thought of visiting friends near Halifax. The place has no associations with Bobbie, but the 'bus journey there would remind us vividly of him, as we have been most of the way there with him."

If this Ha— was an endeavour to transmit the name Halifax, it is an instance of Feda's imperfect clairaudience, similar to the preceding B, Ber, Bunkey for bow-wow, and the Wenda for Winnie.]

(66) FEDA : Will you ask his mother if she has been thinking or doing anything about Rosemary ; will you say that ? He means it as a little message for her. He wanted it to be symbolical. He felt it was in her mind.

[Bobbie was interested in the Guides and the Brownies and his mother's work with them. After Bobbie's death she began to receive letters in connexion with this work from Lady Rosemary Stopford. The name Rosemary might be considered symbolical of this work, but it did not strike Mrs Newlove until some time after she had written to inform me that the name was not recognised.]

(67) FEDA : He keeps on saying he has seen Arthur there.

[Mr Hatch : " In a previous sitting (see paragraph 50) it was correctly stated that a connexion, actually his father's brother-in-law, died suddenly about two years ago. The initial 'A' was given ; now the full name is correctly given." ]

(68) FEDA : And there is a funny name he is remembering, sounding rather like Euan. It is a name that Bobbie remembers, somebody he used to be interested in, and the name does sound very much like Euan.

[This is not recognised.]

(69) FEDA : Do you know if there was some discussion about having another doctor, if another doctor had to be got to look at him, suddenly, late ; because I keep getting a mix-up between two doctors.

[Mr Hatch : " Correct. Another doctor, a specialist on the throat, happens to live next door. He saw Bobbie a few hours before he died." ]

(70) Previous constitutional weakness, and further reference to " the pipes ". (See Part II.)

C. D. T. : Bobbie, have you given the answers to those three things your mother asks, they were—(1) What was kept in the bathroom cupboard ? (2) What did you do in the attic besides boxing ? and (3) Where did you go last winter evenings with your mother and were hoping to go again this winter ? It may be that you have given the answers already.

(71) FEDA : When he went with his mother didn't he carry something for her ? I feel it is rather important that he carried something for her, not something that he put under his arm, but something swinging a bit.

[Mr Hatch : " Bobbie was keenly interested in roller-skating and it is curious that you guessed correctly this answer to the question about what he did on winter evenings. Bobbie used to carry his skates swinging. His mother sometimes offered to carry them but he would never allow her to do so. Possibly he feels that he carried them to save her trouble." ]

(72) FEDA : And when they walked did he hold her arm ? I don't know if he always did this, but I get a very strong feeling of holding her arm. Boys don't usually do that, but I seem to get him doing this when they went out at night.

[Mr Hatch : " Yes, correct." ]

(73) FEDA : They had spoken and thought about buying something new for this winter that was going to be rather expensive in connexion with where they were going together. It was a bit expensive, but it would be rather an improvement on what they had. He enjoyed going to this place, and he would talk about it a lot afterwards, and about the progress they had made.

[Mr Hatch : " There was some talk of a pair of skates for his mother. She had none, but used a pair from the rink. It is true that he enjoyed going and would talk about the progress they had made." ]

(74) FEDA : What a funny place it is, there did not seem much furniture there. Will you ask if it was rather a bare place, because I am getting a feeling of a place that is rather bare, perhaps it is purposely bare ? It feels as if it was a place where they cleared the furniture ; it feels as if there were a lot of other people there too. I keep hearing voices. That has to do with where they went on winter evenings, and they hoped to go again, only after buying something special.

C. D. T. : He has not told you what it is ?

FEDA : No, I can't get what it is.

[Mr Hatch : " A correct description of the rink." ]

(75) FEDA : There was someone they used to expect to see there, a youngish man, someone they knew particularly well, someone much older than Bobbie. Now I am seeing an ' M ', I think that would be the man's name. And getting warm there.

[Mr Burrows, a great friend of Bobbie's, was a prominent person at the rink. The little girl, Marjorie, previously mentioned in these notes, was there also as a semi-professional.

Note Feda's wrong inference : " M—I think that would be the man's name." " Getting warm there " ; one certainly does in roller skating.]

(76) FEDA : Did she ask him to get new boots for it ? I get a discussion

about boots or shoes to do with it, which he knows she will remember. He is losing it a bit, he is going baek a bit.

[Mr Hateh : "Bobbie wanted new boots for the rink."]

(77) C. D. T. : Bobbie, what did you keep in the bathroom eupboard ? Show a picture of it, think about it and let Feda see.

FEDA : No, Bobbie, I am seeing that wrong, what is it ? not a balloon, Bobbie, it would go bang ! I don't know what he means now, he shows me a picture which looks like a balloon, and it came when you asked him. I feel it is light and round, like something that floats in the air. Will you ask them if he did keep one in the bathroom eupboard ?

[There is no known eonnexion between this reply and the bathroom. I suspect that we have here an example of the confusion which inevitably follows when the sitter's question is ignored and the communicator continues his previous train of thought. Bobbie had just been speaking about the rink—carrying skates, buying new skates, the rink, persons he knew there, new boots for skating. What more natural than that he should think of the Festal Nights at the rink in which he usually captured several of the coloured balloons ? On those nights a bunch of balloons was dropped to be scrambled for by the children. I have repeatedly noticed that, for reasons which we can guess, a communicator either does not catch one's question, or prefers to complete what he has in mind to say.]

C. D. T. : Can you show Feda what you did in the attie ?

(78) FEDA : He is lying on the floor. I suppose you are lying on the floor ? He is showing me something like stretched on the floor. I think he wants me to go flat on the floor or something. It feels as if I have got to lie on the floor and move something. I want to waggle altogether, sort of squirm about. I think my hands and feet and head is going. That is all I can get about it.

[Mr Hateh : "Lying on the floor is correet. Bobbie was given drills there ; raising legs while on his baek, raising the body from the hands and toes, and various trieks."]

C. D. T. : I was very interested when they sent me a photograph of Bobbie showing the board that Feda seemed to see him looking over, and the round thing on his head without a brim that Feda described. It was all perfectly shown in the photograph. The only diserepaney was that he was not erouching. It was a fancy dress oecasion, and he was representing someone, and he had the large eard half as big as himself slung in front of him to illustrate the charaeter he portrayed.

(79) FEDA : No, Etta, no, what do you mean about a book ? Something is coming baek to my mind about that, but I am not in a position now to ask Bobbie to verify this, but you know we have told you that when we are bringing a would-be communicator to you

we often know something about it beforehand, we know the synopsis of what they are going to give. Well, to my mind now there comes back the recollection about a book. Will you find out, did he get it from a book, had he been interested in a book that is in some way connected with what he pretended to be? I do remember that he was going to speak about a book.

[Mr Hatch: "The boards had been used before, not by Bobbie, but he knew about it; they were used in a play by Brownies taken from *Alice in Wonderland*. Bobbie had read the book *Alice in Wonderland* and was very thrilled with it."]

#### FOURTH SITTING.

##### *Abbreviations used.*

R: Right.  
G: Good.  
F: Fair.  
P: Poor.  
D: Doubtful.

Classed as—

- M: R. Building to picture pattern, with point (55).
- M: P. Something like a duck (56).
- M: G. Mice (57).
- M: R. Apparatus fixed to wall (58).
- M: R. Attention to teeth (59).
- M: R. Mother's plans for Saturday altered (60).
- M: R. Name 'B' of toy or animal (61).
- M: F. Interested in a name 'W' (62).
- M: R. Handwriting to be improved (63).
- O: R. His handwriting spoken of lately (64).
- O: G. Family going to a place 'H' thinking of him (65).
- O: R. Mother thinking about Rosemary (66).
- O: R. Has met Arthur (67).
- M: D. Name like Euan (68).
- M: R. Doctors and his illness (69).
- O: G. Previous constitutional weakness. Further reference to the "pipes" (70).
- M: R. Carrying for his mother something swinging (71).
- M: R. Manner of walking with his mother (72).
- M: F. A purchase for the winter (73).
- M: R. A frequented place described (74).
- M: R. People met there, etc. (75).
- M: R. Discussion *re* footwear for the above place (76).
- M: F. Something that floated in air (77).
- M: R. Exercise in attic (78).
- M: G. Bobbie's fancy dress was connected with a book (79).

<i>Bobbie's memory.</i>	<i>Bobbie's opinion or observation since passing.</i>
R 13.	R 3.
G 2.	G 2.
F 3.	
P 1.	
D 1.	

*Fifth Sitting, January 27, 1933.*

- (80) Pipes not in house, reached via a second place. (See Part II.)
- (81) Connexion between pipes and infection. „
- (82) The animals will be clue to pipes. „
- (83) An alteration has made the pipes less dangerous. „
- (84) Bobbie's people not familiar with the pipes place. „
- (85) Another boy went there with Bobbie. „
- (86) Not quite country where pipes are. „
- (87) Stables, straw. One side partly open. „
- (88) View of country hidden by buildings. „
- (89) Water trickling or swilling. „
- (90) FED A : Bobbie wants to ask his mother does she remember how the doors were changed at that place they went in the evenings ? They shut up one lot of doors and opened the others, went in by a different set of doors to what there were first. There was a different arrangement of the doors afterwards. He only just remembered about that.
- [Mr Hatch : “ This is incorrect. No change has been made regarding the doors of the skating rink.”]
- (91) FED A : And did he use something made of celluloid, something that he used and they wanted him to stop using it ? They thought it might make a flame or explosion.
- [Mr Hatch : “ Yes, he had bought a second-hand cinematograph lantern, and we were a little nervous about the celluloid films.”]
- (92) FED A : Will you ask his mother whether she had the bathroom done after he passed over, the walls, because he remembers she wanted to have them done ? there was something that she was talking about having done before he passed over, about the bathroom ; talking about the bathroom reminded him.
- [The family say that parts of the bathroom wall and ceiling needed attention where the linerusta was loose. This had been put right since Bobbie's passing.]

(93) FEDA : Wait a bit, Bobbie. I nearly got what you are trying to give me. He saw that his mother had folded up a coloured paper thing that he had used. It was something he wore. You know, tissue paper ? Well, he is showing me that and in several colours, and as if they were folded up into conical shape and triangular shapes ; but she has had to fold them very carefully, because they have been folded up before, and there seems to be several of them, because they seem to make a big lump. It was something that she had an idea might come in useful again, and it was something Bobbie had helped her with. Part of it was a puce pink, and also there was a bright green and blue ; there seemed to be several colours, white as well, and he thinks his mother folded them and put them all in a box together ; but he did not use them again, because he passed over. There has been an occasion since he passed over in which, and for which, they could have used them, but they did not, and he rather thought they would, but yet was not surprised when they did not.

[Mr Hatch writes: "This might be the caps out of Christmas crackers which were folded up, and which would have been used again if Bobbie had lived."

In answer to my further inquiry I was assured that these caps answered to the description, including the "puce colour".]

(94) C. D. T. : They did not know what you meant about the month of April. They don't think anything happened in April ; was it your birthday, Bobbie ?

[In a previous sitting Feda had mentioned April but failed to catch Bobbie's meaning. Finally she had said, "He keeps on saying April. I think they will recognise it."]

FEDA : No, it was not, nor his passing.

C. D. T. : Was it connected with your school, Bobbie ?

FEDA : Yes, in a way, Sir. You are getting very near it.

C. D. T. : Did you win something then ?

FEDA : No, but he tried something.

C. D. T. : Work or play ?

FEDA : It was a bit of both. It was something that he tried to do, there was a kind of meeting about it, which he was rather important in, and which he thought a lot of and looked forward to. (Long pause.) And Atkins, there is a name he is giving me sounding like Atkins. It is either Atkins or Atkinson. I get At—, Atk—, and that is all mixed up with the April thing.

[This may refer to the following facts which were given me by the family on my visit to them. Bobbie had wished to enter for his school sports. He asked permission, and the matter was discussed by the family. Although the sports were held in the summer the competitors' names were taken in April. There was a similar family discussion as to his entering for the fancy dress parade of the Hospital, at which he wore the Jack of Hearts costume. The name is not recognised.]

C. D. T. : They thought that that animal beginning with the letter ' B ' was his bow-wow.

FEDA : That is right, but what a silly name.

C. D. T. : I believe it is what he called the china article that he won and kept on the shelf.

FEDA : I think it is something to do with bow-wow, he seemed to come forward and somehow open to me about that.

C. D. T. : The little girl they thought was Winnie, whom Bobbie knew so well. You said Wendy.

FEDA : That is the right one, but that was Feda's fault.

[My object in reporting on these items was partly to give encouragement, and partly in the hope of eliciting further confirmatory descriptions. I attach little value to a mere assent when I ask if such-and-such is the right solution.]

C. D. T. : And what else did you do in the attic besides exercises to strengthen the muscles? You boxed, but you did other things there too?

(95) FEDA : What is he pretending to be? Is he being silly? He is jumping about, putting his hands like that—(here medium's arms were thrown upward), bowing and like that. He is pretending to be acting, like clowns or something; it is something like that he did, because he made me feel he wanted to be something like posing and all that.

[Mr Hatch : " I think this is good. We had fitted up the attic as a gymnasium. The ' bowing ' is a good description of his movements when lifting dumb-bells or other weights."]

FEDA : Some of the things I have got for them I don't understand, and just a little bit of a twist would make them get the wrong meaning.

#### FIFTH SITTING.

#### *Abbreviations used.*

R : Right.

G : Good.

F : Fair.

P : Poor.

D : Doubtful.

W : Wrong.

Classed as—

M : R. Pipes not in house, reached via a second place (80).

M : G. Connexion between pipes and infection (81).

M : R. The animals there will be due to pipes (82).

O : D. An alteration has made the pipes less dangerous (83).

M : R. Bobbie's people not familiar with pipes place (84).

M : R. Another boy went there with Bobbie (85).

- M : R. Not quite country where pipes are (86).  
 M : R. Stables. Straw. One side partly open (87).  
 M : F. View of country hidden by buildings (88).  
 M : P. Water trickling or swilling (89).  
 M : W. Change of doors at the rink (90).  
 M : R. Celluloid article he was using which was disapproved of (91).  
 M : R. Bathroom repairs (92).  
 M : R. Shape, colour, etc., of articles in tissue paper (93).  
 M : F. Reference to April event and Atkins (94).  
 M : D. Further activities in the attic (95).

Result of the above analysis—

*Bobbie's memory.*

R 9.  
 G 1.  
 F 2.  
 P 1.  
 D 1.  
 W 1.

*John's opinion.*

D. 1.

*Sixth Sitting, February 16, 1933.*

- (96) Bentley is a clue to the pipes place. (See Part II.)  
 (97) Also Stock. „  
 (98) A route given in detail. „  
 (99) The name Phil is a clue. „  
 (100) And other boys' names. „

SIXTH SITTING.

*Abbreviations used.*

R : Right.  
 G : Good.  
 D : Doubtful.

Classed as—

- M : R. Bentley is a clue to the pipes place (96).  
 M : G. And Stock (97).  
 M : R. A route given in detail (98).  
 M : D. The name Phil is a clue (99).  
 M : D. And other boys' names (100).

Result of the above analysis—

*Bobby's memory.*

R 2.  
 G 1.  
 D 2.

*Seventh Sitting, March 10, 1933.*

(101) FEDA : Etta says Bobbie had very good powers of observation and you might tell his people I say so. I think that would be marked in him as a boy, because boys are very careless in many things, and Bobbie was not. He was a normal boy, but he had strong powers of perception and observation.

[Mr Hatch : "Very true. Bobbie certainly had powers of observation above the average."]

(102) FEDA : Another thing about him, he would have had a rather scientific mind.

[Mr Hatch : "I think that, as far as one can judge a boy of ten, this is correct. He used to pore over some books of mine on palaeontology. He mastered the names of certain extinct monsters. He loved chemical or electrical toys."]

(103) FEDA : He also had a strongly artistic side which I think he gets from his mother. She says he is not telling you this, it is Etta. Bobbie gets some artistic power through his mother's side of the family.

Will you ask his mother whether someone rather closely connected with her became rather well known and esteemed for some special artistic work that I think was connected with drawing or designing? Bobbie has inherited that, not in the exact form that his relative had it, but the same gift in a rather different form. (See 104.)

[Mr Hatch : "We do not think he was artistic. He could not draw at all well, but he had good taste. His mother is not artistic either, but an uncle of hers is well known in the east of England as an architect."]

(104) FEDA : Bobbie has an exceptionally good idea of form, outline, shape, proportion, perspective—I gather that his people have concrete evidence of it.

[Mr Hatch : "No, Bobbie had not good ideas of form, perspective, etc., and we have nothing concrete of artistic value of his."]

On my visit to Nelson I was shown some of Bobbie's artistic efforts with paints; they are crude, and scarcely equal to the average for boys of his age. Etta's impression of his abilities in this direction seems mistaken.]

(105) FEDA : A little thing that Bobbie mentioned to her; an oblong wooden box with a flat lid that just comes down on top of the thing. Inside this seems to be a collection of, well—metal things; Etta says, I can't remember what he said it was now—I think some kind of tools. But they are special things.

I gather he had had a set given him as a present not very long before he passed over, and something about them had to be changed, exchanged. I don't know whether he meant the box had to be exchanged, but something in it had to be exchanged.

It was not quite right for what he wanted. Somewhere on the box is a round stamp or label. I think Bobbie said it was near the edge or corner.

[Mr Hatch: "We do not know what this means. He had no wooden box as is described, and he had not had a set of tools for a long time. At the last Christmas he was given a Meccano aeroplane construction set, but it was in a cardboard box. It had a large number in a circle like a label in the corner."

I incline to think that two boxes are here confused, either in Etta's memory or in the transmission through Feda: (1) I was shown the one given to Bobbie more recently, and its lid answers to the description. (2) The aeroplane set, which he had two years before, was beyond his power to piece together, and so was taken back to the shop to be built up.]

(106) FEDA: Are Bobbie's people helping a very old person? I forget what Bobbie told me, but I think it was an old lady, whom they were sorry for and doing their utmost for, and Bobbie is very pleased about it. Bobbie's people feel they must give special help for the time being.

[The family informed me that, at the date of this sitting, they were thinking of sending daily dinners, and were inclined to select as the recipient a certain old lady whom they knew. Shortly after this they decided upon this widow, aged 63, but who looks older and is toothless. They were still sending dinners to her when I visited them in June 1933.]

#### SEVENTH SITTING.

#### *Abbreviations used.*

R: Right.

P: Poor.

W: Wrong.

Classed as—

- O: R. Bobbie's powers of observation (101).
- O: R. A scientific mind (102).
- O: R. A relative on the mother's side is artistic (103).
- O: W. Bobbie and perspective, etc. (104).
- M: P. Description of toy box, changed; round label (105).
- O: R. Bobbie's people help an aged lady (106).

Result of the above analysis—

<i>Bobbie's memory.</i>	<i>Bobbie's observation since passing.</i>	<i>Etta's opinion.</i>
P 1.	R 1.	R 3.
		W 1.

*Eighth Sitting, March 24, 1933.*

(107) Etta certain that the pipes will be discovered. (See Part II.)

*Ninth Sitting, April 10, 1933.*

(108) Brook and inland water to which Bobbie went. (See Part II.)

(109) FEDA : Do you know if Bobbie would be very interested in—well, I could only describe it to you as a kind of chemist's shop, a place where there are bottles? I don't think it is a chemist's shop, really, but it is a place with bottles and weighing things, and like instruments and things of that kind. I have a feeling that he had been in such a place, and was very interested in it, and liked going, too. I get a feeling of a clean, white place, all nice and clean and white. Clean taps and bottles and measuring things. He went there for some reason.

[Mr Hatch : "This is very good. I had a good deal to do with a laboratory in the town, and Bobbie liked to go there with me. The reference to taps, bottles and weighing things is quite correct."

I gathered later, when discussing this with Mr Hatch, that Fedá's emphasis upon the cleanliness of the place was a trifle overdone.]

*Tenth Sitting, May 19, 1933.*

C. D. T. : I am wondering whether Bobbie Newlove will give more messages.

(110) FEDA : He is a very bright boy, and he is rather polite too, I think if you would ask his mother that she would tell you that it is so.

[Mr Hatch : "Yes, he was certainly polite."]

(111) FEDA : His mother has been thinking something about a cap, thinking something rather special of it lately. It is only a little thing, but he just wanted her to know it.

[Mr Hatch writes : "Yes, she has been thinking about his cap."]

(112) FEDA : She came across something with a special badge on it. It is not a heart exactly, but the lower part is rather shaped like a heart, at the bottom it is heart-shaped. It is something like a straight line goes through the top of it, and a little upstanding piece comes out of the top.

Mr Hatch replied that they knew no badge of this shape. On my visit to Nelson I asked whether Bobbie had a badge on his school sports jacket, or other kind of badge. They knew of none. I therefore marked this as a failure. Later in the day I was shown the boards and cap which had been spoken of in an earlier sitting, and of which I wished to take a photograph. On seeing the Jack of Hearts

cap I recognised it as answering exactly to this description. Cf. photograph (35) and notice the heart on the front of the crown or cap, with the line going each side the top of the heart, and the "little upstanding piece at the top". The one inaccuracy was the statement that "it is not a heart exactly", unless one takes this to refer to the cap itself, upon which the heart is fixed. Referring to my notes I saw the words, "she came across something with a special badge on it". A question elicited the reply that Bobbie's mother had turned out this paper crown while spring cleaning. The date of this sitting agrees closely with the time when it had come under her notice.

*Sitting continued.*

(113) FEDA : Wait a bit, don't be in a hurry. (Long pause.) "Church."  
 Wait a minute, Bobbie. I don't see quite what you mean. (This was all whispered.) "Church", something about a church. I don't know—anyhow he is showing me a church, the outside of a church, and the churchyard.

C. D. T. : Church and churchyard ?

FEDA : Yes, he is taking me to the side. I think the right-hand side of the church as you face it. I think it is somewhere his mother has been lately. Not going into the church, but going down into the churchyard to the right, and I think the ground slopes down a bit just there too. It is somewhere his mother has been lately, and where she was thinking of him very much.

(The above was whispered softly and with long pauses between the sentences.)

[Mr Hatch : "This is quite correct ; his grave is in just the position indicated."

On visiting Nelson I found that this description was exact. One enters the gate, passing the stocks, which are on the left side of the path ; then, going along the right-hand side of the church, the ground distinctly sloping downwards, one comes to the grave. It was true that his mother had been there shortly before this sitting, indeed, she frequently goes there, and naturally thinks then of Bobbie.]

(114) FEDA : His mother has been thinking very much of apples in connection with him.

[Mr Hatch : "Yes, he was very fond of apples, and his mother has thought often of this lately."]

(115) His people's attitude respecting the pipes problem. (See Part II.)

(116) Underground. ,,

(117) Pipes can be reached past the school. ,,

(118) A turning to the right. ,,

- (119) Route uphill described. (See Part II.)  
 (120) Place ' B '. ”  
 (121) Enter at corner of side road. ”  
 (122) Building that was added to. ”  
 (123) District there is ' H '— ”  
 (124) Another living there went too. ”  
 (125) Route near place with precipitous drop. ”  
 (126) Can be reached by alternative routes. ”  
 (127 and 128) FEDA : He thinks his mother wants a new dressing gown for herself.

[His mother had been to Manchester and, while there, purchased material for a dressing gown, as requested by her mother. It was not for Bobbie's mother herself, but she had thought much about it.]

- (129) FEDA : He wanted to tell his mother that he is usually with her early in the mornings.

Will you ask her if cardboard boxes made her think of him just lately ?

[Mr Hatch : " Correet, it was in connexion with the spring cleaning."]

C. D. T. : I expect she thinks of you a great deal, Bobbie.

- (130) FEDA : She and I were such chums. We were not so much like mother and son, we were chums. He says he felt so grown up, sometimes she felt as if he was taking her out, felt really as if he was taking her. He says, " I think she will understand if you tell her." And she used to love to plan things she and I would do and go to together, especially that last year in which I was on the earth. I seemed to have got more grown up than ever, and she depended on me so much that last nine months. I had grown more, so that she and I could enjoy things together that usually are enjoyed by two people of just the same age, and we really enjoyed them as if we were the same age ; and she used to tell me things that she had done, and even about things she had bought, you know. She would even mention things about her clothes which I suppose most mothers don't do, but she used to often tell me about things she had bought."

" I was always happiest when I was with her ", he says. " She was like another boy as well as a mother. When you know her better you will think she is a boy too."

" She is not mannish to look at, but I could always talk to her like I could to another boy." He says, " She always talked to me as if I was grown up."

[Mr Hatch : " This is a remarkably correet description of his relations with his mother."

" When you come to know her better, etc." Having now met Mrs Newlove, I can entirely agree with this.]

(131) FEDA : Do you know who Geoffrey is ? There is somebody called 'G' whom he thinks of and remembers.

[Not traced, but Bobbie had many school acquaintances whose names his people do not know.]

EIGHTH, NINTH AND TENTH SITTINGS.

*Abbreviations used.*

R : Right.  
F : Fair.  
D : Doubtful.  
W : Wrong.

Classed as—

- O : R. Etta certain that the pipes will be discovered (107).  
M : F. Brook or inland water to which Bobbie went (108).  
M : R. Visited place like chemist's shop (109).  
O : R. A polite boy (110).  
O : R. His mother thought of his cap (111).  
M & O : R. She found his heart-shaped badge (112).  
O : R. Four items *re* his mother visiting churchyard (113).  
O : R. She thought of apples in connection with him (114).  
O : F. His people's attitude respecting the pipe problem (115).  
M : D. Underground (116).  
M : R. Pipes can be reached past the school (117).  
M : R. A turning to the right (118).  
M : R. Route uphill described (119).  
M : R. Place 'B' (120).  
M : R. Enter at corner of side road (121).  
M : F. Building that was added to (122).  
M : R. District there is H— (123).  
M : D. Another living there went too (124).  
M : R. Route near place with precipitous drop (125).  
M : R. Can be reached by alternative routes (126).  
O : R. His mother wants a new dressing gown (127).  
O : W. For herself (128).  
O : R. Cardboard boxes brought him to his mother's mind (129).  
M : R. Description of his mother and their friendship (130).  
M : D. Geoffrey (131).

Result of above analysis—

<i>Bobbie's memory.</i>	<i>Bobbie's observation since passing.</i>	<i>Feda's opinion.</i>	<i>Etta's opinion.</i>
R 11.	R 5.	R 1.	R 1.
F 2.	F 1.		
D 3.	W 1.		

*Eleventh Sitting, June 2, 1933.*

(132) FEDA : Bobbie says, they will think at home about showing you a special photograph showing me down to the waist : I have got a kind of sweater on, it is one that mother likes. It is practically full face, only my hair is coming down a bit at the side of the forehead, and I am not exactly frowning, but as if I am drawing my eyebrows down over my eyes. I think you'll notice that particularly.

[During my visit to Nelson I was shown numerous photographs of Bobbie. In several I noticed " hair coming down a bit at the side of the forehead ", and one of them, in addition, showed the facial expression here described ; it was apparently caused by the fact that the boy was facing bright sunlight. In this photograph the child, wearing a jersey, stands upon a stool.

" Sweater . . . that mother likes " :

Mrs Newlove writes of this stool photograph, " I did not care for the likeness, but did like the jersey. I remember being rather disappointed because Bobbie looked so untidy and his hair needed cutting so badly. "

FEDA : I think she has been thinking about this photograph just lately, as if she would like to show it to you.

[It is not clear which photo is meant ; but for the fact of its showing Bobbie at full length it might be the above in which he stands on a stool. Mrs Newlove had *not* thought of that one recently.]

(133) FEDA : I wonder if she will show you something that belonged to me that is not—well, I can't show Feda the shape of it. It is made of yellow wood, it looks like varnished wood, a very high polish on it, he says. It was something he was very fond of that he had rather towards the end of his earth life. It used to smell of varnished stuff. I think it still does ; he says there are plenty of woods that do not smell at all, but that this is more like a varnish.

[For some time this object could not be traced. Later it was noticed that the above-mentioned photo showed Bobbie standing on a stool which is of " yellow, varnished wood ". The stool does not now smell of varnish, for the photo was taken in 1926, and the stool was then several years old. Mrs Newlove thinks Bobbie would consider that this stool belonged to her and to himself especially.]

FEDA : There is a connexion between photographs and this wooden thing. I think he will have to leave it like that.

[The yellow stool appears in this photograph of Bobbie ; but as he said, " showing me down to the waist ", and he is here seen full length, one is doubtful whether it is the one meant.]

(134) FEDA : Would you ask my mother if she has planted a small tree or has got a small tree especially for me ? It is rather a peculiar green, it is pyramidal in shape, I believe the tree has some—

well, your father calls it—"symbolical meaning". She has been thinking of me just lately in connexion with it.

[Mrs Newlove wrote: "This is only a surmise, but the 'tree with symbolical meaning' might possibly mean his Christmas Tree. Every Christmas Bobbie had a very large one, decorated with coloured glass ornaments, such as are used for Christmas Trees, and toys. Last Christmas, of course, we had no tree, and it would be about May when, turning out some drawers in preparation for the spring cleaning, I found some of these coloured ornaments; and my thoughts naturally went back to the memories they recalled... 'She has been thinking of me just lately in connexion with it'."]

(135) FEDA: Captain, someone he used to call Captain, someone he liked, I think his mother is going to see this Captain.

[Mr Hatch: "Mr Burrows, captain of the rink hockey team, a great friend of Bobbie's and who is now often at the house. But Bobbie did *not* call him Captain. The diary consistently terms him 'the Instructor'".]

(136) FEDA: The swings, the place where the swings are, he used to go there and his mother did not like it much. Jolly at this time of the year. Mother will remember.

[Mr Hatch: "The Fair comes soon to Nelson. Bobbie loved the swings, but his mother did not like him to go on them much."]

(137) FEDA: Will you ask her whether she remembers the track I was so interested in, that she did not like, the track where there was some racing? I think something had happened, I think it was rather dangerous, and I know I wanted to go, and I think it must be this time of the year. It was a sort of circular track. It was something I wanted to look at, and I don't think mother liked it.

[Mr Hatch: "This is good. There was a kind of motor cycle racing at the Fair which he wanted to see, but his mother disapproved."]

FEDA: I think something happened about it, an accident or something, I have a feeling of something dangerous and unpleasant, but that would have been after we saw it.

[Mr Hatch: "There was an accident there. He never saw the racing, however."]

Bobbie was familiar with the track, even if he did not see the racing.]

(138) FEDA: He says, did I tell you that ours was a hilly district? Did I tell you we lived close to hills, you seemed always to be walking up or down hills?

C. D. T.: I happen to know that it is hilly.

[This is more correct than I realised at the time; the hills are much steeper than I then supposed.]

(139) FEDA: He says it is pretty well straight down there. You know one part going that way. You know you get very near to where

the ground was cut away to make that road down there, rather a steep part, as if it is sliced away to make one side of the road, and, he says, I don't think this was very long ago. It is like a sort of wall it makes at one side. There is an awkward tramline at one part. People used to complain about it. He says, I don't know whether they have altered it, but there were a great many complaints about it. He says, like two lines coming close together, in a narrow part, it couldn't have been a worse place to make them close together.

- (140) There is a place 'C'—close by, a long name sounding like Catelnow, Castlenow. There seemed to be two or three syllables, like a Ca sound, cattle or castle something.

[Mr Hatch: "The name given is like Catlow, a hamlet near here. Bobbie and I went there the day he was taken ill, the last occasion that he left the house. About one-quarter mile along the road leading to it past the church is a place which was dangerous for buses—there are no trams. It was altered a little while before Bobbie's death and made safe by the removal of a building. Leading from this spot is Scholefield Lane and below it lies the hamlet of Catlow."]

[One of the last entries in Bobbie's diary, August 7, reads—"Went to Catlow Bottoms. Sore throat. Went to bed."]

- (141) FEDA: His mother's neck has been worrying her a bit lately. In the throat, the neck, she felt rather tired there. I don't know whether she got a cold there, but she seemed uncomfortable.

[Mr Hatch: "His mother says she has had exactly this feeling in her throat, but never mentioned it to anyone."]

- (142) FEDA: Wait a minute, there is a young girl Bobbie is interested in at home, her name begins with an 'M', and a boy with the initial 'R', and also another one beginning with 'E'; they are all special friends of Bobbie's and people his mother has been thinking of and doing things with just lately.

[Mr Hatch: "This is exactly correct if you take 'home' to mean the town but not the house."]

In conversation they gave me particulars as follows: 'M': Marjorie of the rink, several times previously alluded to. 'R': a boy Roy whom Bobbie knew at the rink. They had given some of Bobbie's toys to Roy. 'E': a youth, Earle, whom Bobbie knew at the rink, aged 19.]

- (143) FEDA: There is another woman there as well as his mother. A woman talking about Bobbie; this woman is in the house.

[This may be an allusion to Bobbie's grandmother, who lives with them.]

In a recent letter Mr Hatch had written: "Bobbie used often to eyele in a garden; will you ask him where?" I therefore now put that question.]

(144) C. D. T. : You often eyeled in a garden. Why you did it in the garden I can't think ; it wasn't your own garden, was it ?

FEDA : Wait a minute, I wonder who it belonged to. Bieycle through a gate, when you got to the gate you could turn to the left down a side path and you could bieycle there if you wanted to.

(145) I think there is another boy with him, and I see a tall lady. Is there a elergyman, minister, eonnetted with this plae ? I don't think he lives there, and yet I get a feeling of elergy and ministers. I see a tall lady and another boy.

[Mr Hatch : " This is remarkable, as the garden referred to belongs to the family of a minister who died about three years ago. The description is exaet, except that there was no other boy." ]

When discussing this with the family I learnt that " a tall lady " lives there ; so that item is also correct. How shall we account for the reference to another boy which does not apply to that garden ? Since writing the foregoing I have received the following note in answer to my inquiry.

" ' Another boy with him, and I see a tall lady ' . We have discovered since you asked us about this that on one oecasion only Bobbie wished to take another boy with him into this garden. The owner, however, did not allow him to do so, as she felt, quite naturally, that if she allowed one she might be expected to allow more, and the garden would be overrun. This other boy did not go into the garden, but only to the gate, while Bobbie tried to obtain permission to have him in. On no other oecasion did Bobbie bring a boy with him while in that garden, nor did any other boy friend of the family go there. The owner of the garden herself told me this."

In order to make sure that the aboye account was accurate in every detail it was submitted to the " tall lady " who owns the garden, with the request that she would correct it where necessary. It was returned unaltered and with her signature appended in testimony to its complete agreement with fact.

*Sitting continued.*

(146) C. D. T. : Do you know the name of the people who lived there ?

FEDA : I am seeing the letter ' C ' again, I think that is the name of somebody living there. The letter ' C ' comes up very big.

Co—, I must not guess as to whether it has got anything to do with it, but it sounds like Ke—, Ce—, Coo— .

C. D. T. : What about spelling it ?

FEDA : I don't think he ean give any more, he is going baek a bit now.

[This is not recognised.]

## ELEVENTH SITTING.

*Abbreviations used.*

R : Right.  
 F : Fair.  
 W : Wrong.

Classed as—

- M : F. Description of photograph to be shown me (132).  
 M : F. Description of an object connected with above photo (133).  
 O : F. His mother and a pyramidical tree (134).  
 O : F. His mother will see the Captain (135).  
 M : R. Swings at this time of year, disliked by his mother (136).  
 M : R. Dangerous racing track and accident there (137).  
 M : R. Home is in hilly district (138).  
 M : F. Steep and awkward place about which complaints made (139).  
 M : R. Place near the above with name like Cattle (140).  
 O : R. His mother's throat trouble (141).  
 M : R. Names indicated by initials (142).  
 M : R. Possible allusion to grandmother (143).  
 M : R. Reply to question about cycling in a garden (144).  
 M : R. Another boy with him there (145).  
 M : W. Attempted name (146).

Result of the above analysis—

*Bobbie's  
 memory.*

R 8.

F 3.

W 1.

*Bobbie's opinion or  
 observation since passing.*

R 1.

F 2.

A full analysis of Successes and Failures will be found in Part III.

## PART II

*The outstanding feature of the foregoing record is the story of "The Pipes".*

*For convenience of reference I have gathered together the scattered statements and placed them in order. This is prefaced by an abbreviated outline of the course of events from the first mention of the pipes to their final discovery.*

## BOBBIE NEWLOVE

## THE PROBLEM OF THE PIPES

*(Abbreviated outline.)*

THE story opens with a letter of appeal from Mr Hatch in which he informed me of the recent loss of a boy aged ten. The cause of death was diphtheria. In a further letter the boy's name, Bobbie Newlove, was given. Beyond this, and the address of the boy's home, I knew nothing of the facts which subsequently emerged at my sittings with Mrs Leonard.

On the 2nd December, 1932, my father, while speaking about Bobbie, expressed the opinion that there had been some cause which facilitated his taking diphtheria.

He then added that this predisposition might be traced to something which happened *nine weeks before the boy's death*, and he asked my special attention to this fact. I quote one of his sentences verbatim: "If it had happened to anyone connected with you, you would have immediately connected up the two happenings, nine weeks before his passing and his actual passing."

It may be that I saw in this some challenge to my intelligence; for I resolved to discover what was implied in those remarks.

When I asked to be told exactly what it was which the above assertion hinted, the reply came, "pipes—pipes, he just says this—pipes. That word should be sufficient." This seemed to suggest infection from defective drainage, and I expected that the family would acquiesce in this. But they refused to accept any suggestion of the kind, and replied that they could not trace the matter at all. The word "pipes" conveyed nothing to them.

We must now trace the indications given in successive sittings which finally led us to discover what was meant by "the pipes". It was not until three months after this first mention of pipes that the family learnt of the exact place where Bobbie and his friend had played; but even this left them without any clue as to why pipes

had been mentioned, and it was not until my visit on July 1, 1933, that one pipe was discovered there. The second pipe, which justified the use of the plural word, was not found until later.

At the sitting in January 1933 Bobbie repeated the assertion that his trouble was traceable to the pipes, and when I replied that his people failed to find any connection between his illness and pipes Fedra merely remarked that she considered Bobbie a very clear-minded and intelligent boy. I therefore asked the family if they thought it probable that Bobbie might have heard diphtheria spoken of in connection with bad drains. The reply was: "We do not know. It is very unlikely that Bobbie had heard of anyone catching the disease from pipes."

The subject was resumed at a sitting later, in January 1933, and the further information was then given that the pipes were not in a place to which he went regularly, nor to which he went direct from home, but that he had gone to them when in a second place. Clues to this second place were then given, and included a reference to animals, which my father asked me to note particularly because, "his people may say when they first read it that Bobbie never went to a place where there were such things. But he did." Among further descriptions of the place was reference to a barn, having one side nearly or entirely open, more like a place of shelter, and containing bundles of straw. Another boy was said to have been there with Bobbie and to have been the reason for Bobbie's going. Although these clues eventually led us to the right spot they were of no help at this early stage because the family were not familiar with the locality in question.

During a sitting in February 1933 I expressed a wish that some definite name might be given in order to assist the search. Fedra then said that she was being given a name like "Bentley", and then, after some struggles and uncertainty as to the word intended, she pronounced "Stoek" and proceeded to describe a town and certain streets. In fact, a route was described and, as I learnt afterwards, quite correctly, which started from Bobbie's home, taking a loop round the railway station near by, and then going up hill past Bentley Street (in which Bobbie's school was situated) and leading onward towards the old Stoeks. The latter stand at the entrance to the Churchyard. Now that we know where the pipes are, it is easy to see that Bobbie's description led us three-quarters of the way to the place. *These descriptions make it perfectly clear that the intelligence giving them was intimately acquainted with Bobbie's home and its surroundings.* I should add here that I knew nothing whatever about it, and that Mrs Leonard was never told that the town in question had become of interest to me. In subsequent sittings

additional touches were given which, while they gave us no help at the time, are significant because ultimately found to be correct.

At a sitting in the middle of May 1933 a further description was given which eventually led us to the place itself,—“ A place with an address on ‘ B ’ . . . he went to this ‘ B ’ place at certain times.” I say it led us eventually to the place itself. It is easy to see this now that one knows the facts, but at the time it only puzzled us.

It was not unnatural that ‘ B ’ should suggest the Baths, and I inquired whether the family had heard of any infection in connexion with pipes at the Baths. This, however, was a false scent, and led to nothing. In the same sitting the actual locality was indicated by the letter ‘ H ’, but this, like the previous letter ‘ B ’, failed to convey anything to us at the time.

It is now obvious that ‘ H ’ meant “ the Heights ”, and ‘ B ’ the name of Brierfield, the locality in which the Heights are situated.

Guided by the clues given in reply to my inquiries the pipes were finally discovered. Water issued from the ground through iron pipes! It was there that Bobbie had so often played during the weeks preceding his death. Infection from the water may have caused a condition of blood which weakened the boy’s system before the oncoming of diphtheria. Justification for the Communicator’s opinion that the boy’s death might be attributed to his playing there is found in a statement by the Medical Officer of Health for the district. His letter will be quoted in full.

Let us now take the sittings seriatim.

## THE PROBLEM OF THE PIPES.

*Second Sitting, November 18, 1932.*

FEDA: Did you tell Bobbie’s people anything I felt about him here? (Hand touches medium’s throat.)

C. D. T.: Yes, that was right, throat trouble, he died from diphtheria.

FEDA: I got it very strongly, that feeling, it is the same one that Gladys had (*i.e.* Mrs Leonard, who once had diphtheria). Etta says everything was done for him that could be done, he evidently couldn’t be kept here.

C. D. T.: So sad for them.

FEDA: Oh, what does she mean? She says he passed over with it.

(14) Explain that, Etta, will you? Oh, all right—Etta says, yes, she feels he had diphtheria, but was his heart not strong? Because it seemed to her that it was not just the throat trouble that killed him, it seemed to her there was something which affected his heart apart from the diphtheria.

C. D. T.: I have an idea that the two things sometimes go together.

FEDA : Etta says, I don't think it was quite that. I wonder if he had had something apart from the diphtheria, perhaps before the diphtheria, that had been rather a strain on his heart, weakened his heart in some way, so that the diphtheria was too much for it. Perhaps you can find that out. If it had not been for this condition of heart the diphtheria would not have been too much for him. There was something that weakened his system before ; she got a very strong feeling about that.

[Mr Hatch writes : " Yes, the illness started with tonsilitis, turned to quinsy, and no doubt these weakened the heart."

Apparently Etta meant more than this.]

*Third Sitting, December 2, 1932.*

(37) FEDA : Mr John says again he knows he is right about what he said, that the people on earth might have put down about Bobbie's throat and the diphtheria causing his passing, but there was something behind that, and, Mr John says, he feels certain he is right. There was something behind that condition ; he would not have passed over with that condition alone, there was something before that.

[Mr Hatch writes : " We know of nothing except the tonsilitis and quinsy which I have mentioned before "

*Note.* In later sittings this elusive cause of a predisposition to infection is insisted upon and becomes an intriguing problem. Its final solution was reached during my visit to the house in the summer of 1933, as will be seen when we come to my account of that visit.]

(38) FEDA : Will you ask if there is anything they can trace to nine weeks before, something that at the time might not have seemed important ? Now, must be careful about this, nine weeks before Bobbie passed over there was something that ought to have been very significant in the face of his passing, something that, in a sense, led up to his passing, but not the weakening process that they spoke of before ; it was not the something that weakened him, but nine weeks before Bobbie passed over there was something happening, something very significant that had a link with his passing. Well, if it had happened to anyone connected with you, you would have immediately linked up the two happenings—nine weeks before his passing and his actual passing.

C. D. T. : I suppose you could not put in one word what this is ?

FEDA : I will see if I can put in a nutshell what I feel about it. Wait a bit, " pipes, pipes " ; well, he says just this—" pipes ". That word should be sufficient. Leave it like that.

C. D. T. : Was it Bobbie who was telling you about this incident to do with pipes ?

FEDA : No, Mr John. He says, I asked Bobbie a few questions before the sitting that I thought might have a bearing on his earth life, and this was one of them.

[Mr Hatch writes : " We cannot trace this at all. Nine weeks before his passing I took him to Morecambe for a very short holiday, but nothing of importance happened that I know of. The word ' pipes ' conveys nothing to us."]

In subsequent sittings this subject is repeatedly touched upon, and the word " pipes " became our term for it. Not until my visit to Nelson, in June 1933, did we find any justification for the word. It was then, on learning that Bobbie had kept a diary, that I asked to see it, and at once turned to the date nine weeks before his death in order to discover whether there might be anything relevant to the above. My search was successful. The date, June 13, 1932, contained the statement, " Had two ice creams " ; and at June 15 were the words, " joined gang ". The mention of ice creams suggested possible infection, and the second entry aroused curiosity. Nine weeks before the boy's death on August 12 would be June 10, which is but a few days from the date on which he joined the gang. I inquired what was meant by the " gang ", and learnt that it was a secret society formed by Bobbie and one or two of his boy friends ; they used to play at having adventures, and chose for the place a spot in the locality which I shall describe when giving an account of my visit to Nelson. It is called The Heights. This spot was decided upon in March and used for play during the summer. The visit to Morecambe, which was for three days at the end of June, would seem to have no bearing on our quest.

*Fourth Sitting, January 13, 1933.*

(70) FEDA : Bobbie thinks all the time that there was something that would be wrong with him first, that caused him to take it.

C. D. T. : I don't think his family know of that.

FEDA : There was.

C. D. T. : Is that what he thinks now ?

FEDA : He does : he had been told there was something in his case which was making it easy not only for him to get it, but not to be able to throw it off when he did get it.

[Mr Hatch : " His tonsils were unhealthy : this may have caused him to take it."]

FEDA : I don't know what you mean, Bobbie, you say you got yours from the pipes.

C. D. T. : That is curious, because my father said that previously and Bobbie's people can't find any connection with pipes.

FEDA : I think Bobbie is a very clear-minded boy, he seems very intelligent.

[Mr Hatch replied to this : " We don't know. I think it is very unlikely that Bobbie had heard of anyone catching the disease from pipes."]

*Fifth Sitting, January 27, 1933.*

C. D. T. : Etta, about the "pipes". Bobbie's people still can't trace them. If Bobbie could tell them anything about the pipes it would be very interesting.

(80) FEDA : It was not in his home. It was not in a place where he was regularly. There was a place that he went to, not *from* his home, but while he was in a second place he went to a third one, and through these—what he calls pipes—he picked up the condition which was not the cause of the trouble in the first place, but it introduced a destructive element which resulted in diphtheria.

(81) FEDA : You know I told you, didn't I, that there had been a wrong physical condition of Bobbie's for some time before, not a good condition at all ; but he went somewhere, you see, not straight from his home, to this other place ; while he was at the second place, outside his home, he went to a third place where the pipes were wrong, where he introduced into his system this poisonous condition—where he infected his system.

[Here I must anticipate by giving the interpretation which was only arrived at eight months later than the date of this sitting.

Mr Hatch wrote me on September 27, 1933, after we had discovered the first pipe : "He would go from the ruined hut, where we believe he played in the Delf, to the pipe which, as you will remember, was quite apart in the open space beyond the Delf." The Delf would be the second place from which he went to the pipes.]

C. D. T. : I wonder where they will be able to trace that place.

FEDA : He is trying to think. I think Bobbie is there. (Hand points.)

C. D. T. : There ? Oh, good, perhaps he can tell father.

(82) FEDA : He is getting this from him. I get a feeling wherever this place was, of there being animals you call cattle. Mr John says, make a point of this. I am quite sure of this ; yet his people may say when they first read it that he never went to a place where there were such things. But he did. We know we are right in this matter, and that if inquiries are quietly persisted in, it may eventually come to light. Bobbie himself is wishful that this might be so, and two or three friends of his who have passed over are also helping, so that, sooner or later, the matter will be brought to light in what will appear to be an accidental and yet natural manner.

(83) Either before or after Bobbie caught it there—we think after—there was something done to apparently improve matters with regard to those "pipes". There was something altered that probably now has improved the condition, made it safer ; it was certainly unsafe before.

“ A place he went to . . . pipes.” As I have found it necessary to introduce a reference to our final solution of the “ pipes ” problem, it may be well to give the complete story here. This was for long a puzzle to the family, as they knew of no place answering to this description. “ Cattle . . . his people may say . . . he never went to a place where there were such things.” “ Before or after . . . there was something done to improve matters with regard to these pipes.” “ The matter will be brought to light in what will appear to be an accidental and yet natural manner.”

Note how the above remarks fall into line with the following facts. On July 1, 1933, I visited “ the Heights ” in company with the family. First we inspected the lower portions of the ground, and then explored the disused and overgrown quarry, locally termed “ the Delf ”. On leaving this I noticed a shed somewhat higher up the hill and near the road which bounds the area on its topmost side. On nearing this shed the ground showed marks of animals, and hay was visible in the shed. We therefore examined this shed and found that one end of it was used as a stable, and the other end had stores of hay and straw for bedding. One end was open, and this fact excited interest, since one of the clues was “ an open end ”. Indeed, this shed answered in several particulars to descriptions given in the sittings, as also did the surroundings. (All these points will be found in later sittings.) While we stood there a woman approached. I made some remark about the fine view ; she responded suitably, and we entered into conversation. With the puzzle of the “ pipes ” still revolving in my mind I inquired whether she knew if children came to play in the quarry. She replied that they did, and that they sometimes made mischief, that among other misdeeds they had “ broken the pipe ”. The mention of a pipe in connexion with this spot to which Bobbie’s descriptions had led us, and which we already knew answered in several ways to those descriptions, inspired hope that we were on the right track. Further inquiries elicited the information that there was a spring part-way down the hill, where water issued from a pipe. She added that they now had the town water laid on, and so were not dependent upon the pipe. I gathered that this alteration had been made some years before.

We then walked down the slope to see the spring. Water issued from the hillside by the side of the displaced pipe, an iron pipe several feet in length. Past this pipe the water trickled down the slope in a small channel of its own making.

We had discovered one pipe, and it was in the place to which the clues given in the sittings had led us. We saw no second pipe, and why the word was used in the plural we failed to guess. Our discovery of this pipe was entirely due to the meeting with our infor-

mant. It is unlikely that we should have seen the spring and its pipe but for her remark ; for we had visited the same locality a few days before and had not suspected its existence. The pipe is inconspicuously placed, and not visible until one goes quite near, being hidden by the formation of the ground.

A letter from Mr Hatch dated September 27, 1933, says : " Since your visit last June I have been to the Heights several times, and on one occasion I came across water running from another pipe in quite another direction from the first one, but nearly as close to the Delf—it was about three minutes' walk from it. This pipe protrudes over a kind of trough filled with water, and is tucked away at the end of a footpath. Mr Burrows and I made the discovery."

Thus was the term " the pipes ", used by the communicators ever since December 2, 1932, found, in the following September, to be justified by the discovery of two pipes situated in the immediate vicinity of the place frequented by Bobbie and his friend.

Having thus glanced at the end of the story, let us continue the January 1933 sitting.

(84) FEDA : The animals will be the best clue. He understands from Bobbie—he says Bobbie seems to suggest to him that his parents were not so familiar with this place, or did not go to it to the same extent that he did.

[" Animals the best clue." Yes, it was the sight of animal tracks which led us to examine the shed. " Parents not familiar with this place " ; they had not seen it. Bobbie once brought his mother to view the Heights from the lower road, but, finding it would be some distance, and the weather being inclement, they returned home.]

(85) FEDA : There was another boy mixed up in this, who went to this place and seemed to be the reason for Bobbie going.

[" Another boy." Yes, " the gang " comprised Bobbie and his friend Jack, and they had decided upon this place as their field of operations.

A letter dated November 8, 1933, from Mr Hatch says : " Did I tell you that I questioned Jack about the pipe that we first found on the Heights and he admitted that he and Bobbie played with the water ?"]

C. D. T. : I wonder what sort of a place it was and where ?

(86) FEDA : Wait a minute, I am getting a feeling of it not being quite a country place.

[This is accurate.]

C. D. T. : I wonder what Bobbie did when he was there ?

(87) FEDA : They are showing me places like stables now ; you know what barns are, well, like barns and stables. I am getting straw in big bundles, I have got to call it a barn, with one side nearly, or all, open—more like a shelter place.



FIG. III.—Path to the Old Quarry, now protected by a railing.



FIG. IV.—The Shed.



FIG. V.—One of the Pipes.



(88) I don't seem to be quite in the country, there is so much building round that it hides what country there may be.

The shed is a stable at one end and a store, or small barn, at the other.

"One side nearly or all open, more like a shelter place": an exact description. (See Fig. IV.) "Building round hides what country there may be": there are buildings near which hide the view in two directions, yet there is an extensive view over Nelson and the country from the front of the barn. So the description is not strictly correct. One may hazard the guess, however, that Bobbie was giving his recollection of the prospect as seen from within the Delf. From that position one sees nothing of the surrounding country, because the sides of the quarry and the building bound the view all round.

*Sitting continued.*

(89) FEDA: I must not say this is anything to do with it, but I hear water running, as if big taps were turned on, and water trickling, as if it is running into a kind of gutter or drain. Like a swilling, they are trying to make me say the word "swilling".

[Mr Hatch did not understand this, but, assuming that it related in some way to the pipes, replied, "We still cannot trace this matter of the pipes. We will make further inquiries."]

These further inquiries were, however, fruitless.

It was not until three months after this sitting of January 13, *i.e.* in March 1933, that the family accidentally learnt the whereabouts of the gang's playground; but only on July 1, 1933, was the mystery solved by our discovering the first of the two pipes. It was then fine weather and the water was only "trickling", but after heavy rains the sound would certainly convey the idea of "swilling", for then the water comes out with a rush. It falls into a pool, which overflows into a kind of gutter which runs down the steep slope of the hill.

*Sixth Sitting, February 16, 1933.*

FEDA: Bobbie says he is very pleased with the result of his messages, but there has been something that rather puzzled him.

He was puzzled because they could not make it out.

C. D. T.: Would he like to make it easier for them by giving clues?

FEDA: It was to do with what he calls "the pipes".

C. D. T.: I thought so. That is the most important point of all, and the one that has puzzled them most.

FEDA : He says, I know I am right about it ; and did he tell you before that the pipes were not at home ?

[Mr Hatch replied to this : “ We are still very puzzled about the referenes to ‘ the pipes ’.”]

C. D. T. : Isn't it a pity, Feda, that we can't get the name of the place ?

(Feda's part of the following dialogue is reproduced in her characteristic diction.)

(96) FEDA : I am getting a funny name, it sounds to Feda like Bentley. This is what he calls a clue to it.

(97) Bentley and Stoo, something, Stock, Stop, begins Stoo.

(98) FEDA : He is trying to show me—make me feel—a town, not a pretty town, it is full of streets, you know, streets full of ugly people that does not know anything about Feda.

C. D. T. : You mean ugly streets and houses, not people.

FEDA : No, ugly people, not the streets ; you see they doesn't know anything about Feda, or about this subject.

C. D. T. : “ But knowledge to their eyes her ample page,  
Rich with the spoils of time did ne'er unroll,  
Chill penury repressed their nobler rage,  
And froze the genial current of their soul.”

FEDA : I should like to learn poetry. I don't think they have got many “ spoils ” of anything, and they all goes miserable and looking on the ground, and coughing and sneezing and being awful unhappy.

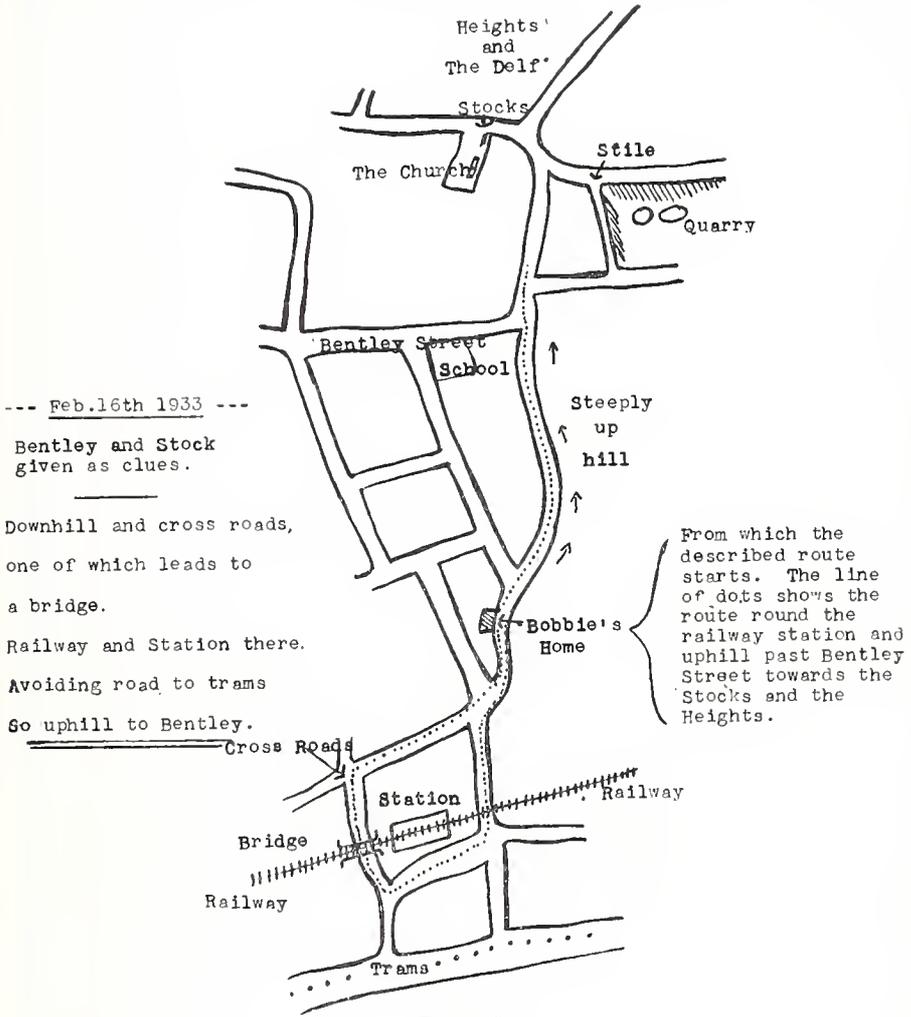
C. D. T. : Did Bobbie tell you this ?

FEDA : Yes, and they are going down hill where shops is and houses and they goes down this hill and they come to a cross road ; and I think there is a big station there ; because there is a bridge just down that turning.

One of the cross roads leads to a dark bridge where trains goes what you say “ expectorating ” like that, eh—eh—eh— and blowing out sparks and stuff. That is what a lady told me is right “ spectorating ”. And then if you does not turn down to where the trams is you go straight up a hill opposite you, and I see Bobbie going up that hill, and I am following him up it, and he is getting a little bit away from the town part, he is getting more towards houses and less shops and cleaner and less of the poor miserable people. It feels a bit brighter, you see, there. Oh, now I am getting the name again that sounds like Ben or Bentley.

Mr Hatch's comments are given below. Enclosed with them was a rough sketch which I have embodied in the lower part of the one here shown (Plan 2).

“ You will see by the enclosed sketch-map that the description of the town is quite a good one. The name Bentley is particularly good, as you will notice that there is a Bentley Street near our house and adjoining



PLAN 2.

Bobbie's School. In the Churchyard higher up, mentioned before in the sittings, are the Stocks used long ago for ill-doers. But we can see no connexion between these and the 'pipes'. It is true that it is cleaner and brighter as you go up the hill.

“ It seems from this sitting, and from a previous one, that Bobbie went from School to the place where the pipes were. But, so far as our knowledge goes, the only place answering to this description is the Baths, and this does not fit in with the account of a barn-like place, with hay, etc.”

The solution was reached at a much later date, namely, on July 1, 1933.

The effort for a name, Stoo, Stop, etc., once achieved "Stock", which is almost Stocks. The Stocks are just inside the entrance of the Churchyard previously mentioned.

I have marked the described route by a dotted line in the map. The description seems to start from Bobbie's home and, going down hill, takes left-hand turn to railway station and railway bridge; turning back from the tram lines, which would be reached if one should proceed some yards further, it goes uphill past his home again in the direction of the Church, passing one end of Bentley Street, which Bobbie would specially remember, as his School was there.

Mr Hatch wrote on March 17, 1933, "First with regard to the route which you have traced on the map: It certainly does agree with the description, and I agree that it seems to reveal an intimate knowledge of the locality. It is somewhat puzzling to understand why this particular route should have been described."

*Sixth Sitting continued.*

(99) FEDA: There is somebody there called "Phil", it sounds to Feda like Phil. Will you tell them that the name Phil is a clue?

(100) FEDA: There was a boy called Peter who knew this place too. Bobbie is not quite sure whether his real name was Peter, but they called him Peter. And, wait a bit, and another boy whose name sounds like Eric or Alec.

Mr Hatch, in referring to the above, wrote, "We are trying to trace the names Peter, Alec or Erie, but have not succeeded yet, also Phil."

Bobbie often talked of his school companions, but the names of many of these are not remembered by the family.

In the above-quoted letter of March 17, 1933, Mr Hatch said: "With regard to references to the 'pipes' I may say that we seem at last to be on the track of what has been insisted upon so frequently. The references seem to point to a place which had been visited by Bobbie and a boy friend, and by them only. Neither his mother nor I had ever been there. Perhaps I had better not say more at present as some more information may come through. We cannot trace the names of his friends that were given. Do you think it will be possible to get any further information about Bobbie's visits to the place where the 'pipes' were?"

The family tell me that, in view of this possibility, they thought it better not to question Bobbie's friend Jaek, but to see if Bobbie could solve the mystery himself.

*Eighth Sitting, March 24, 1933.*

- (107) FEDA : Etta says I am perfectly certain that they will verify the evidenee about the pipes.  
 C. D. T. : I would like you to give them all the help you can because it would be such a good point.  
 FEDA : She says, a very good evidential point indeed. And, bearing that in mind, will you write and ask them not to tell you anything they discover until we have given you a little more about it ? in ease they should write and tell you something that we might be just waiting to give you.

*Ninth Sitting, April 10, 1933.*

(Early in the sitting came the following dialogue :)

C. D. T. : I want to ask about little Bobbie, have they heard anything more about him ?

FEDA : Would you like them to get any more about him ?

C. D. T. : Well, it was all very interesting, and I think it would be worth while getting more. I am eager that his people should find out about those pipes ; if I could help them to do that we might finish the ease, but we can't really finish the ease until they have found out about the pipes.

FEDA : Mr John thinks they are on the track.

(Later in this sitting the subject was continued thus :)

(108) FEDA : Something has just come to Mr John's mind about Bobbie, he wondered whether he had given it before. Has Bobbie ever said anything at the sittings about a brook or inland water ? It seems to be some speeial piece of water, and he would often go to a place situated close to this water, it almost feels like swampy to Feda.

C. D. T. : That was mentioned once, but not a brook, merely a little place near a stile where water was. (See No. 45.)

FEDA : No, it is not to do with that either, another place altogether. It is rather important to him, as if he did something rather speeial there.

Mr Hatch replied to this, " The reference to a brook or inland water might mean a boating pool which he liked to visit, but the swampy eondition is incorrect."

On my visit to Nelson in June 1933 it was explained that on this boating pool in Thompson's Park Bobbie used to row in the canoes. On July 1 I paid my second visit, during which we found the first of the pipes on Marsden Heights. It was when reconsidering this paragraph (108) after that visit that I noticed how perfectly it applied to the place where we saw water issuing from the pipe. (See Fig. V.) The water made a small pool and swampy area around

the spot where it issued from the hill. If this was a reference to the "pipe" place it would be specially relevant in view of my request early in this sitting, and conversation about Bobbie's people being on the track of the place. I incline, therefore, to think that this alludes to the place where "the gang" used to play and where we later discovered the pipe.

*Tenth Sitting, May 19, 1933.*

(115) FEDA : Now, look, he wanted to say that he thought that they were on the track of what he spoke about, the trouble he spoke about, that had a connexion with his passing.

C. D. T. : Can you help them any more about it ? I have not heard whether they have found it or not.

FEDA : Well, now, he says this, that they were on the right track, but there has been a difficulty, they have been held up in their investigations. Bobbie has been expecting this, and he is not disappointed about it, because he felt it was going to be difficult, he felt there would be obstacles in the way of proving it, or bringing it to light. You see, there are two different bodies of people to contend with. He says they know what I am talking about, two different bodies, and neither of them would make it easy, but one might make it easier than the other.

[Mr Hatch wrote : "Perhaps we had better leave this till we can talk it over with you ; there is a strange confusion with parts very correct."

The mystery might have been already solved by this time, for anything I knew to the contrary ; but Bobbie seems to have been aware of the progress of events.

"Two . . . to contend with", the family interpret this as meaning that they were divided as to the places meant, which was indeed the fact at the date of this sitting.]

(116) FEDA : "Underground", something to do with taking up ground, underground. I don't know what he means, but this is what he says ; he can't help them very much more about this just now.

[This is vague, but may possibly have been an endeavour to indicate the spot where we eventually found the pipe and a small stream issuing from the ground.]

(117) C. D. T. : Bobbie, I am going there in about a month's time ; if I wanted to go to the place where the pipes are, and wished to start from the Railway Station—do you know what I should do ? I should walk up the hill past your house ; and when past your house and a little uphill, what ought I to do then ? Is that the right direction ?

FEDA : Yes, and there is another way to it, past the school. He says, I should think past the house and keep straight on.

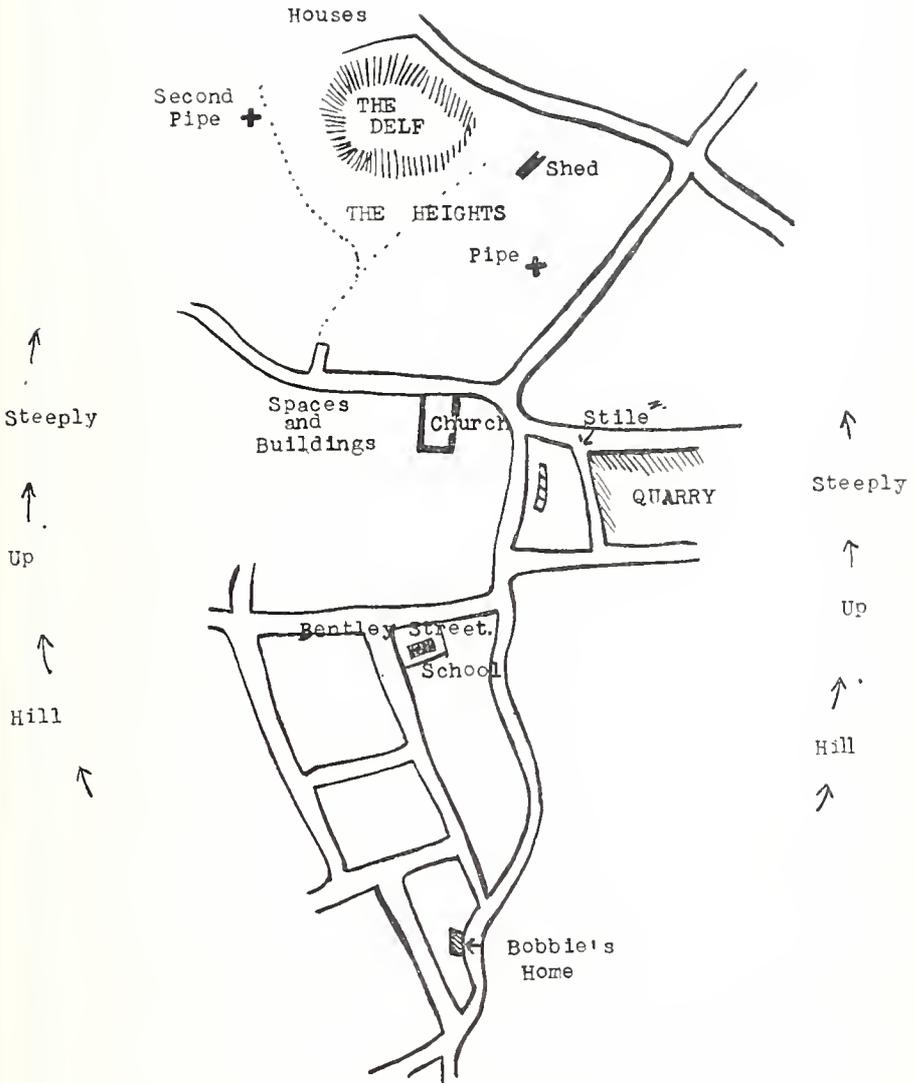
C. D. T. : Yes, and what am I to look out for ? Would the place be on the main road or should I have to turn somewhere ?

(118) FEDA : It seems to be on the right. I don't think it is very far from the main road, I think it is on it.

[My question was based upon the sketch map sent by Mr Hatch to illustrate a previous sitting. I aimed to provide Bobbie with a starting point from which he might describe the route to the pipes. It so happened that my suggested route was quite in order, for that is one way to Marsden Heights.

“ Another way past the school ” ; this is correct.

“ Turn right ” ; correct. One goes past the Church some distance and then turns up a short blind road on the right. A gate at its end opens on to the Heights. (Cf. Plan 3.)]



PLAN 3.

(119) FEDA : On that main road he shows me it goes uphill, all the way almost, not just a little bit of a hill. Now for a good distance is it more open on the left than right ? You see a main road, and yet I feel spaces. It is not all built on, there are lots of buildings, but lots of spaces as well. He says there are still some spaces. The whole of that main road is rather a mixture. This main road at one time was not much built on, and it has been much built on lately, like a mixture of space and new buildings.

C. D. T. : Then I go on up the hill and what do I come to ?

(120) FEDA : Is there a place with an address on ' B ' ? He is trying to write it up on a board. The place seemed to be close to a place where he went to. He went to this ' B ' place at certain times. I had better wait and see.

[“ Uphill ” is correct ; “ Spaces and buildings ” also correct. In Bobbie’s time it was still more open on the left-hand side than on the right. “ Place ‘ B ’ ”, the Marsden Heights, in which the pipe was found, is in the Brierfield Urban District.

“ Went at certain times ” ; this locality was the chosen play place of “ the gang ”.]

C. D. T. : Don’t you mean the Baths, Bobbie ?

FEDA : He does, it was connected with and mixed up with the baths somehow.

C. D. T. : Is it within the same walls, under the same roof ?

(121) FEDA : Isn’t it a nuisance I can’t quite get that ? Don’t ask him that, I think there is something he is trying to get. I have got to be awful sure about this—the place that he would go in the doorway—because it is on the corner of the side road, and I get the feeling that often he would go a bit down the side road to get to the place where he went.

It seems clear now that, at this point, I introduced much confusion by assuming that the letter ‘ B ’ stood for the Baths ; for Feda accepted my idea and referred to it as the Baths under the impression that Baths was the correct name.

My second question about being under a roof evidently puzzled and confused, and quite naturally so, if I am right in my surmise that the boy was describing an out-of-door place.

“ Doorway at corner of side road ” ; the gateway into the Heights is at the left corner at the top of the short, blind road. Bobbie would go through it to get to the gang’s playing spot near the water pipe in the hill side.

*Sitting continued.*

C. D. T. : I want to ask him if he had been drinking the water at the Baths.

(122) FEDA : He knows what he had been told it is. He has been told that this was the cause of it. You know what he would call the baths—I am letting him say what he wants to, because you can see if he is accurate—He says he thinks what he remembers is that a part of this building is not quite the same. You puzzled him a bit asking whether it was near the building, because it was not all built at the same time, there was something that had to be built on afterwards. When it was thought to be all complete there was something added to it, quite a good big portion.

“ You know what he would call the baths ” ; here Feda accepts my term for the place in question and alludes to it as “ the baths ”. We must, however, keep in mind the probability that what Feda and I are terming “ the Baths ” is really the place which Bobbie and my communicators call “ the pipes ” or “ B ”. Let us see if what follows will apply to the latter place ; for it certainly does *not* apply to the Baths.

“ You puzzled him . . . something built on afterwards.” This addition to a building correctly describes the shed or barn by the Delf : this erection shows clear evidence of having been added to from time to time. It is a home-made structure of wood and corrugated iron put together as need arose. It is quite likely that an observant boy would have noticed these additions.

*Sitting continued.*

(123) FEDA : Is there a district there that begins with the letter ‘ H ’ near the baths, a longish name ? He calls it the district.

C. D. T. : I’ll inquire.

(124) FEDA : You see, he knew somebody living in the ‘ H ’ part that used to go to the same place.

[The Marsden Heights were always called by Bobbie “ The Heights ”. Who is meant by “ somebody ” is uncertain. There are alternative explanations.]

(125) FEDA : Look, you have been going up hill, haven’t you ; suppose you were to go down to the right, like a side way, when you have gone up a hill, you wouldn’t go very far to the right before you come to a place that was—There are no cliffs there, are there ?—he is trying to make me feel such a peculiar place, it feels to me almost like a drop, a kind of abrupt drop down, not an ordinary hill. And as if there is still some evidence of it being there, but not quite as it was.

The above correctly describes a road to the right, after one has come uphill from Bobbie’s house, and a walk by the quarry alluded to in a previous sitting (Cf. Nos. 41-44). “ Not quite as it was ” ;

in Bobbie's time a stile separated this walk by the quarry from the side road. The stile has since been removed, and protective railings now separate the path from the abrupt edge of the quarry. The sides of the quarry are like cliffs.

*Sitting continued.*

(126) FEDA : And you can get to that place by walking up the hill and turning to the right near the baths ; not, perhaps, the best way, but you could get so.

[This short paragraph summarises the foregoing and is perfectly correct if one substitutes " Brierfield Heights " for " the Baths ".]

THE PIPES.

*Abbreviations used.*

R : Right.  
G : Good.  
F : Fair.  
P : Poor.  
D : Doubtful.

*Sittings.*

- 2 Nov. O : R. A previous weakening (14).  
3 Dec. O : R. Predisposing cause for Bobbie's illness (37).  
O : R. Event nine weeks before the death for which " pipes " will be the clue (38).  
4 Jan. O : G. Previous constitutional weakness and further reference to the " pipes " (70).  
5 Jan. M : R. Pipes not in house, reached via a second place (80).  
M : G. Connexion between pipes and infection (81).  
M : R. Animals there will be clue to pipes (82).  
O : D. An alteration has made the pipes less dangerous (83).  
M : R. Bobbie's people not familiar with the pipes place (84).  
M : R. Another boy went there with Bobbie (85).  
M : R. Not quite country where pipes are (86).  
M : R. Stables, straw. One side partly open (87).  
M : F. View of country hidden by buildings (88).  
M : P. Water trickling or swilling (89).  
6 Feb. M : R. Bentley is a clue to the pipes place (96).  
M : G. and Stock (97).  
M : R. A route given in detail (98).  
M : D. The name Phil is a clue (99).  
M : D. and other boys' names (100).  
8 Mar. O : R. Etta certain that the pipes will be discovered (107).  
9 Apl. M : F. Brook or inland water to which Bobbie went (108).  
10 May. O : F. His people's attitude respecting the pipes problem (115).

- M : D. Underground (116).  
 M : R. Pipes can be reached past the school (117).  
 M : R. A turning to the right (118).  
 M : R. Route uphill described (119).  
 M : R. Place ' B ' (120).  
 M : R. Enter at corner of side road (121).  
 M : F. Building that was added to (122).  
 M : R. District there is ' H ' (123).  
 M : D. Another living there went too (124).  
 M : R. Route near place with precipitous drop (125).  
 M : R. Can be reached by alternative routes (126).

Result of the above analysis—

<i>Bobbie's memory.</i>	<i>Bobbie's opinion.</i>	<i>John's opinion.</i>	<i>Etta's opinion.</i>
R 16.	G 1.	R 2.	R 2.
G 2.	F 1.	D 1.	
F 3.			
P 1.	Bobbie succeeds 23.	J. & E. succeed 4.	
D 4.	„ fails 5.	„ fail 1.	

## PART III

BEFORE proceeding to discuss the significance of the foregoing messages it may be convenient to notice in brief summary how the evidence accumulated month by month from November 1932 to May 1933.

In November, December and January we find Etta, John, and finally Bobbie himself *expressing the opinion* that Bobbie's illness could be traced to something connected with pipes. (14, 37, 38, 70.)

An event nine weeks before death will be a clue. (38.)

In January my request for further clues brought the information that these pipes were not at the boy's home ; that animals would be a guide to their position ; that Bobbie's people did not know of the place, but that he went there with another boy. As a further clue there was described a barn or stables. (80, 82, 84, 85, 87.)

In February the route leading to these pipes was described in part. (96, 98.)

In March Etta expressed certainty that the pipes would be discovered. (107.)

In May Bobbie gave directions pointing to the exact locality where the pipes were eventually found. (117, 118, 119, 120, 123, 126.)

In July the first of the two pipes was discovered and the second in September.

No maps of Nelson were to be had, either in guide-book or local directory, and it was not until these sittings were over and the pipes found that I inspected Ordnance survey maps, both the large scale and the small. I found springs indicated, but no mention of pipes.

My knowledge of Nelson was restricted to the fact of its being a manufacturing town, united with others in a valley, and that the surrounding country was hilly. Mrs Leonard was told nothing whatever about the subject of these sittings, nor did I mention the place to Feda.

We have seen that the information given about the existence and whereabouts of these pipes was correct. Let us now consider whether there was justification for the opinion, so confidently expressed, that Bobbie's death might be attributed to the pipes.

The water issuing from the hillside is pure, but it falls into pools, one of which is on the open hillside where it would be visited by wild birds, poultry and animals.

At my request the Brierfield Medical Officer of Health, Dr J.

Strachan Wilson, M.B., C.M., visited the place. He afterwards sent me the following report :

TOWN HALL, BRIERFIELD,  
LANCASHIRE, *February 21, 1934.*

DEAR SIR,

Your letter of the 10th instant, *re* springs on Marsden Heights, to hand.

Mr Haigh, the Sanitary Inspector, and myself visited the two springs you mention. The water in both pools is obviously liable to contamination from surface water and is not fit for drinking purposes. Any person, child or adult, might develop a low or even an acute infection from the drinking of such water.

We have had samples of the water issuing from the hillside, in both cases, analysed, and the analysis shows that the water from both sources is suitable for drinking.

Yours faithfully,

J. S. WILSON,  
Medical Officer of Health.

That verdict about the pools into which the pipe water falls is decisive. We are certain that Bobbie frequently played by this water during several weeks ; then came an illness which, beginning with tonsillitis, turned to quinsy and then to the diphtheria which overcame him.

The accompanying photograph of the pipe and pool nearest to the Delf shows how close is the surface of the water to the mouth of the pipe. The fall is only two inches. Bobbie's friend, Jack, says that they "played with the water". A boy who was playing with water as it issued from the pipe could scarcely avoid wetting his hands in the contaminated pool below. Those wet hands might easily convey infection to the mouth, either by wiping on handkerchief or by cupping them for a mouthful of water from the pipe. Bobbie lived in a healthy part of Nelson and there were, as I am informed by the local Medical Officers of Health, only two other cases of diphtheria in Nelson at that time, and four in the Brierfield area.

There our definite information ends.

The communicators may or may not have been correct in concluding that Bobbie's death was caused directly or indirectly by his playing with this water. We cannot be certain, nor would the proved truth or error of their opinion affect the evidence that they were in possession of facts on which such a conjecture might reasonably be based. These facts were : the existence and locality of the pipes, the pool into which the water discharged, the frequenting of this place by the boys and their playing with the water. Anyone acquainted with these facts might have suspected that the throat affection

which followed was traceable to the contaminated water. *But no one on earth had the least suspicion of this* until it was stated in the course of these sittings.

What makes the incident really remarkable from the evidential point of view is that the members of Bobbie's family were entirely ignorant of the facts, and that the only person acquainted with them, besides Bobbie himself, was his companion Jack—certainly a most unpromising and unlikely source of telepathic information on the subject. Yet the existence of this water was asserted and reasserted during a period of six months, and the pipes were finally discovered by our following up the clues given.

Whence, then, came the knowledge so clearly displayed? Was it from minds on earth? Doubtless many persons were aware of those pipes on the Heights; yet it is certain that not one among them ever suspected that I was taking sittings on behalf of Bobbie's family. That fact was private to the few persons in Bobbie's group. The only others who knew, namely, my stenographer, my wife and I, were unaware of the existence of the Heights. No one person knew both facts, viz. that the pipes existed, and that I was inquiring about Bobbie. Whence, then, came the information? It is a problem which I commend to the attention of those who may hesitate to share my conviction that Bobbie Newlove and his friends in the Beyond gave the messages.

Telepathy from minds on earth is regarded by some as an alternative hypothesis to communication from the departed.

There is little to be said for it. We have no record of long and detailed messages being conveyed from one person to another by telepathy. Whether spontaneous or experimental, telepathy is always fragmentary.

Consider our story of the pipes. There were no people on earth who knew the two facts which are so emphatically and continuously interwoven in the sittings, viz. (1) that Bobbie played with the water on the Heights, and (2) that I was trying to get from him messages for his people. These two facts were, however, known to some very acute intelligence somewhere, who made use of them during a period of six months in face of incredulity by Bobbie's people and our failure to understand.

This knowledge about the pipes—which proved to be accurate—could not have come by telepathy from Bobbie's home circle, because no one there was aware of the existence of the pipes. Members of the "gang", on the other hand, would have no idea that Bobbie hurt himself by playing with the water, nor of the fact that I was seeking to obtain messages from him.

Critics who wish to apply the telepathic hypothesis to this case

will need to assume, without any justification for such an assumption, that thoughts pass between people who have not heard of each other and between whom there is no link save that they were interested in a person who died. And further, the selection must be assumed to act with unerring discretion, so that no facts are allowed to pass which do not relate to the inquiry in hand. In short, *everything must happen exactly as if* an intelligent supervisor were obtaining information from the deceased for the purposes of the inquiry.

#### EXAMINATION OF BOBBIE'S FAILURES.

##### *Abbreviations used.*

- N. Name difficulty.  
 I. Insufficiently described.  
 U. Some of his school friends unknown to his people.

##### MEMORY.

- POOR.           7. Special cooking. I.  
                   23. Money put aside for him. I.  
                   27. Like Joyce. U.  
                   56. Something like a duck. I.  
                   92. Water trickling or swilling. I.  
                   105. Toy box described. I.
- DOUBTFUL.    22. Recent gift from gentleman. I.  
                   68. Name like Euan. N.  
                   95. Further activities in the attic. I.  
                   99. The name Phil is a clue. N or U.  
                   100. And names of other boys. N or U.  
                   116. Underground. I.  
                   124. Another who lived there went also. I.  
                   131. Geoffrey or "G". N or U.
- WRONG.        47. Sw— name of place. N.  
                   90. Changed doors at rink. (See below.)  
                   146. Attempted name of garden. N.

##### OPINION.

128. Who wanted dressing gown. (See below.)
- Note.*        90. I can find no explanation of this.  
 128. A mistaken inference.

We have examined Bobbie's failures and now turn to those of Feda, John and Etta.

- FEDA :   33. Wrong idea of Bobbie's complexion, obtained by "feeling" only.  
           2. Doubtful idea obtained when psychometrising Mr Hatch's letter.

# ANALYSIS OF SUCCESS AND FAILURE

IN THE WHOLE SERIES, AND INCLUDING "THE PIPES".

Sitting No.	Bobbie's memory.						Bobbie's opinion.						Feda's opinion.						John's opinion.						Etta's opinion.											
	R	G	F	P	D	W	R	G	F	P	D	W	R	G	F	P	D	W	R	G	F	P	D	W	R	G	F	P	D	W						
1	5			1			1		1				2	1	1																					
2	6	4	3	2	1						1	1																								1
3	14	1	1			1	1																													
4	13	2	3	1	1	1	3	2																					1							
5	9	1	2	1	1	1																														
6	2	1			2		1																													
7				1																																
8-10	11		2		3		5		1			1	1																							
11	8		3		1		1		2																											
	68:9:14		6:8:3		6:8:3		12:2:4		0:0:1		0:0:1		3:1:1		0:1:1		3:0:0		0:1:0		6:0:0		6:0:0		0:0:2		0:0:2		6		3		1		2	
	91		17		17		18		1		2		5		2		3		1		6		6		2		2		6		3		1		2	

Bobbie succeeds - 108.  
 " fails - 18.

F. J. E. succeed - 14.  
 " fail - 5.

Grand Total—Successes - 122.  
 Failures - 23.

*N.B.*—In several instances the statement given in the sitting, and which I count as one, consists of several items. Were all such counted according to the number of definite items they contain, the above totals would be considerably greater. Those marked "right" would be over 150, and the total number of statements more than 200. As full information is given in the notes, readers will be able to make their own computations.

- JOHN : 83. Doubtful remark about the pipes having been rendered less dangerous than formerly.
- ETTA : 15. Wrong opinion about Bobbie's constitution being good.  
104. Wrong opinion as to Bobbie's ability for drawing.

It is of special interest that the communications contain several statements upon matters happening at the date of these sittings, *i.e.* many months after the boy's death.

Were there no evidence to the contrary, it might have been suggested that such information had come telepathically from the people at Nelson. The evidence of the "pipes", however, gives no encouragement to those favouring that hypothesis.

Other attempted alternatives, such as Universal Memory, or unlimited Clairvoyance, do not help us. I can think of no explanation which fits the facts save that of the boy's continued interest in, and minute observation of, the doings of his family circle.

9. F. Making something like stone—studying it—put together in lumps.
46. R. Bobbie was reminded of this place lately when his people went there.
65. G. Family going to place H— thinking of him.
66. R. Mother thinking about Rosemary.
106. R. Bobbie's people help an aged lady.
111. R. His mother thought of his cap.
112. R. She found his heart-shaped badge.
113. R. Four items *re* his mother visiting churchyard.
114. R. She thought of apples in connexion with him.
127. R. His mother wants new dressing gown.
129. R. Cardboard boxes brought him to his mother's mind.
134. F. His mother and a pyramidal tree.
141. R. His mother's throat trouble.

A boy of ten might be expected to mention toys, games and various exercises in which he had been interested. We find these communications contain many such references. They are as follows :

7. P. Special cooking.
24. G. Interested in a building.
29. R. Played with grooves and numbers after tea.
30. R. Coloured marbles on table.
39. R. Girl with a ball interested Bobbie.
49. R. Description of a strap about which Bobbie was warned.
54. G. Reference to the salt-sifter. A treasured object described.
56. P. References to the salt-sifter. Something like a duck.
61. R. References to the salt-sifter. Name "B" of toy or animal.
55. R. Building to picture-pattern, with point.

*References to the Rink :*

- 71. R. Carrying for his mother something swinging.
- 72. R. Manner of walking with his mother.
- 73. R. A purchase for the winter.
- 74. R. A frequented place described.
- 75. R. People met there, etc.
- 76. R. Discussion *re* footwear for the above place.
- 77. F. Something that floated in air.
- 78. R. Exercise in attic.
- 85. R. Another boy went there with Bobbie.
- 91. R. Celluloid article he was using which was disapproved of.
- 93. R. Shape, colour, etc., of articles in tissue paper.
- 95. R. Further activities in the attic.
- 105. P. Description of toy box changed, round label.
- 144. R. Reply to question about cycling in a garden.

Notice, similarly, how we find references to objects in which Bobbie had been interested :

- 31. R. Something yet incomplete making in the house.
- 32. F. Interested in rabbits.
- 34. R. Photograph with boards.
- 35. R. Cap without peak.
- 53. F. Interested in special plants.
- 57. G. Mice.
- 58. R. Apparatus fixed to wall.
- 132. F. Description of photograph to be shown me.
- 133. F. Description of an object connected with above photo.

It is known that Bobbie frequented the places and was familiar with the localities which are referred to in the following passages :

- 8. R. Town in provinces.
- 10. R. Largish town and important things.
- 11. R. Manufactories on canal or river.
- 40. R. Broken stile.
- 41. R. Footpath described.
- 42. R. Open view past stile from path.
- 43. R. Church with group of trees.
- 44. R. Dangerous place near stile.
- 45. R. Place sticky and wet there.
- 48. R. A collapsed building past stile.
- 86. R. Not quite country where " pipes " are.
- 87. R. Stables, straw. One side partly open.
- 96. R. Bentley is a clue to the " pipes " place.
- 97. G. And Stock.
- 98. R. A route given in detail.
- 109. R. Visited place like chemist's shop.
- 117. R. Pipes can be reached past the school.

118. R. A turning to the right.
119. R. Route up hill described.
120. R. Place " B ".
121. R. Enter at corner of side road.
122. F. Building that was added to.
123. R. District there is H—.
125. R. Route near place with precipitous drop.
126. R. Can be reached by alternative routes.
136. R. Swings at this time of year, disliked by his mother.
137. R. Dangerous racing track and accident there.
138. R. Home is in hilly district.
139. F. Steep and awkward place about which complaints made.
140. R. Place near the above with name like Cattle.

The proportion of success banishes any doubt based upon the possibility of chance coincidence. Fraud or collusion is quite out of the question.

Much of the evidence given was exactly such as we should expect from a little boy ; it relates to his treasured possessions, his special interests in the home or elsewhere, his games, the local Gala and the annual Fair with its swings and racing track. It includes correct descriptions of streets and roads around his home, even mentioning the street which must have been specially familiar to him because his school was there.

The replies to questions sent by Bobbie's people show intimate knowledge of the boy's interests both within the house and elsewhere.

In response to my persistent inquiry as to the whereabouts of the pipes, there was given a mass of information which was finally found to be correct, although much of it was entirely unknown to Bobbie's relatives. Above all, there emerged in the course of the sittings a *suggestion which had never occurred to anyone*, and which related to the probable cause of the child's death. Investigations following up the clues given have shown the extreme probability that the communicators were right in their surmise, and that the boy's system was injuriously affected through his playing with contaminated water in a place of which his people knew nothing—and of the existence of which they remained sceptical for a period of six months. This is conclusive evidence that the messages did not emanate from minds on earth ; for no one who knew of those pipes had the least suspicion that I was receiving messages relating to Bobbie Newlove, or, indeed, of my existence. On the other hand, I had not the least knowledge of the Marsden Heights or that Bobbie had played at any place where there was contaminated water. My knowledge of Bobbie and his home was limited to what his people wrote in com-

menting upon each sitting as the records reached them. What they wrote has been stated under its respective dates, and it will be observed that I was told nothing which could have enabled me to elaborate the messages, even had I been sufficiently unprincipled to wish to do so.

We have, therefore, a feature which is probably unique in the records of psychical research. It is this surprising expression, definite, emphatic and repeated, of an opinion which had no existence in the thought of any person on earth previous to its emergence at these sittings. No clairvoyant inspection of the Marsden Heights would afford the medium information as to the reason why the boy's illness should have ended fatally ; leakage from human minds and the supernormal acquisition of information by the medium's unaided faculty are both ruled out by the circumstances of the case.

Is there any alternative but to recognise the activity of extra-mundane intelligence, one which knew facts which were unknown to the family at Nelson, and which based on those facts a conclusion which is highly probable if not demonstrably correct ?

## PART IV

THE *MODUS OPERANDI* AND INSIGHT INTO  
TELEPATHY

IN the foregoing series of trance messages we have found varying degrees of success and failure. We may profitably study a few of these with the hope of learning something about telepathic reception. The immediate receiver is the Leonard-Feda combination, and my view is that Feda first receives and then causes it to be voiced by Mrs Leonard's mind-brain-nerve-muscle mechanism. It is not necessary to hold that hypothesis; others may serve our immediate purposes, which is simply to note how the receiver "feels" when the information comes into consciousness. Some may like to think that the information has first arrived telepathically in the sitter's sub-conscious mind, and that Feda perceives it there; but, even so, Feda must receive or obtain it from the sitter. We want to know how information arrives.

Those who deem that a Control is but a secondary personality of the medium have the same problem to solve. How does the idea reach the medium's consciousness, whether the primary or the secondary consciousness? How is the thought received?

When Feda said, "Is there a place with an address on 'B'?" He is trying to write it up on a board" (see 120), what was actually happening? It may be guessed that someone changed the method, as if hoping thereby to convey the required idea; if the sense of sound did not respond, the sense of sight might do so. But how is that switching from sound to sight accomplished? Is it by effort of the communicator? or does Feda shift the mechanism of reception? We find her, at times, saying that they are *making her feel* so-and-so, or that what is being described *gives her the feeling* thus and thus: often she will seem to quote verbatim, then presently to fall back on paraphrase. Do these variations indicate different forms which the idea takes on reaching Feda's consciousness, or do they denote differences in the manner by which thought is *sent to her*? Is it Feda or the communicator who decides the form?

Naturally, I have asked Feda, and the reply is, in essence, that she tries one method and then another, but cannot use them simultaneously. That looks as if she can to some extent choose the form in which the ideas reach her consciousness, but I doubt if that is the whole secret.

The following dialogue with Feda bears upon this question.

C. D. T. : Sometimes for minutes on end you seem to get their very words. I wonder what it is that makes that possible.

FEDA : Mr John says, " We find at one sitting that we can go on the dictation method, and at another we have to make pictures without dictation, and these we transfer, or we assist Fedra in transferring, to the brain of the medium. Whether we shall do the first method or the second method it is not in our power to determine. We have to accommodate ourselves to your conditions. I am inclined to think—and I have exchanged ideas with many serious investigators and we are all agreed—that it is nothing whatever to do with our ability to communicate ; except, as I once remarked to you, some of us have a temperament that fits us for communicating more than others."

C. D. T. : That I can understand.

FEDA : Mr John says, " On many occasions I have come here prepared to dictate to Fedra ; and I have thought, ' Now the material I have in hand to-day needs the dictation method ', but I find myself unable to dictate. I find a condition which makes it advisable to switch over to some other topic, unless the material I have in hand could be shown pictorially. It is limiting—it holds us up."

C. D. T. : Have you noticed, Fedra, what previous condition is best for a sitting that is to have much dictation in it ?

FEDA : Yes, I have noticed. If Gladys (Mrs Leonard's name) has not been writing letters, or thinking about letters, or reading letters that the postman brought, and she has been just thinking of nothing at all that morning—especially to do with words—then I get the dictation well. But if she does letters she thinks all the time, " This person needs to know so-so, and even if I don't write now this person wants me to say so-so ". Now that isn't good for the conditions. She has worn herself out a bit about words, you see.

C. D. T. : Is it that you don't, then, hear the words plainly ?

FEDA : Well, I think it is that I can't get them, can't catch them in her mind because her mind is tired of them, her mind has already had enough of words.

C. D. T. : You don't find the dictated sentences are there for you ?

FEDA : No. Etta says I am convinced that an area of the conscious mind, or that part of the brain in which the conscious mind works, has over it a kind of sensitised material like—let us say—wax, and if it has been used for one thing it won't take another impression.

C. D. T. : Like the sensitised gelatine of a photographic plate ?

FEDA : Yes, but at the same time you can't very well make that into an analogy, because we sometimes can get something else on that is very good. The " wax " will take something else, but it won't take what it has already been used for. Now that is what Etta says, and she is right. If you take Gladys of a morning when she

hasn't been worried or done letters but is just ready for a trance, that's a very good dictation time.

---

The reference to a broken stile, see No. 40, is peculiarly interesting because, although the broken stile was there during Bobbie's lifetime, it had been removed before the date of this sitting.

Clearly, then, the description was given from the memory of one who had known the place in Bobbie's lifetime, and not from any clairvoyance of medium or Control: the latter hypothesis would involve the difficulty of having to suggest how clairvoyance could be directed to the right town, and then be able to trace, amidst its many scores of streets and paths, the particular route which had been a favourite walk of the family.

There have been many occasions when proper names were pronounced easily and correctly. The conditions of which Fedra has been speaking were then, presumably, at their best; but I find that names usually present a difficulty.

An attempt to give the name *Catlow Bottoms* illustrates this. It was at the end of a description of the neighbourhood in which he had lived that Fedra, speaking for Bobbie, said:

(140) FEDRA: "There is a place 'C' close by, a long name sounding like Catelnov, Castlenov. There seemed to be two or three syllables, like a Ca sound, cattle or castle something."

The family comment was: "The name given is like Catlow, a hamlet near here. Bobbie and I went there the day he was taken ill, the last occasion that he left the house." When studying Bobbie's diary I noticed that almost the very last entry read—"Went to Catlow Bottoms. Sore throat. Went to bed."

Remove two letters from Catelnov and we have Catlow.

Fedra can sometimes give a name without difficulty, but should there be any hitch, necessitating a second or third try, it is rarely she achieves success. Her explanation is that, even when she hears the name clearly, anxiety to get it voiced affects the medium's brain, causing a tension which hinders expression of the required word.

But often Fedra cannot hear the name distinctly.

On referring to section 19-20 we find three initials given in lieu of the full names. These initials were entirely appropriate to the context, but Fedra's ignorance of the names which they represented may be inferred from the remark, "Does the girl's name begin with 'J'?" Now the name was Jack; as Fedra was unaware of the sex it is evident that she had not heard the name clearly. This error reminds one of her remark, "Some of the things I have got for them

I don't understand, and just a little bit of a twist would give them a wrong meaning."

In this connexion we may refer to section 75, where Fedra remarked "' M ' I think that would be the man's name ". Whether that was a guess or an inference, it was wrong? Fedra apparently did not catch the name itself, but only the initial. Yet there have been occasions when it was quite evident that the actual name was known, whether to Fedra or to the communicator, and yet could not be pronounced by the medium.

Let us pass to a further point. It would appear that Fedra is sometimes unaware that reference is being made to an object previously described. The following seem to be illustrations of this :

A few weeks before Bobbie's death he had a short holiday at Morecambe, where, at some children's sports, he won a salt-sifter of glazed earthenware shaped like a dog. It was usually kept on the corner of a shelf in the dining-room, and at dinner Bobbie had a habit of rolling it along the table and twisting and untwisting the cork at the bottom. In general appearance it is round, smooth and polished. Note how curiously the reference to this article is introduced.

(54) FEDRA : " You must not take it off the shelf, you must leave it on the shelf near the corner." Leave it on the shelf where the others could see it and have it. He used to take it sometimes—I think I have got this right—there was something that used to be on the corner of the shelf, and sometimes Bobbie wanted it, and they used to say, " Leave it on the shelf in case the others want it ".—Something round and smooth and polished.

C. D. T. : I wonder what he did with it when he took it in his hands.

FEDRA : Was it a watch ?

C. D. T. : Are you guessing, Fedra ?

FEDRA : I was only asking him, because it looked like a watch he was holding in the palm of his hand.

C. D. T. : What does he say ?

FEDRA : He seems to be twisting something like you do a watch or a clock.

C. D. T. : Winding it ?

FEDRA : Yes, winding something.

C. D. T. : Is it Bobbie showing this ?

FEDRA : It is Bobbie giving it to me. It feels something like a watch.

C. D. T. : It looks like a selected bit of evidence, but it just lacks the definite indication. I could think of at least four things.

FEDRA : You had better not guess. He rolls it or winds it. It was not a watch. They still have it. It is not in that place, it has been put somewhere else. Bobbie thinks it has been put in a

drawer instead of on the shelf. Is it on a plate? He is giving me the idea of a plate being near it.

The family recognised this as referring to the salt-sifter and informed me that it had been moved, but not into a drawer, and that it was now kept on a shelf just below the dinner *plates*.

At a later sitting this salt-sifter (if my supposition is correct) was again indicated.

(56) FEDA: Had Bobbie a duck? I will tell you what he is showing me; it looks something like a duck. Will you ask if he had a toy duck? I think that is right. I see it in his hand like as if he is pushing it towards me. I don't think its legs is very long, or else he is holding his legs up a bit, but ducks have not got very long legs. I think it must be a duck because of its legs.

Then Feda dropped the subject and, after some minutes of talk on other matters, suddenly commenced to speak again about what I believe to be the same object, although it is very doubtful whether Feda was aware that this was an attempt to make up for the previous failure.

(61) FEDA: Not the name Bobbie, but another name beginning with 'B' that was rather important in their house. I mustn't say sound because I am getting this by feeling. He gives 'B' by sound, but now I get the feeling that this would seem to be more like an animal's name, or the name of a toy. It is something in their house that he was very fond of, and he calls it a funny name beginning with 'B', not a long name. Wait a bit—Ber, Bunkey, Bussey. The name he is giving me sounds as if it began Bus or Bos.

Since it is said to be an animal's or toy's name which begins with 'B' it seems highly probable that Bobbie was trying to describe the salt-sifter which he won at Morecambe so shortly before his death and which he greatly prized, always calling it his Bow-wow. The name Bow-wow agrees with the description, "beginning with 'B' and not long". If this assumption be correct it further illustrates how unreliable Feda's clairaudience can be, for she said it sounded to her like Ber, or Bunkey, or Bussey, a name beginning Bus or Bos.

Bobbie had spoken of his mother and a cap of which she had been thinking, and went on to say (through Feda):

(112) "She came across something with a special badge on it. It is not a heart exactly, but the lower part is shaped rather like a heart, at the bottom it is heart-shaped. It is something like a straight line goes through the top of it and a little upstanding piece comes out of the top."

The reference to a cap may have been intended to lead up to a mention of his Jack of Hearts crown (Cf. 35), or it may perhaps have suddenly brought the latter to Bobbie's mind, but the phrasing confuses the heart with the crown on which it is fixed. "Not a heart exactly" would be true of the crown. The rest of the description is accurate as applied to the heart itself, but misleading on account of being preceded by the words, "the lower part is shaped rather like a heart." It is not surprising that the family reported they knew of no such badge.

On my visit to the house I asked if Bobbie had any badge on his sports jacket, or other kind of badge. They knew of none, and we marked this down as a failure. Later in the day I asked to see the Jack of Hearts boards and cap, as I wished to photograph them. When they were placed in position before the camera I noticed that the heart corresponded with the description of the badge. "Something like a straight line goes through the top of it, and a little up-standing piece comes out of the top."

This crown was part of Bobbie's Jack of Hearts' outfit, and if we study the way in which this had been first given (see 34 and 35), we may suppose that Feda was "shown" the boards, but that the cap was described to her *in words*. If that were so, it need not surprise us that, when this cap was again described, after an interval of five months, Feda did not recognise it.

If we read sections 24 and 31, comparing the messages with their verifications, we get the impression that Feda received the descriptions in so vague a form that she was unable to form a clear picture of the objects intended. The idea "building in a scullery" reached Feda's consciousness as "like building an outhouse." The second item, which referred to fitting up a gymnasium, was spoken in a way which suggests that it came in fragments. It is evident that reception was not pictorial, but rather a succession of nebulous ideas. And is not this exactly how telepathic impressions are usually received by experimenters, and often, also, in cases of spontaneous telepathic impressions? How often we find that a recipient becomes "aware of something wrong at home", yet is quite unable to say what the trouble may be.

The following illustration merits being given in full, even if involving some repetition of what has been said previously. Note the vague and partially inaccurate way in which the ideas are expressed. I state the facts first, and then give Feda's wording.

One of Bobbie's special interests was roller skating. Among the people he met at the rink was a child named Marjorie, who held a semi-professional post there. She was an accomplished skater and frequently gave an exhibition before the commencement of the

hockey matches. Indeed, the home team termed her their Mascot and she would begin their competitions by an exhibition of skating, in which she finally drove a ball into the goal. She was a year or two older than Bobbie and they were great friends, as can be gathered from the fact elsewhere stated that once, while she was away on a visit, Bobbie said to his mother, "If I don't see Marjorie soon I shall go mad". This was but a month before his death. He often skated with Marjorie, and was familiar with this exhibition in which she played with the ball—indeed, it is probable that he sometimes joined her in playing with it.

And now, notice how this emerges in the sitting (39) :

FEDA : Did I tell you last time about a girl, a little older than Bobbie, that he was fond of. She seemed as if very kind to him, like giving up things to him and being very nice to him, and this girl has been—I can't get this quite—but it is something to do with this girl and doing something with a ball that belonged to Bobbie. I don't think this is much good—you see I am not getting this from Mr John now, I am getting it from Bobbie.—Something this girl has been doing about a ball that Bobbie was fond of when he was here, the girl has been doing something with it.

I think there is no doubt that this refers to Marjorie and her exhibition with the ball, but how vaguely expressed ! Does it not give the impression that Feda only heard a few words here and there, much as a deaf person catches the general trend of a discourse ? Or shall we say that, while receiving the ideas, there were breaks in the reception, and that in voicing the message Feda fills each break with the word 'something' ? One notices that she says, "It is *something* to do with this girl", and "doing *something* with a ball".

On another occasion, after Bobbie had been giving a considerable amount of information relating to the skating rink, I gathered that the subject was concluded, because Feda said, "He is losing it a bit, he is going back a bit".

I therefore sought to introduce a new subject by putting a question sent by the family. I said, "Bobbie, what did you keep in the bathroom cupboard ? Show a picture of it, think about it and let Feda see." (77.)

This is what followed. No reference was made to the bathroom cupboard ; but instead came what appears to be a further reference to the rink. It would seem that Bobbie either did not notice my question or that he chose to ignore it because, in the interval, he had recollected something further which he wished to say about the skating rink.

Confusion not infrequently follows the putting of a question, for

the communicator may disregard it and continue his previous line of thought. Feda naturally assumes that it is the question which is being answered, and the sitter may fail to realise that the communicator is calmly continuing just as if no question had been asked.

We have seen that the method of reception by the Feda-Leonard consciousness is not, as a rule, clairvoyance. I gather that Feda "sees", or "is shown", when the objects in question are such as can be easily pictured. An outstanding case of this clairvoyance for mental pictures is found in section 34. The description of the boy looking over his sandwich board is most striking when compared with its verification. It seems as if Feda "saw" what her words described. But apparently something went wrong with the latter half of the description, which contains the inaccuracies "sitting", "leaning a bit forward", "crouching position". Were these later touches due to Feda's imperfect perception of a mental picture? This seems probable. On the other hand, the inaccurate points added to the description may have been given by my father, who, after all, would have only received his idea of the picture at second-hand from Bobbie. There is, however, an alternative suggestion which is not without interest. It may have been an instance of a composite picture resulting from the communicator's marginal thought mingling with the main idea which he was trying to project. For it is known that a second photograph was taken by a Press photographer, and in it Bobbie with his boards was among other fancy-dress companions. Unfortunately, that negative was not used, and is lost or destroyed. Possibly Bobbie himself was adding to what had been said by my father and unintentionally gave Feda a generalised impression of his various attitudes while in the fancy dress.

Clairvoyance was certainly not used in item 91, where one might have expected that it would have been a simpler method of transmitting the idea. Reference is made to an article of celluloid which might flame or explode. The verification of this object is sufficiently certain. Why was it not "shown"? The verbal method failed to get through so difficult a word as cinematograph, whereas clairvoyance would, one supposes, have produced a visual impression of the toy which, if described to the sitter, could have been easily recognised for what it was. True, it would not have been sufficient, for clairvoyance could not have imparted the information that they "wanted him to stop using it; they thought it might make a flame or explosion". For that statement a definite thought had to be transmitted; a "feeling" or a picture would not have conveyed the idea.

And here it may be remarked that Feda uses the words "see" and "feel" with a certain amount of careful distinction, and will

always give me her exact impressions when I inquire by what means she is getting such and such a fact.

In these sittings we find numerous clearly-expressed and even long and intricate descriptions. This is never achieved telepathically, apart from mediumistic utterance. Telepathy, as we know it from spontaneous occurrence and from experiment, is chiefly *feeling*, rarely a transmission of clear-cut thought. Now we may ask, are the numerous clear-cut and accurate thoughts, which were expressed in the course of these sittings, sent by persons at Nelson or not? If they came from Nelson they would represent a triumph which places them in a class of telepathy about which psychical research knows nothing. But we have seen that the most outstanding feature of these sittings—the pipes problem—did *not* come from people at Nelson. Telepathy from earth was ruled out. Consequently, we may, in my opinion, confidently assume that the information, so copiously and so accurately given, came from Bobbie Newlove's mind and was transmitted to Leonard-Feda. In other words, it was not due to the telepathy which is familiar to psychical research, whether in experiment or observation, but is an instance of information imparted by one who had left the physical body behind at death. Let the reader turn to section 130 and note the boy's description of his attitude towards his mother. Much of it would be far from true of most boys, yet it is recognised as being "remarkably correct". Now that I have met Mrs Newlove I can vouch for its perfect relevancy. Notice, also, that it rings true to the boy's viewpoint, and is not the kind of description which would have been derived from his mother's thought about him. Such a message as this exceeds, in extent and in detail, anything known to have passed from mind to mind on earth by extra-sensory channels. When it is remembered that my only link with the family consisted of letters sent in acknowledgment of my report of sittings, that I knew nothing but what these told me, and that the family were most careful to give me no information likely to lessen the evidential value of subsequent messages—remembering all this, it would be difficult to maintain the supposition that the medium was reading my mind, or tapping the thought of unknown persons two hundred miles distant in an unnamed town.

It may be asked why telepathy in the presence of a medium should produce results so much better than does telepathy between agent and subject under non-mediumistic conditions. Is it that those between whom thought-transmission takes place during a mediumistic sitting are within a field of influence created by the medium? Such a field of influence might render possible a community or interpenetration of sensation and thought. (The hypnotic experi-

ments of M. Emile Boirac suggest this. See his *Psychic Science*, Rider 1918.)

I do not press this hypothesis, but offer it for consideration in view of the fact that mediumistic messages are incomparably superior in extent and accuracy to non-mediumistic telepathic messages.

The most puzzling question connected with the problem of the Pipes relates to the difficulty experienced by the communicators in telling what they knew. It is evident that they knew the facts during the six months which elapsed between their first hint and our final discovery. And there is no reason to doubt their wish to make it plain.

Why, then, could not the facts have been stated in one short sentence, such as, "Bobbie played by the pipes where springs issue on the Heights"? That is the question which I asked my father after the mystery had been solved. His reply, which opens up the whole subject of *modus operandi*, was, in substance, this—The difficulty lay in the necessity of fitting-in the information, of being able at the opportune moment to fit it upon the medium's brain, either personally or through Fedá. The several parts of any message which we desire to give may be likened to the separate pieces of a puzzle. "I should wish", said he, "to start with that piece which will enable me to proceed methodically, but I may find that I cannot convey it to Fedá, or that she cannot convey it to the medium. So I have to give just whatever happens to fit at the moment. Then, suddenly, while the medium's mental activity is running like a machine, I notice it bringing up something which harmonises with a different piece of the puzzle, and I hurriedly cast about to find the piece that will fit. Even when the opportune moment comes, I may be further embarrassed by failure to recall my prepared material. Hence it is necessary that I should provide clues, or association-links, with my own material, in order that I may recollect it instantly when it is required. That which I hope to give must harmonise, or associate with, what is uppermost in the medium's brain, or I shall fail to attach it and to fit it in so that it will be taken. All happens in accordance with the laws of association. The brain does not take that which is at the moment unsuited to it. I frequently wish to speak on a particular subject, but cannot. I may try to lead up to my desired topic, but that leading up to it is, in effect, 'padding'. Much of a sitting may consist of that, and while the communicator keeps the brain-machine revolving in the hope that it will bring round something suitable to his purpose, the chances are that the sitter, being unaware of this, grows listless and weary because, although words are being spoken, they do not convey anything that he wishes to hear. Did he fully realise what is going on he might

assist in giving us the opportunity for which we are waiting." Finally he added :

"Much depends upon the medium's condition at the time, but the sitter's attitude also exerts its influence : keen interest freed from anxiety is a great assistance, and although we dislike leading questions, yet suitable questions will sometimes help." That was the pith of the reply.

We are, I think, better able to perceive his meaning if we recall the difficulty sometimes felt by ourselves in speaking to others of things we deeply feel. Very sensitive persons become keenly aware of that difficulty : they feel, without realising how, that it is useless to mention some particular subject, because it would be incompatible with the other person's present state of mind. So we decide to wait a more suitable opportunity lest the seed fall upon ground too stony to receive it. It is the highly sensitive minds which feel this most strongly, and it is, I think, beyond question that the mind of a medium in trance is super-sensitive. I imagine that the mind of the communicator is vastly more so.

When psychology achieves a more complete understanding of the working of the average mind, and shows us the meaning of those puzzling differences which we often notice in ourselves between one time and another, it may help us to fathom the precise difficulties of those who, from life's further side, strive to express their thoughts to us by means of a stranger's brain.

## A FURTHER NOTE ON MR WHATELY CARINGTON'S INVESTIGATION <sup>1</sup>

BY J. CECIL MABY

MR WHATELY CARINGTON'S reply to my Note in *Proc. S.P.R.* vol. xliii. (see pp. 362-70) would appear to justify some further remarks on my side. Incidentally, I would also like to avail myself of this opportunity to discuss certain general aspects of this class of investigation that were implicit, but not explicit in my earlier remarks; my chief aim being not to oppose, but, if possible, to complement Mr Carington's own attitude.

First, however, a few words regarding Mr Carington's reply to my Note.

I am, of course, only too willing to admit that I am no professional statistician, and hence was compelled to rely, to some extent, on Mr Carington's own interpretation of his long and involved calculations. I hasten, therefore, to acknowledge his elucidation of one or two issues that may not have been altogether clear to some of those who had not been through the actual computations, nor employed the analytical procedures advocated. I should, however, have appreciated a little more lenity with respect to such misunderstandings, in view of the facts, first, that it is obviously impossible for anyone to be a master of every branch of science in these days, and second, that Mr Carington has, to some extent, misinterpreted my remarks. Thus, when I speak of general *reliability* of the original data I use the word *reliable* in its common connotation, not in any special statistical sense.

Lastly, I fear that Mr Carington was a trifle perturbed by what may have appeared to him to be unjust criticisms of his admirable work. As, however, I have since reassured him privately that no such injustice was intended, there will be no need for me to comment further here on the somewhat terse tone of his reply to my previous Note, which, no doubt, was the result of mutual misunderstanding now happily past.

### *Quantitative Analytical Methods*

Mr Carington has been at considerable pains to impress us with the value of statistical analysis in connection with Psychical Re-

<sup>1</sup> *The Quantitative Study of Trance Personalities, Proc. S.P.R.*, vols. xlii. (p. 173) and xliii. (p. 320).

search, and I gather that he erroneously believes my Note to have been aimed at questioning it. Far from it. For though mathematical work does not happen to be my own *métier*, I have often had occasion to carry out many laborious sheets of numerical correlations and probable errors, and other estimates of like nature; and I know well that graphical or other less rigid methods of analysis of the data would not have yielded such conclusive or reliable results. Moreover, I was careful, in my Note, not in any way to question the value or excellence of Mr Carington's analyses, *as such*. To my mind, no question can well arise as to the merits of statistical analysis: its value has long been proved in other fields, and, together with our author, I regard it as an extremely powerful instrument—however incomprehensible and boring to the non-mathematical mind!

Mr Carington pointed out in his first paper that his chief aim was to demonstrate a *method*, rather than to make any startling deductions with regard to the nature and constitution of human personality. Well and good; but such deductions cannot thereafter fail to be drawn from so much careful work on the reactions of mediums such as Mrs Leonard, Mrs Garrett and Herr Rudi Schneider, and published withal in the *Proceedings* of this Society. Indeed, Mr Carington himself has not failed to draw them. Incidentally, he also tends to cast rather a gloomy shadow upon logical and non-mathematical methods of analysis and interpretation of psychological data, which, however, have long and well (if somewhat painfully and tardily) shed light on many obscure psychological problems.

Now, without pretending to make an irrefutable point, but simply in order to help preserve a balance at this juncture, I would like to suggest that, since our minds express themselves in words—*i.e.*, non-numerical symbols of metaphysical ideas, thoughts and sensations—Human Psychology<sup>1</sup> must, therefore, also primarily concern itself with words. That being so, numerical analyses would appear to represent a secondary and, in a sense, highly artificial mode of approach to the psychological life and structure of the *mind*; though not so, of course, as regards the physiological problems and quantities of the *body* and its nervous system.

It may, perhaps, be noted in passing, that *abstract* number in

<sup>1</sup> *N.B.* that I am not speaking here simply of animal behaviourism. Since they lack any clear and comprehensive language of self-expression, we cannot rightly pretend to know anything whatever of the thoughts and feelings of dumb beasts, except by highly fallible analogy. So-called animal psychology is a purely behaviouristic and physiological science into which true *psycho*-analysis can scarcely be said to enter. This point has an important bearing on the present enquiry. (See below.)

itself has no reality, even in the mind of a mathematician. For example, what does the number 3, say, convey to the mind? Either it suggests three physical objects or sources of sensorial stimulus of some sort, or else it is imagined as a graphic symbol on a piece of paper, or, again, as the spoken sound "three." In the beast and illiterate savage, all psychological ideas may be said to refer to physical objects or sensations; in the more cultured and literate mind they also possess a verbal symbology. Numerical symbology, indeed, also arises from cultural development and the progress of civilized intercourse and barter; yet I believe that one is justified in assuming a science of numbers to represent a later development than one of words. One may say, therefore, that the sentient mind is occupied primarily by purely sensorial ideas; while, subsequently, *the idea and its word symbol become more or less inseparably interwoven*. In attempting to analyse the ideational content of a person's mind, therefore, we cannot well avoid devoting ourselves primarily to verbal symbology and verbal inter-associations. Unhappily, such associations do not appear conveniently to offer themselves for mathematical analysis, except, perhaps, of a very simple kind. Physiological reactions, on the other hand, are evidently measurable, quantitatively in ordinary space-time units. Such quantities, however, must ever remain purely secondary to the thoughts and feelings themselves, which they cannot even be said to represent in symbolical form. At least, physiological quantities are no more or less than an indirect expression of the relative intensity and duration of a given emotion; whereas the concomitant (resultant or causative) thoughts or feelings remain absolutely inviolable and unplumbed by such behaviouristic analyses.

Fortunately, however, since Mr Carington has interested himself in behaviouristic response, the above facts do not affect his numerical calculations. For the psycho-galvanic reflex is essentially a physiological reaction (though sometimes psychologically actuated), and word reaction times are, likewise, physiological concomitants of psychological processes. Numerical data are, therefore, here primarily in question. We have no more reason, however, for assuming that such physiological reaction values are direct and proportionate indices of concomitant psychological states<sup>1</sup> than we have for assuming that the violence of an earth-worm's struggles, when trodden upon, are an index of its pain—*seemingly* so certain.

We have seen that Mr Carington, on his own admission, makes use

<sup>1</sup> As I hope shortly to show in a paper to be published on the subject, the psycho-galvanic reflex, for example, is deplorably unreliable as an index even to simple emotions (though useful in a general way); much more so in relation to non-emotional psychological states, for intelligence tests, etc.

of behaviouristic responses in his endeavour to analyse human personalities. The reactions which he employs are not only primarily physiological, but they are also—or should be, if things are to go smoothly—of a reflex type. One may fairly state, therefore, that Mr Carington has based his deductions, respecting the various supposed personalities in question, upon behaviouristic reactions in the bodily organisms of his three mediums, which are strictly of a mechanico-physical nature. The important question then arises: Precisely what do we mean by the expression *human personality*? I believe that the great majority of people use the term personality with reference to psychological make-up; that is to say, the term refers to mental structures and attributes rather than to bodily ones. Hence, when Mr Carington employs behaviouristic tests and physiological data in his analyses, there can be very little doubt that what he is investigating is the *physiological organisms* rather than the *psychological personalities* of the supposed communicators and controls. That being so, the further and yet more important question now arises: Can the control of the medium's organism, in the trance state, by the invading personality be supposed to be so complete as to influence not only the medium's mind (and hence govern the organs of articulate speech *via* the appropriate nervous mechanism), but also the entire physiological mechanism, to the extent of influencing reaction times, electrical skin resistance, etc.? Of course, I do not wish to deny the ultimate possibility of such complete control, amounting to actual *possession* of the bodily organism (in the old sense) by the invading spirit, but it is undeniably a tremendous assumption, which, if proved, would settle finally the main problem of Psychology, namely: Do the spirit and mind possess a discrete existence and autonomy outside of the bodily organism, or are they not rather expressions, in another mode, of the complex of physico-chemical activities that constitute a living organism—and may be of certain activities of the nervous system in particular.

It appears clearly to me that the assumption of complete bodily and mental possession is implicit in Mr Carington's method; and he may be right in permitting himself that assumption. If, however, such an assumption were finally shown to be unjustified, and yet such physiological changes of state in the medium were still found to occur under the given conditions, then we might see in that a sure proof of the fact that the *soi-disant* personalities were no more nor less than alternative controlling personalities *inherent in the one original organism*; a proof of multiple personality, in fact.

What a pity it is that the results of such a quantitative investigation cannot, in the nature of things, give us a decisive answer to the

question : Are these cases of true spiritual invasion and possession *from without*, or have we merely a sub-division of an unitary psychophysical organism *from within* ? And it is just here that the additional value of verbal responses and ideational mental contents are of paramount importance ; since the completely foreign nature of the latter alone would be likely to prove (or else strongly to suggest) a real inspiration from without—all the more so, however, if they are found to be associated with distinctive physiological reactions in connection with the supposed personalities.

Here we come up against the question of possible telepathy. In so far as the different word responses might chance to arise out of telepathy or mind-reading between the medium and an operator such as Mr C. Drayton Thomas (see below), one might expect either

- (a) a general and fairly consistent (?) lengthening of reaction times for all trance “communicators” : but which might also be due merely to the trance state as such, and hence involve the “controls” as much as the “communicators.”
- (b) sporadic and inconsistent variation of the individual reaction times of the “communicators” owing to variable delay in getting the answers telepathically.

Unfortunately, I have not details of the reaction data now before me ; but I recollect, and some graphs for the Leonard personalities' reaction times seem to indicate, that the responses in trance were consistently much slower than those of normal Leonard. Moreover, when the times connected with individual words were discounted and simply reaction-time distribution curves drawn for the several personalities, those for all the *trance* personalities fell pretty much together, while that of Ln (normal Leonard) was most conspicuously distinct. From this it would appear that the trance state itself increased reaction times as a whole—trance inter-personal distinctions being comparatively slight as compared with the distinction of Ln already noted.

As for personal reaction times to the individual words, Mr Carington would be able to tell us how far he found them to be consistent ; but my general impression was, I recollect, that they were extraordinarily variable and sporadic as compared with the sort of reactions one gets from normal subjects. If that, indeed, was so, may not the actual reaction times on any single occasion (in trance) have been simply an expression of the medium's varying delay either

- (a) in reading her sitter's mind, telepathically, or
- (b) in receiving and comprehending the “message” of a real spirit communicator ?

*Spiritistic Possession*

To return to the problem of spirit communicators, and their possible possession of the medium's organism. If the body be regarded merely as an elaborate physical instrument built by the spirit for the achievement of certain psychic experiences and purposes, and guided by the psychic organisation that exists spiritually and develops mentally (as a captain directs and steers his ship), then it seems practically inevitable that the specific qualities of such an instrument should "colour" every idea or communication expressed through it—no matter whose the personality that lay behind it. In other words, one would expect that although the actual *thoughts* expressed by a "communicator" should be foreign and patently "inspired," yet the physiological properties and reactions of the medium's body (*qua* physical instrument) would remain unchanged by the state of possession. This "local colour" might even extend so far as to limit the verbal vocabulary of the "communicator" to that inherent in the medium's normal mind. Indeed, so much one would rather expect, if the idea of the physical instrument is correct; just as an organist is limited in his playing by the number of keys, manuals and stops on the instrument before him. So that if it can ultimately be shown that spiritistic possession can go so far (supposing that it happens at all) as to modify the normal physiological reactions of the medium's body, as good as proof will have been evinced of the reality of such an invasion from without. The present great difficulty, however, is that it is impossible to say just where the normal personality's, or else personalities', faculty for modifying psychological *and* physiological responses ends. If only we knew that at all certainly, we might then state where spiritistic invasion (if any) begins! Add to this protean power of the organism the ability also to receive telepathic impulses, to mind-read and sense paragnostically, etc., and the complexity of the problem is only too apparent.<sup>1</sup> One way or another, however, Mr Carington appears to me, personally, to be making an uncommonly penetrating and persistent attack on that problem, for which he merits our praise and admiration.

One last word upon the possibility of an invading psyche not only directing the thoughts (and speech), but also modifying, to some extent, the normal physiological reactions of a medium's organism.

It should not be thought that the analogy of the organist playing upon a given instrument is altogether a fair one, for it omits the important fact that in the human organism (as instrument) there is

<sup>1</sup> I am glad to see that, in his second paper, Mr Carington admits that "the whole story is enormously more complicated than (he) at first imagined."

a certain amount of undoubted plasticity, so far as the protoplasm and the nervous connections are concerned. It appears to be a fact that nervous connections can be quite readily built up and destroyed in the adult organism, as well as synaptic thresholds raised and lowered appreciably at will. Hence our persistent ability to learn new facts and habits, as well as to remember and forget. It would appear, therefore, that an invading psyche might actually get more, or even different, things out of a given bodily organism than did the normal controlling personality; whereas an organism is ultimately limited by the special physical construction of his instrument, which lacks such plasticity of response.

If, then, Mr Carington actually finds specific and detailed behaviourisms corresponding to each *soi-disant* personality, we need not be immeasurably surprised; and we can at least deduce therefrom that such personalities are autonomous, whether they originate within the medium her- or himself, or whether they represent true spiritistic invasions from without. And if I may be allowed to express a personal sentiment, based upon common, though not rigidly "scientific," observation, it is that we are all of us subject to occasional possession (=invasion?) by spiritistic *impulses* (*N.B.* I do not venture to say complex *personalities*) of a kind apparently distinct from the mere emergence of a dissociated, or subconscious, part of our own personalities. Such possessions, if real, may represent either

- (a) the release of certain physiological genetic elements in our complete organic make-up, or possibly
- (b) a true spiritistic impulse received from without our own physical organism, from another personality, whether alive or "dead," and permitted to play its own melodies upon the instrument of our body.<sup>1</sup>

In their simpler and more generally recognised form, the latter constitute what we term telepathic impulses, in which the percipient appears sometimes to play a passive rôle, but at others (conjointly with the agent) an active one.

In their fuller and less generally admitted form, such psychic invasions are exemplified by the feeling that many of us sometimes have of the spirit of another (near relation, such as a deceased father, or a powerful friend), working through us *pro tem*. While, in their completest form, we see such apparent invasions in the phenomena of the trance medium or the somnambulist.

<sup>1</sup> *Re vital impulses in general*, see von Uexküll's excellent work, "*Theoretical Biology*," Kegan Paul, Trubner, Trench & Co., 1926.

*Experimental Procedure*

As we have seen, Mr Carington originally stated that he was chiefly interested to demonstrate a statistical method; which he appears very ably to have done. Nor have I ventured to question the validity of that method or of his actual calculations and deductions. In my Note (*vide supra*) I did venture, however, to raise certain questions regarding the method of collection and intrinsic reliability of the actual data employed; and that not, I must reassure Mr Carington, with any idea of mere fault-finding or impertinence, but with an honest desire to further the interests of such work. I cannot but think it a pity, therefore, that he took rather less pains, in his reply, to answer my comments upon experimental procedure than to justify his calculations, which, presumably, need no justification.

Mr Carington commences his rejoinder by admitting that his data were more or less unreliable, and does not exactly deny that the experimental conditions might have been improved, one way or another. Here, then, is my first point: that it was a mistake to have expended so great an amount of time and energy on these lengthy tests and computations, including the risk of exhausting three good mediums' interest and reactive-capacity,<sup>1</sup> without having first experimented *in extenso* with the proposed technique on several ordinary subjects. As it is, any such minor sources of confusion or error as may have existed will have detracted from the maximal value of the data obtained from the main investigation itself.

Again, though it would be unreasonable to expect that *every* difficulty or problem should be foreseen, it would have been to advantage to have tested Mrs Leonard in her normal (unprepared) state between and in parallel with the main (trance) sittings, instead of as an afterthought; and the whole question of histrionic poses and secondary personalities (*vide* the Besterman-Gatty and Salter tests) might have been gone into as a preliminary. The important questions of possible telepathy between medium and operator (see below), cumulative mental facilitation,<sup>2</sup> on the one hand, and psychological boredom, on the other, might have been first studied

<sup>1</sup> Such an inference appears to follow from actual tests of many normal and neurotic subjects, that I have made, employing the word-association test and psycho-galvanic reflex:—a subject's spontaneous reactivity to a given class of test progressively flags. Subjects that have become familiar with such psycho-analytical methods also grow "sophisticated". Preliminary experiments are, therefore, better made on unimportant subjects.

<sup>2</sup> *I.e.*, increasing reflexivity and "sophistication" of the responses concomitant with repetitive reaction, tending to reduce reaction times, lessen p.g. reflexes, and standardise word responses.

in detail. The effects—which are undoubtedly important—of such factors as change of operator, method of presenting the stimuli, choice of suitable stimulus words, irregular time intervals between sittings, etc. might also have been made the subject of preliminary investigations and discussions. Finally, I believe that Mr Carington would have benefited and saved much calculation by the use of some other form of p.g. reflexometer apparatus (*e.g.* Mr G. G. Blake's device <sup>1</sup>); while I have previously pointed out the fact that small p.g. reflexes to spoken replies often appear to be merely an indication of the degree of psycho-physical disturbance, resulting from the mere effort of articulation, rather than of personal psychological significance, and that when no verbal response is made many reactions fall to zero—especially with a familiar subject.

Actually, Mr Carington reassures us (and I am glad to hear it) that “in so far as the factors mentioned are constant for a given word, personality or occasion,” and also “in so far as they are not constant”, they are duly accounted for in his calculations and/or by the quantity that he calls OWP, representing Error.

All that I need add, therefore, is the query: Would not the data have been rendered *more* secure and valuable, and the calculations simpler, if some of these sources of error could have been eliminated, or reduced, by preliminary experiments and more attention to the empirical side? I believe, personally, that they would. Possibly, however, Mr Carington made such preliminary experiments as are usual in such a case, but did not happen to refer to them in his papers.

#### *Influence of the Sitter—Telepathy*

In answer to my suggestion that telepathy between subject and operator <sup>2</sup> was not only possible, but highly probable under such circumstances, Mr Carington affects not to understand quite what I mean.

I mean, of course, that thought transference *in the broad sense* was possible, no matter whether the operator might be termed an *active agent* or merely a *passive source* of information. These two processes, namely, active telepathy by some sort of energetic emission of thought from agent to a passive (?) percipient, and teleæsthesic

<sup>1</sup> *Vide* G. G. Blake, M.I.E.E., in *Journ. Roy. Soc. Arts.* Vol. lxxx., No. 4126, pp. 128-153.

<sup>2</sup> *Vide* also pp. 351-2 of Mr Carington's second paper, *loc. cit.*, in which he believes that he has refuted telepathy; though he is careful to add: “But ardent spiritists should note that any construing of this remark (see actual text) into the sense of ‘telepathy hypothesis disproved,’ or the like, would constitute a gross and unwarrantable perversion of what I have said.” Exactly what, then, *are* we to believe of Mr Carington?

mind-reading of a passive (?) agent by an active percipient, are commonly included by the term TELEPATHY. The distinction, however, has often been intimated, and the Earl of Balfour recently discussed the matter in his important paper (*Proc. S.P.R.* Vol. xliii.) on Mrs Willett's mediumship; so that I can scarcely believe that Mr Carington should have failed to appreciate my meaning.

For example, take the case of Mrs Leonard, with Mr Drayton Thomas as operator.

Am I not right in supposing :

- (a) that Mrs Leonard, in trance, is perfectly capable of reading her sitter's mind (especially one so familiar as C.D.T.'s) almost like a book? Certainly, she thus read my mother's—a complete stranger's.
- (b) that all the words and ideas actually given in response by Mrs Leonard's communicators, "John" and "Etta," were familiar to Mr C. Drayton Thomas himself—no matter whether they happened to be supraliminal or subliminal at the time of the tests?
- (c) that the replies of "John" and "Etta" (in so far as they were specific, and did not show confusion with ideas in the medium's own mind, or that of her control, "Feda") might be supposed to be fairly well segregated in C.D.T.'s own mind as memories relating to his father and his sister respectively?

Add to this the facts that the operator himself called out the stimulus words, and cannot but have entertained appropriate answers (whether supraliminally or subliminally is not the point), and it will be apparent for all to see that mind-reading and/or active telepathy from person to person were practically inevitable.<sup>1</sup>

Even though Mr Drayton Thomas was tested separately with the same word list, and found to give foreconscious replies in *non-agreement* with those by "John" and "Etta,"<sup>2</sup> it is no proof that the medium did not read the subliminal<sup>3</sup> part of the operator's

<sup>1</sup> Whether such telepathic action should have at all influenced the reaction times and p.g. reflexes, as apart from the response words, is another matter upon which it would be interesting to hear Mr Carington's opinion. But if so, one would be all the more surprised, since it is scarcely to be expected that a telepathic percipient or active mind reader should borrow another's *physiological*, as well as his mental reactions and dispositions.

<sup>2</sup> *Vide* pp. 349-352 of Mr Carington's second paper, *loc. cit.*

<sup>3</sup> General evidence appears to point to the ability of metagnomic subjects to read the subliminal as well as, or better than, the supraliminal mind of a sitter—or even that of a person distant in space or time. (*E.g.* see Osty's 'Supernormal Faculties in Man.')

mind. In any case, Mrs Leonard is, I understand, so familiar with Mr Drayton Thomas as a sitter, and hence also (*ex hypothesi*) with the "John" and "Etta" components of his mind, that the appropriate answers would be ready prepared, even when some other operator such as Mr Irving took his place.<sup>1</sup> And if anyone should doubt the possibility, nay probability, of such mental interaction, then I can only suggest that he must either be ignorant of, or have purposely blinded himself to, the facts of Psychic Science.

The case of "Fedra" is simpler, and has already been discussed by Mr Carington. For "Fedra", like Mrs Garrett's "Uvani", may not irrationally be supposed<sup>2</sup> to constitute a secondary personality of the medium's own mind; and one would not be at all surprised to find that the mental content of such a more or less dissociated personality was fairly discrete from that of the primary personality. Concomitantly, however, some degree of similarity and overlapping might be observed; and that Mr Carington actually found, I gather, in the cases of both "Fedra" and "Uvani", as well as in the interesting and important experiment with Mrs Salter upon her normal and "automatic" selves.

But in the last instance, one should remember that, on the hypothesis which supposes a certain amount of real spiritistic inspiration overlaid and somewhat confused by the automatist's own mental content,<sup>3</sup> both significant similarity *and* significant difference would be expected to be found between the normal and automatic reactions.<sup>4</sup>

Mr Carington here suggests a resemblance to the two Gatty poses,<sup>5</sup> which, elsewhere, he refers to as "generalised, non-fraudulent poses, or changes in mental orientation". Of course, the question arises as to whether *any* conscious pose is not fraudulent in such psycho-analytical tests. Let that pass, however. The more important point is, I think, as follows. Might it not easily *appear* from quantitative analyses that the sort of relationship existing between two histrionic poses, say, of a single individual was similar to that between another individual's primary and secondary personalities, or even that between a medium's normal personality and a veritable spirit communicator, whose reactions had been somewhat confused and overlaid by the medium's own personality. Yet, *au fond*, might not all these really represent absolutely different and unrelated cases, bearing only a numerical resemblance to one another?

<sup>1</sup> *Vide* pp. 349-352 of Mr Carington's second paper, *loc. cit.*

<sup>2</sup> *Vide* pp. 329-43, *loc. cit.*

<sup>3</sup> *E.g.* see Mr Drayton Thomas' paper in *Proc. S.P.R.*, Part 141, pp. 371-96.

<sup>4</sup> *Vide* p. 353 of Mr Carington's second paper, *loc. cit.*

<sup>5</sup> *Vide* p. 353 and pp. 325-26, *loc. cit.*

I only suggest this as a possibility, and perhaps Mr Carington will be able to tell us whether he thinks his quantitative methods would or would not be able to distinguish reliably between three such cases. If not, it would obviously be dangerous and misleading to hint at resemblances between the Gatty and Salter pairs of personalities.

### *The Verbal Responses*

Finally, I suggested in my previous Note that Mr Carington might have benefited from being personally present at the tests. He replies to this :—

“ I do not agree. The experiments are behaviouristic, not psycho-analytical,<sup>1</sup> and one of their chief aims has been to secure objectivity by eliminating personal judgements.” Well and good. So much I appreciate ; nor need I trouble to answer the insinuations contained in the second paragraph of Mr Carington's reply, since these are patently unjustified by my suggestion. Given Mr Carington's explanation (*supra*), all that I now wish to add is that, granted such good opportunities, it seems a pity to have missed making the investigation psycho-analytical *as well as* behaviouristic ; though I appreciate that that would have been over-much for a single investigator, and would have necessitated a separate treatment from the quantitative analyses.

Word analyses of the kind here in question would undoubtedly be coloured by the subjective attitude, experience and intuition of the individual analyst ; but, given some detailed experience of word association tests and of the reactions of a number of average minds of various types and grades, it should not be difficult for an impartial third-party analyst to glean further interesting information from a careful study of the actual word responses of the various personalities. Mr Drayton Thomas has, in fact, already given us an interesting summary of the words from the Leonard sittings, together with his personal interpretation of them. But when Mr Drayton Thomas very kindly lent me the word response sheets for two or three weeks, I found that it was possible yet further to analyse the responses upon a number of lines apparently additional to those already followed by Mr Carington and himself ; resulting in further simple numerical comparisons between the various personalities. Since this was merely a private pioneer and subsidiary experiment on my part, the results of this analysis have not been published, but some of them were, I think, sufficiently in agreement with Messrs. Carington's and Drayton Thomas's own findings to intimate that

<sup>1</sup> Mr Carington here seems to use the term *psycho-analytical* in a curiously limited and special sense.

the method employed was at least worth further consideration. A good deal of personal "intuition" (really crystallised subjective experience of word association tests, etc.) certainly enters into the process, and I fully admit the soundness of Mr Carington's sentiment, that such analyses are necessarily less conclusive and objective than numerico-statistical estimates. At the same time, it is evident that they *can* be made, and that they may lend additional support to deductions drawn from quantitative analyses of the physiological data. The results of such verbal analyses may be expressed in simple numerical form. They are also complementary to analyses such as Mr Carington has himself carried out so successfully, in that they deal with the words and ideas themselves, which his physiological data can scarcely be said to do.

To conclude then, may I sum up the gist of this argument as follows? In everyday affairs we usually rely as much upon the personal judgment and expert opinions of individuals of experience and acumen (in any given field) as we do upon the impressive figures, percentages, probabilities, etc. provided by statistical science. All I wish to suggest, therefore, is that we should continue to do likewise in Psychology and Psychological Research, wherein, as in Art, Religion and Philosophy, all cannot be determined by the balance, the foot-rule and the pendulum. *Qualities* are quite as important as, and sometimes more important than, *quantities*. Thus—momentarily taking leave of physical science, but not of psychology—one may remark that had the ancient Greeks valued statistics as highly as they valued patriotism and military discipline, the Persian host would never have been so valiantly opposed at Thermopylae and ultimately routed at Marathon.

I leave Mr Carington to disport himself at showing the ineptness of this analogy. There may, however, be others who will appreciate the broad idea that lies behind it.

Throughout this Note my aim has been to discuss matters in a general and, I hope, constructive way, rather than to insinuate various vague criticisms. But should Mr Carington decide—as I expect he may do—that I have still "failed to indicate a single numerical result with which (I) disagree," then there can remain very little for us to quarrel over! At the same time, I shall have had the opportunity to remark upon one or two principles which appear to be connected with the general conduct and subsequent evaluation of an exceptionally important investigation, and one that I, personally, have found highly interesting and stimulating.

OXFORD, August 1935.

SOME COMMENTS  
ON MR MABY'S "FURTHER NOTE"

BY WHATELY CARINGTON

It is now clear to me that my reply to Mr Maby's first Note was based on an extensive misunderstanding of his intentions—a circumstance which I trust may be held to extenuate any undue acerbity in my remarks.

I know that Mr Maby will not take it amiss if I refrain from dealing with all the points of interest which he raises, but confine myself to a few of the more specific and important. I should like first, however, to make it clear in the most general way possible that I have no desire to claim that the quantitative methods I have introduced are the only methods, or even the most fruitful, that can be applied in psychical research. They are, I believe, capable of yielding results not otherwise obtainable, and perhaps of giving us a degree of assurance on certain points to which the qualitative approach cannot lead; as such they are likely to prove indispensable, but they must always be supplemented by, and themselves at best be complementary to, less specialised studies. Generally speaking, we must rely on these latter to tell us what to look for, and on the quantitative methods to tell us whether it is there.

The following comments occur to me in reply to particular points raised in Mr Maby's Note.

1. I am afraid I cannot agree with the suggested artificiality of numerical analysis. It is true that, for the most part, we think in words rather than in numbers; similarly we also eat bread and butter rather than economic statistics, are the figures of agricultural production therefore to be stigmatised as "artificial"?

2. I fail to see that my methods in any way assume "complete bodily and mental possession". They are, primarily, means of obtaining comparative data regarding the reactions of mediums in their various conditions of trance and otherwise, but these data require interpretation in the light of our knowledge at any given moment; *e.g.*, when I started, I supposed that significantly different sets of reactions could not be produced by a single personality, but the Besterman-Gatty experiment showed that this is not so. It may be that future work will yield results which will demand something in the nature of a "possessive" explanation, but the theory must follow the facts. The only way, it seems to me, in which the method may fairly be said to "assume" possession is that it does seem

capable, in principle, of producing data which might virtually force such an explanation upon us.

3. I agree that there is a tendency for all trance reaction times to be slower than the normal, but it seems to me scarcely practicable to decide whether this is due to a process of communication, to telepathic delays, or to "the trance state as such". The question of identity is all important, and I think that if ever we were to obtain from a communicator a set of reactions significantly different from those of the medium and significantly similar to those obtained from that communicator *ante mortem* (themselves also differing from the medium) it would be difficult to support Mr Maby's contention that the method "cannot, in the nature of things, give us a definite answer to the question: Are these cases of spirit invasion . . . from without, or . . . a sub-division . . . from within?"

4. As regards the consistency of differences between reaction times for different words: This is covered by the quantity I have called "I" (RN 1-18, 42-70, 135-153). Reference to these results will show that the consistency is significantly large compared with the error present, in nearly all cases. Prepared Leonard is the most important exception.

5. Experimental Procedure: (a) Reliability is never absolute, though in buying pounds of butter we do not usually worry about the probable error of the weighings. Where error is liable to be serious, as here, we can do no more than use the best methods we know, estimate how great the error is, and compute the chance of the observed results being due to it. This I have done.

(b) In 1920 and thereabouts I observed a matter of some 10,000 reactions with nearly a hundred different (normal) subjects using the same technique as in this work. The results (cf. my *Measurement of Emotion*) seemed to me to justify the belief that the procedure was good enough for all practical purposes, although, of course, one can always go on refining any method—and methods for testing the refinement of the method—indefinitely. I do not think I can, in these circumstances, fairly be accused of neglecting the preliminary testing of my tools.

6. Exhaustion of mediums: If a subject were to become exhausted by repeated tests, the result could only be, I think, that all words would sink to a common dead level of uninterestingness, so that the differences between them would no longer be significant compared with the day to day errors involved. This would be reflected in the quantity "I". But the relevant figures for the Irving sittings show more significant values here than for the earlier Thomas experiment. It is true that somewhat different words were used, and that the improvement is probably due to the smaller

intervals between sittings ; but "exhaustion" is certainly contra-indicated.

7. Telepathy : I naturally cannot deny that telepathy in a broad sense was taking place, though I have no reason to suppose that it was, and I should certainly challenge at least the first of Mr Maby's suppositions. I am not sure whether telepathy ever takes place at all ; if it does, and if in these cases it has done so very freely (so that Mrs Leonard may be regarded as *sharing*, as it were, in the mental content of Mr Thomas and Mr Irving), surely we would expect that she would feel the effect, so to speak, of the ideas which determine the lengths of their reaction times and produce somewhat similar results ; which she does not. If she did, it would constitute positive and very remarkable evidence of telepathic intercourse ; her failure to do so does not prove that nothing of the kind took place, but it does seem to me to render very much more difficult the task of those who seek to attribute the effects observed to telepathic action. According to Mr Maby, as I understand him, we must suppose that Mr Thomas and Mr Irving have something in the nature of secondary personalities of their own tucked away in their minds ("segregated") and that these supply Mrs Leonard telepathically not only with responses but with hesitations and failures in reproduction other than those characterising the main personalities. I do not say it is impossible, but it does seem rather far-fetched, and quite unnecessary.

8. If it "appears" from quantitative analysis that the three cases mentioned by Mr Maby are identical, then evidently the method in question is incapable of distinguishing between them, and if we have independent reason for believing them to be distinct this will be to the discredit of the method concerned. But perhaps I have misunderstood the point. If it be asked whether I think that quantitative methods of some kind would be capable of making the distinction required, then surely the answer is that, if they cannot, the distinction is without validity. A quantitative element of some kind *must*, I think, enter into any method capable of yielding valid results, if only to the extent of telling us the likelihood of the differences between our various observations being due to chance. But if it be asked whether the particular methods I have hitherto employed will be capable of doing this, I can only say that I cannot tell at the present stage ; broadly speaking, I should expect them to do so, provided we include such extensions as those used in sections 29 to 32 of Q.S.T.P. II. Elaboration is likely to be necessary, if only because an experiment which can only yield one of two answers (*e.g.*, "same" or "different") cannot distinguish between three or more possibilities.

9. Verbal responses : The fact that I have hitherto published

nothing much about these should not be taken as indicating that I underestimate their importance. Actually I have spent scores of hours work on them, but have repeatedly been driven back by my inability to find a system of classification which satisfies me on the two counts of being both unambiguous and informative. I have been trying to penetrate to the kind of way in which the mind responsible for the reactions works—the relational thought-structure, as it were, underlying them ; if I could do this, I feel I might be able to determine whether the responses of Leonard and John, say, were produced by the same *type* of mind, and that this would be important ; but it is very difficult.

One or two points of interest have emerged, of which the most remarkable perhaps is the very strong tendency of Normal Leonard to react with words evidently determined by stock phrases, clichés, and compound words. This suggests to me the raising of a kind of shield or barrier from which the stimuli glance off without penetrating at all deeply, and behind which the true psychic life goes on undisturbed. Feda, again, seems noteworthy for the sharpness of her imagery—a kind of pictorial attitude, so to speak ; one can almost, to put it colloquially, see her visualising the scene which the word suggests.

It seems possible that further work on these lines, if I can hit on the right plan for conducting it, may throw much light on the essential nature of the personalities concerned ; but the requisite inspiration is hard to come by.

In conclusion : Mr Maby is undoubtedly right in insisting on the value of other-than-quantitative methods ; certainly we need all the weapons in our armoury to deal with the problems before us, and I am only too delighted that he, or others, should bring every device that ingenuity can suggest or virtuosity command to bear on the interpretation of the facts I have obtained. But as regards these facts themselves, and the methods used to gain them, I do not think there is much room for doubt. It is perfectly true, of course, that if I were to plan the whole experiment over again I might do slightly better as a result of past experience ; but I do not think that the results would be appreciably different, except perhaps for being of the same kind but rather more emphatic. At the same time I cannot fail to appreciate the great amount of trouble taken by Mr Maby in elaborating the various points which he has raised, even though I am not at all persuaded that any conclusion I have reached is adversely affected by them.

## ON "THE QUANTITATIVE STUDY OF TRANCE PERSONALITIES"

BY HEREWARD CARRINGTON

THE two contributions by Mr Whately Carington, dealing with this subject, are doubtless of first-rate importance. His doctrine of "countersimilarity" between medium and control is psychologically valuable—though clearly predicted by Professor Flournoy,<sup>1</sup> and to some extent by Mr Whately Carington himself in his original paper upon the subject (*Proc. S.P.R.*, vol. xxxi., pp. 401-16). His findings would seem to indicate that his original theory was to some extent erroneous, and that (partly in consequence of this) our own findings were erroneous also—as set forth in *Bulletin I.* of the A.P.I. It is in this connection that I venture a few words of comment upon Mr Whately Carington's conclusions.

While it is now contended that the regular Controls (Feda, Uvani, etc.) are probably subconscious personifications, it is freely admitted that other alleged Communicators do not appear to be so. My own conclusions in this connection were surely tentative enough. I said: "As to the ultimate nature of 'Uvani' I do not pretend to speak. I can only say that our experiments *seem to indicate* . . . the mental independence of a so-called 'spirit control' . . ." etc. Elsewhere I said: "In mediumistic cases we seem to deal with a perhaps fictitious personality which is nevertheless in touch or contact, in some mysterious way, with another (spiritual) world, from which it derives information, and through which genuine messages often come" (pp. 72-73).

It can hardly be contended, therefore, that the main conclusions of our Report have been invalidated by these newer findings: on the contrary, they seem to have been confirmed by them. Our own opinion was that the responses from the Communicators were far more striking and conclusive than those from the regular Controls.

It is to be noted that Mr Carington, in his last Report, based his conclusions almost entirely upon reaction times—leaving out of account the galvanic deflections on the one hand and the words themselves on the other.

But does this procedure give us a fair picture of the *whole* case?

Take the Gatty experiment, *e.g.*, to which Mr Carington (very rightly) attaches great importance. Gatty (O) and Gatty (H) were

<sup>1</sup> In his *Spiritism and Psychology* (Trans. by H. C.), 1911, pp. 193-94.

found to differ from one another as greatly as two individuals would. Very good. But did either Gatty (O) or Gatty (H) furnish any definitely *supernormal information*? They certainly did not. They furnished memories and associations quite in keeping with their own past lives. One can quite understand how a medium's subconscious mind could concoct hypothetical reactions from some fictitious personality (such as Mr Pickwick, for example), or even from some historic character—assuming he knew even the smatterings of history. But how could it accurately concoct and supply us with a series of typical and personal reactions, seemingly emanating from some person who actually existed (but whom the medium had never seen), which were afterwards checked by members of the family and found by them to be strikingly appropriate and eminently characteristic? There is the *crux*!

It might be contended that this material was in the sitter's mind, and hence obtained from it by means of telepathy. (I understand that this is Dr Rhine's contention.) But Mr Carington's experiments in this direction seem to indicate very clearly that telepathy played no part in them, and he so stated.

We may be willing to grant any amount of play-acting ability on the part of the subconscious mind of the medium. But that does not alter our main problem, viz., Why are the responses invariably typical of the *right person*? Or, as the Rev. Drayton Thomas put it: ". . . all that we have found seems to favour the supposition that with change of control there comes into operation a differently composed mind *and memory*." (Italics mine.)

The association words we received seemed quite characteristic and typical of the personalities involved in life, as subsequently verified by friends and relatives known to them when living. All this is very different from the Gatty (H)=Gatty (O) material, interesting as this is from the psychological point of view.

In short, as I stated in our Report:

"It would thus seem that the reaction words are, in a sense, a far better indicator of the actual state of affairs than are the galvanic reflexes [or reaction times] which were treated statistically."

This conclusion seems to have been amply borne out by Mr Thomas's results, in which some highly characteristic reactions were also obtained, judged by the words alone.

This personal and identifying material seems to me to have been unduly slighted by Mr Carington, in both his original Reports, and also in his review of our Bulletin, as I have already indicated in the *Journal*.

A final word in conclusion. Certain critics of psychical research are constantly contending that psychiatrists are the only persons

capable of judging our results adequately, and that from their work alone may really fruitful results ever be obtained.

I ask one question, in reply. Do such critics believe that genuinely supernormal phenomena have ever really been obtained? And do they believe that the theoretical possibility of "communication" should at least be left an open question? If not, then there is of course no use for further discussion. But if *so*, then it is my opinion that a man like, *e.g.*, Dr Hodgson knew more about psychical and trance phenomena than all the psychiatrists in the world—inasmuch as their whole theory is based upon the *non-existence* of these supernormal phenomena. I can see no reason, therefore, to kow-tow to their opinions in the slightest degree, or to believe that their estimates of psychic phenomena are any more valuable than those of other men. Indeed, if genuine supernormal phenomena exist, they are usually less so.

Therefore, while it is doubtless true that both psychical researchers and psychiatrists might benefit greatly from a mutual knowledge of each other's work, it is not logical to contend that either of them is entitled to pass final judgment upon the results of the researches in the other's field.

No *one* branch or science may hope to solve the problems of psychical research—though every branch has its contributions to make, once its exponents accept the reality of psychic phenomena!

## REPLY TO MR HEREWARD CARRINGTON'S NOTE

BY WHATELY CARRINGTON

THERE is so little that is controversial between Mr Hereward Carrington and myself that little is called for beyond a friendly acknowledgment of his remarks.

The only major exception seems to be that whereas, in his Bulletin, he concluded pretty definitely, albeit cautiously, that "Uvani" was an independent entity (unless I quite misunderstood the general tenor of his remarks), I am equally confident that the personality concerned is a countersimilar secondary. But he would almost certainly have come to the same conclusion as I did, on the basis of his own material (Cf. my RN 19.1), if he had been able to subject it to the same statistical tests.

On the other hand, it is not quite correct to suggest that "while the regular Controls (Fedra, Uvani, etc.) are probably subconscious personalities, it is freely admitted" (by me) "that the other alleged Communicators do not appear to be so". I am by no means satisfied that John, Etta, Dora and Mr Hereward Carrington's Communicators are not "subconscious personalities" of some sort. What I said was that they do not appear to be *countersimilar secondaries*; but I went on to remark that "... Communicators, if and in so far as they are not what they purport to be, are more in the nature of histrionic poses than secondary personalities in the ordinary sense of that term" (Q.S.T.P. II., p. 342). This is reasonably non-committal, but a long way from contending or admitting that the personalities concerned are *not* "subconscious personalities" with the implication that they *are* what they claim to be.

As regards the points raised by Mr Carrington with respect to supernatural information and the character of the response words: Broadly speaking I agree with all that he says, but the first takes us clean outside the field in which I have been working and into that of psychical research generally; while the second involves difficulties from the point of view of quantitative treatment which I have mentioned in my Comments on Mr Maby's Note. But, although in my review I drew attention to the striking nature of some of the responses obtained by Mr and Mrs Carrington, I must confess that in my concentration on the instrumental and quantitative aspects of the case I was inclined to do them less than justice. I do not think it sensible to dismiss such responses with a vague appeal to

“telepathy”; for, if telepathy occurs at all, it seems to me to open the door to the praeter-physical generally so wide that our chief concern should be not with deciding between the terms of the antithesis “Telepathy-Communicator”, but with epistemological considerations as to whether there is any real distinction between them other than that created by our traditional habits of thought.

But in self-defence, I think I may fairly claim that, so far as my own work is concerned, I have expressly and specifically been dealing with the *quantitative* study of trance personalities, whereas this whole question of responses remains, so far, almost wholly in qualitative field.

NOTE ON PROFESSOR THOULESS'S REVIEW OF  
*EXTRA-SENSORY PERCEPTION*

BY DR J. B. RHINE

WHILE deeply appreciative of the attention and criticism Professor Thouless has given my volume, I find it necessary to correct the general impression which his review (*Proc. S.P.R.*, Vol. xliii., p. 24) gives as to the principal contribution of the work, and to consider a few other points of the review.

Professor Thouless states: "The novelty of Dr Rhine's results lies in his apparent demonstration that this power is not uncommon and it is here that his evidence is quite inadequately stated." I call especial attention to the fact that this emphasis on frequency is the reviewer's point of view, not that of the book reviewed. Nowhere, I think, is this to be found in the book. Certainly its list of conclusions and suggestions are silent on the point. It is therefore hardly to be held accountable for the failure to present detailed descriptions essential only to such a point of view.

After reporting in detail on the first three of the eight principal subjects, I expressly excused myself (page 88) from further repetition, and thereafter omitted description of conditions except where new experiments were involved. The frequency question was never an outstanding one to us, and, furthermore, the report had to be limited in length.

It was plain to me that those left unconvinced by the work of Linzmayer, Stuart and Pearce, for which details were relatively fully given, would not be convinced by mere repetition of similar details of the other work. And, so far as the other subjects go, most of them worked in special experiments, the conditions of which are given in the book, and which go considerably beyond the minima required by Professor Thouless. For example, three of the five remaining were successful subjects in distance telepathy tests, a fourth in DT. Both of these conditions exceed limits laid down by Professor Thouless. This leaves only one whose capacity for extra-sensory perception may be regarded as not fully accounted for by the report of conditions. But as stated, it was not intended that every subject should be given an independent case. We were working for bigger stakes than frequency of distribution of E.S.P. ability. Our objective was to try to explain it as far as possible.

In the judgment of most critics the "novelty" of the Duke work lies in its experimental separation for the first time of telepathy and

clairvoyance, and of their independent demonstration. It is much more novel than the number of subjects found. Estabrooks and Coover both used college students for subjects as was done at Duke, and in both these cases too the positive deviations were contributed by *many* individuals. The only novel feature in the Duke work in relation to the number of subjects was the fact that the better scoring subjects were followed up further.

Professor Thouless rejects one of the most important points of the book because he uses, I think, an inadequate method for evaluating the significance of the results. I refer here to the remarkable fact that all our eight major subjects showed both clairvoyant and telepathic ability, and reached under comparable conditions approximately similar score-levels. These facts along with others presented in the book suggest strongly that there is some basic relation between the two phenomena. This would be a most important relation if true. I had not regarded the case as doubtful enough to require statistical support, but Professor Thouless apparently does. First he unfortunately overlooked a footnote (page 148) entered to show that the eighth subject at last showed both abilities. Second, the method he uses is not capable of efficient evaluation of the probability of the coincidences.

If a mathematical basis is needed for judgment of this relationship the treatment should be applied to all the facts available. First, what is the probability that, assuming no known relationship between telepathy and clairvoyance, eight<sup>1</sup> principal subjects found possessing the one capacity will *all* have measurable capacity for the *other* as well? To compute this it is necessary to estimate how rare good subjects really are, a very difficult matter. If one takes the highest possible estimate yet made of such frequency, reflected from our own experimental study, he might approach the figure that one in every two persons is telepathic or clairvoyant. Surely, no one will insist on a greater frequency. But even with one half as the probability estimate, the eight cases give odds of 255 to 1, against a chance theory of the coincidence of telepathic and clairvoyant capacities being found in the same individuals. This is itself a significant relationship. If now a more conservative estimate of the frequency of good subjects is taken, the significance soars into huge figures at once.

If we wish to concern ourselves further with the closeness for each subject of the averages for the two test conditions, the fact that in five out of the eight subjects the average scores per run for both telepathy and clairvoyance fell upon the same unit, and in only two cases was there more than a unit's difference, offers further

<sup>1</sup>The facts in the eighth case arrived late and were inserted as footnotes, pp. 92 and 148. (In the English Edition, Faber and Faber, pp. 124 and 202.)

support to the finding stated above. If the differences between the averages for P.C. and P.T. are treated by finding the ratios of the differences to the standard error of the difference of the average deviations from the theoretical mean, the result is that six of the eight show insignificant differences, and the totals for the eight subjects make another, or seven in nine examples. It is also noteworthy that the two cases in which the differences *are* significant belong to the three examples in which the data for both P.C. and P.T. could not be limited to the same period.

Finally, it should be added that, for the two subjects in which comparable daily fluctuations were available, in all but four in fourteen fluctuations the scores rose and fell in both the P.C. and P.T. together.

In the chapter devoted to this comparison other evidences are given which support the view that there is close fundamental relationship between P.C. and P.T., such as similar effects with certain drugs taken by the subjects, with distance intervening between percipient and the perceived, and others.

Perhaps it may be pardonable to re-state here what the objectives of the Duke work actually are. The chief aim is, beyond the separating out and clarifying of the basic phenomena of extra-sensory perception, to find out their relations to each other, to the rest of the mental, organic, and physical universe. As such it is a part of a broad scheme (too broad for an individual, of course) to find the boundaries and the powers of human personality as a natural system, for what they may be worth to human life.

In the book here discussed, it was my hope not so much to establish its points with absolute finality, by one stroke, in so difficult a field, but to effect some approaches which may warrant the help of others in the independent repetition which must precede wide acceptance. If these reports can but stimulate repetition with a moderately sympathetic attitude I shall be content. I have to thank Mr Tyrrell for so ably helping toward that end with his ingenious technique.

I take this opportunity to endorse heartily Mr Tyrrell's view of the importance of "atmosphere". Favourable mental attitude is essential to success in many delicate human activities; precautions, of course, are essential to safe conclusions. With patience they can be brought into mutual harmony. But not all of us have the patience and others of us have personalities which through suggestion create unfavourable mental states in their subjects. Such inhibiting effects are not limited to the parapsychical field but are matters of common observation.

For the review as a whole and the excellent analysis of Coover's work I am much indebted to Professor Thouless and the *Proceedings*.

PROFESSOR CUMMINS'S "NOTES ON 'WALTER'  
THUMBPRINTS"

SOME confusion appears to have arisen among persons not familiar with the technique of finger-print investigation by the use by Professor Harold Cummins, the author of "Notes on 'Walter' Thumbprints of the 'Margery' Seances" in Part 139 of our *Proceedings*, of the term "rod core" as applied to the negative wax impressions inspected by him on his visit to England in August 1934. It appears to have been thought that, as a negative impression reproduces the features of the original in reverse, converting ridges into furrows and vice versa, a negative described as having a rod core must derive from an original having the opposite type of core known as a "staple core".

To dispel this confusion Professor Cummins has contributed a supplementary note explaining in detail the way in which negative impressions are described by experts; this note is preserved at the Society's Rooms. The gist of Professor Cummins's note may be briefly summarised in his own words, as follows:

"Finger-print science follows the practice of describing pattern details in terms of ridges of the actual skin (registered by furrows in the plastic negative)", and again, "Recognised practice consistently describes core structures (and all other minutiae as well, such as endings, forks, inclosures, islands) in terms of the actual skin, irrespective of the type of impression under examination. . . . I say again that the 'Walter' prints in question have rod cores, and that in this feature as well as other pattern details they are identical with the 'Kerwin' (Dr 'X') right thumb."

## REVIEW

J. C. FLUGEL, *A Hundred Years of Psychology*. London: Duckworth, 1933, pp. 384. 15s. net.

Knowledge of any science is incomplete unless the story of its origin and development is also known. At the present day, when interest in psychology is so widespread, a book such as Professor Flugel has here given us should be welcomed by all who desire to know what the problems of psychology are and how they have been dealt with in the past and in our own times. The origins of the science of psychology are to be found further back than a hundred years ago, and Dr Flugel approaches his task by describing briefly the kind of knowledge of the mind that might have been attained by a student at the beginning of the nineteenth century. Having indicated the state of psychology in 1833, he goes on to describe its development up to 1933 when this book was first published, and in doing so he gives an admirable account of the influences that have been at work in the formation and growth of the various schools of psychological thought which exist at the present time.

Among these influences are to be found the physiological researches concerning the relations of mind and body, the attempts to correlate mental and nervous functioning from the days of the phrenologists up to the most recent work on cerebral localisation, the physiological psychology of sensation and the sense organs, and the data derived from the study of abnormal mental states.

In the course of this exposition more or less detailed reference is made to some of the topics which have been investigated by our Society, such as hypnotism and the psychology of subliminal states, but only once is there any mention of Psychological Research. In his description of the part played by Phrenology in directing men's minds to a search for some specific form of psycho-physical correlation Dr Flugel says that in the first half of the nineteenth century "phrenology was, as some of the historians of psychology have well suggested, somewhat in the position of psychological research to-day. Its claims seemed, on general scientific grounds, unlikely to be true, but had aroused great popular interest and belief and had not as yet

been confronted with any evidence that could be said to amount to definite disproof. It was, moreover, frowned on by the principal authorities, both in psychology and physiology, and therefore never became in any sense one of the recognized teachings of academic science."

Although it is admitted that "phrenology has been psychology's great *faux pas*", yet a chapter is devoted to an account of its doctrines, because they undoubtedly influenced indirectly the development of psychological investigation. It may be a want of foresight on the part of Dr Flugel that he does not recognize the possible influence of psychical research on the future of psychology, but there seems no reason for his neglect of the part it has already played in the investigation of certain unusual phenomena of the human mind. But criticism of Dr Flugel's sins of omission is forestalled by his disarming admission in the opening words of his preface: "Such a book as this is almost inevitably bad; in the sense at least that what the reader will find will not correspond to what he hopes for or expects." On the contrary Dr Flugel may rest assured that his readers, whether they find what they expect or not, far from considering it a bad book, cannot fail to recognize how good it is. To the student it will prove an invaluable guide to the many "schools" that exist at the present time, and he will share Dr Flugel's hope that some day "there may come into being one 'psychology' with many methods, in place of the several 'psychologies' that exist to-day."

T. W. M.



# PROCEEDINGS

OF THE

## Society for Psychical Research

### INDEX TO VOL. 43.

For the sake of brevity such qualifications as "supposed," "alleged," etc., are omitted from this index. It must, however, be understood that this omission is made solely for brevity, and does not imply any assertion that the subject-matter of any entry is in fact real or genuine.

- Appeal for Co-operation in Further Experiments in Extra-Sensory Perception, 38-39.
- Automatic physical movements in Mrs Willett's mediumship, 112-114, 123-124, 144-145.
- Automatic writing of Mrs Willett, 49-51; styles in, 74-78.
- Balfour, Gerald W., Earl of, "A Study of the Psychological Aspects of Mrs Willett's Mediumship, and of the Statements of the Communicators Concerning Process," 43-318.
- Behaviouristic responses, relation of, to psychological personalities, 522-524.
- Besterman, Theodore, 17, 367; his word association test with Oliver Gatty, 320, 322, 325-328, 537-538.
- "Bobbie" case, report of sittings, 443-499; analysis of results, 503-508.
- Brackenbury, Mrs, 16.
- Broad, Prof. C. D., "Normal Cognition, Clairvoyance and Telepathy," 397-438.
- Carrington, Whately, "The Quantitative Study of Trance Personalities, II," 319-361; "Reply to Mr Maby's Note," 367-370; "Some Comments on Mr Maby's Further Note," 533-536.
- Carrington, Hereward, 320; his word association test data, 322 ff., 352; "On 'The Quantitative Study of Trance Personalities,'" 537-539.
- Clairaudience, possibility of, as source of information in Mrs Osborne Leonard's sittings, 444, 511-514.
- Clairvoyance, compared with normal sense perception, 408-414; considered as non-sensuous prehension, 414-416; in J. E. Coover's card experiments, 25-28; in J. B. Rhine's card experiments, 31-34, 36-37; as source of information in Mrs Osborne Leonard's sittings, discussed, 511-516.
- Communications, types of, in Mrs Willett's mediumship, 49-59, 90-116; difficulties in reception and transmission of, 119-140, 511-516.
- Coover, J. E., his experiments in extra-sensory perception, 25-31.
- "Covariance" of trance personalities, 321 ff.
- Crandon, Dr, 16.
- Crandon, Mrs, ("Margery"), controversy over "Walter" thumbprints obtained by, 15-23, 545.

- Cross-correspondences in Mrs Willett's mediumship, 236-242.
- Cummins, Harold, "Notes on 'Walter' Thumbprints of the 'Margery' Séances, 15-23; Summary of supplementary note, 545.
- de Brath, Stanley, 17, 21.
- "Difference" of trance personalities, 321 ff.
- Dissociation as an explanation of mediumship, in Mrs Osborne Leonard, 337-339, 340-342; in Mrs Willett, 141-157.
- Driesch, Prof. Hans, "Memory in its Relation to Psychological Research," 1-14.
- Dudley, Mr, his statements concerning the "Walter" thumbprints of the "Margery" Séances, 15-16; his identification of "Walter" and "Kerwin" prints, 19-20.
- Engram theory of remembrance, 4, 6-8.
- Excursion in mediumship, 211-228.
- Extra-Sensory Perception*, by J. B. Rhine, reviewed, 24-37.
- Extra-sensory perception, J. E. Coover's experiments in, 25-31; statistical treatment of, 26-30.
- Fisher, Prof. R. A., 320.
- Flugel, Prof. J. C., *A Hundred Years of Psychology*, reviewed, 546-547.
- Garrett, Mrs Eileen, word association tests with, 322 ff., 521.
- Gatty, Oliver, his word association tests with Theodore Besterman, 320, 322, 325-328, 537-538.
- Gurney, E., his messages through Mrs Willett, 50 ff.
- Hatch, Herbert, his letters *re* "Bobbie" Case, 439-440, 443; his notes on sittings with Mrs Osborne Leonard, 444 ff.
- Hope, Lord Charles, 17, 21.
- Hundred Years of Psychology*, by J. C. Flugel, reviewed, 546-547.
- "Individuality" of trance personalities, 321 ff.
- Irving, Mrs Dora, Communicator through Mrs Osborne Leonard, 322 ff.
- Irving, Rev. W. S., 352, 367; his sittings with Mrs Osborne Leonard, 320, 322, 349-350.
- "Kerwin," his thumbprints obtained in the "Margery" Séances, 15, 16, 18-23, 545.
- Leonard, Mrs Osborne, a proxy ease extending over eleven sittings with, 439-519; report of sittings, 443-499; analysis of results, 503-508; Rev. W. S. Irving's sittings with, 322 ff.; her trance state compared with that of Mrs Willett, 59-62; word association experiments with, 371-396, 521.
- Lodge, Sir Oliver, 43; his sittings with Mrs Willett, 54 ff.
- Maby, J. Cecil, "Note on Mr Carington's Investigation," 362-366; "A Further Note on Mr Whately Carington's Investigation," 520-532.
- Mediumship, suggested *modus operandi* of, in Mrs Osborne Leonard, 509-519; in Mrs Willett, 49-262.
- Memory, nature of, 2, 12-13.
- Mitchell, Dr T. W., 341.
- Myers, F. W. H., his messages through Mrs Willett, 50 ff.
- Names, difficulties in transmission of, in sittings, 511-512.
- Newlove, Mrs, 442, 448 ff.
- Newton, Miss Isabel, 17.
- Physiological reactions, relations of, to psychological personalities, 522-524.
- Piper, Mrs, her trance state compared with that of Mrs Willett, 59-62, 169-174.
- Possession, in mediumship, 172 ff., 523-526.
- Price, Harry, 16, 20.
- Pseudo-hallucination in Mrs Willett's mediumship, 78-87, 92-94.
- Psychogalvanic reflexes in the study of trance personalities, 320 ff., 363-364, 368, 522.

- Psychological personalities, relation of, to physiological reactions, 522-524.
- Psychometrical theory of remembrance, 9-14.
- Psychometry, in sittings with Mrs Osborne Leonard, 441, 443.
- Psychophysical parallelism, 5.
- Reaction times in the study of trance personalities, 320 ff., 364-365, 524, 534.
- Remembrance, nature of, 2-4; origin of, 4-5; defects in, 5-6; dependence on states of mind of, 6, 8; "engram" theory of, 4, 6-8; psychometrical theory of, 9-14.
- Reproduction test in the study of trance personalities, 320 ff., 389-392.
- Rhine, Dr J. B., *Extra-Sensory Perception*, reviewed, 24-37; "Note on Professor Thouless's Review of *Extra-Sensory Perception*," 542-544.
- Salter, W. H., 20, 21; "Introductory Note to 'Notes on the "Walter" Thumbprints of the "Margery" Séances' by Harold Cummins," 15-18.
- Salter, Mrs W. H., word association tests with, 320, 322 ff., 353.
- Schiller, F. C. S., 22.
- Schneider, Rudi, word association tests with, 322 ff., 521.
- Secondary personalities, and trance personalities, compared, 148, 154, 320, 333-339, 340-342.
- Self, nature of, in accordance with Willett scripts, 264-314.
- Sense perception, normal, types of, 400-408; comparison with clairvoyance, 408-414.
- Sharplin, Mrs, word association tests with, 353-355.
- "Similarity" of trance personalities, 321 ff.
- Society for Psychical Research, Presidential Address by Prof. C. D. Broad, 397-438.
- Soul, nature of, in accordance with Willett scripts, 264-314.
- Statistical analysis, use of, in extra-sensory perception experiments, 26-30, 32-34, 36; in studies of trance personalities, 320 ff.; validity of, 364-365, 368-370, 520-522, 533.
- Subliminal, re-definition of, in accordance with Willett scripts, 265-314.
- Telæsthesia, definition of, as derived from Mrs Willett's mediumship, 189-211.
- Telepathy, and telæsthesia, compared, 185-211; as explanation of clairvoyance, 362-363, 528-531, 535; as explanation of information in sittings with Mrs Osborne Leonard, 509-519; cognitive relations in, 419-423; discursive cognition in, 427-438; in J. E. Coover's eard experiments, 25-28; in J. B. Rhine's eard experiments, 31-34, 36-37; method of communication in Mrs Willett's mediumship, 164-184; mode of interaction in, 416-419; Myers's theories of, discussed, 278-284; prehension in, 423-427; spontaneous cases of, suggested mechanism, 427.
- Telergy in mediumship, 112-114, 123-124, 144-145, 173-174.
- Thomas, Rev. C. Drayton, 339, 347, 352, 365, 538; "A Proxy Case extending over Eleven Sittings with Mrs Osborne Leonard," 439-519; "Word Association Experiment with Mrs Osborne Leonard," 371-396.
- Thomas, Miss Etta, communicator through Mrs Osborne Leonard, 442, 448 ff.; word association tests with, 322 ff., 382-386.
- Thomas, John W., communicator through Mrs Osborne Leonard, 442, 453 ff.; word association tests with, 322 ff., 378-382.
- Thorogood, Mr, his discussion of the identity of "Walter" and "Kerwin" thumbprints, 19.
- Thouless, Prof. R. H., "Dr Rhine's Recent Experiments on Telepathy and Clairvoyance and a Reconsideration of J. E. Coover's Conclusions on Telepathy," a review

- of *Extra-Sensory Perception*, by J. B. Rhine, 24-37.
- Thumbprints, controversy over "Kerwin" and "Walter" specimens, 15-23, 545.
- Trance personalities, quantitative study of, 319-361, 362-366, 367-370, 520-532, 533-536, 537-539.
- Trance state in Mrs Willett's mediumship, 56-59, 68-89.
- Verrall, Mrs, 43 ff.
- Willett, Mrs, her mediumship, 43-318 ; development of, 49-59 ; early automatic script in, 49-51 ; early "Daylight Impressions" (D.I.'s), 50-53 ; spoken D.I.'s in presence of sitters, 53-56 ; development of trance state in, 56-59 ; comparison of, with Mrs Piper and Mrs Osborne Leonard, 59-62, 169-174 ; criteria of different states of consciousness in, 68-89 ; types of communications in, 90-116 ; conditions of successful transmission of messages in, 117-140 ; difficulties in reception of messages in, 119-130 ; difficulties of emission of messages in, 130-140 ; dissociation in, 141-157 ; telepathy the method of communication in, 164-184 ; telepathy and telæsthesia in, 185-211 ; excursus in, 211-228 ; cross-correspondences in, 236-242 ; mode of production of scripts in, 243-262.
- Woolley, Dr, 16, 17.
- Word association test in the study of trance personalities, 319-361 ; mathematical treatment of, 320-322 ; discussion of results, 329-361 ; words used, 349 ; validity of, 363-365, 367-370 ; responses obtained, 371-393, 531-532.







