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THE RIGHT HON. LORD RAYLEIGH, O.M., F.R.S.

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PROCEEDINGS

OF THE

Society for Psychical Research

PART LXXIX.

MAY, 1920.

I.

IN MEMORY OF
LORD RAYLEIGH, O.M., F.R.S.

BY SIR OLIVER LODGE, F.R.S.

LORD RAYLEIGH was the second President to die during his tenure of office; and it is well that the Society should place on record in its *Proceedings* the main facts in the life of one whom posterity—certainly scientific posterity—will regard as in many respects the greatest of those who have occupied our Presidential chair.

Accordingly I extract the salient facts from a summary made for *Science Progress*, by his one-time assistant and constant co-worker, Sir Richard Glazebrook, F.R.S., first Director of the National Physical Laboratory.

John William Strutt, third Baron Rayleigh, was born on November 12, 1842, and succeeded his father in the title in 1873. He took his B.A. Degree at Cambridge in 1865, graduating as Senior Wrangler. The same year he was first Smith's prizeman, and in 1866 he became a Fellow of Trinity College. This position he held until the time of his marriage in 1871 to Evelyn, daughter of Mr. James Maitland Balfour of Whittingehame, and sister of the Rt. Hon. A. J. Balfour. Two of their sons survive him—Robert, his successor in the title, now

Professor of Physics in the Imperial College, South Kensington ; and Arthur, who through the War has served with the Grand Fleet.

He lived at Terling Place in Essex until 1879, when, on Maxwell's death, he accepted the invitation to become Cavendish Professor of Physics at Cambridge, a post which he held until 1884. This same year he took part as President, at Montreal, in the first meeting of the British Association outside these islands.

In 1887 he became Secretary of the Royal Society, an office retained until 1896 ; he was Professor of Natural Philosophy in the Royal Institution from 1887 to 1905 ; and he held the high office of President of the Royal Society from 1905 to 1908. In this latter year he became Chancellor of the University of Cambridge, in succession to the eighth Duke of Devonshire. He was closely connected with the National Physical Laboratory from the time of its foundation, first as Chairman of the Treasury Committee appointed to report on the desirability of establishing the Laboratory, then as chairman of the Executive Committee, an office which he held almost up to the time of his death.

He acted as adviser to the Government on a number of scientific matters, such as electrical units, explosives, aeronautics, acoustical questions, and many others. In fog-syrens and other marine safety appliances he was adviser to the Trinity House.

In 1905 he became a Privy Councillor ; he was also one of the first members of the Order of Merit. In 1904 he was awarded a Nobel Prize ; the Royal Society gave him the Copley, the Royal, and the Rumford medals ; he was an Officer of the Legion of Honour, Foreign Member of the Institute of France, and of many British and Foreign Scientific Societies, while he received degrees from numerous Universities at home and abroad.

At Cambridge he commenced that great series of Electrical Measurements which established on an accurate basis the system of Electrical Units to which the progress of Electrical Engineering is so greatly due. . . . In his later work he had the assistance of his sister-in-law, Mrs. Sidgwick, and with her carried out his classical measurements on the Silver Volta-

meter and the Latimer Clark Cell, thus establishing definitely the units of resistance, current, and electromotive force.

These researches illustrated in a marked degree Lord Rayleigh's genius as an experimental physicist. The apparatus employed, except when high precision was required, was of the simplest; that which came nearest to hand was utilised; and, whether at the Cavendish Laboratory or at his private laboratory at Terling, visitors were astonished at the means by which results of surprising accuracy—accuracy which has only been further substantiated by more elaborate research—were reached. . . .

All his investigations were marked by the same characteristics—a clear grasp of principles—a fearless courage in attacking difficulties, and a firm determination to reach the truth. For many years past he has been recognised and revered as the leader of English Physical Science. The public knew him but little; we who were proud to be his pupils and his helpers realise only too sadly the greatness of our loss.

With those words, so far as applicable, I heartily associate myself; and I append some critical observations, made in the columns of *Nature* by his great successor in the chair of experimental Physics at Cambridge, Sir J. J. Thomson, President of the Royal Society and now Master of Trinity College, Cambridge.

For more than fifty years Lord Rayleigh put forth without any interruption, and without a trace of diminution in quality or quantity, a succession of researches covering almost every branch of the older physics. He must during his career have published nearly 400 papers; not one of these is commonplace, and there is not one which does not raise the level of our knowledge of its subject. "Collected Papers" are apt to form a kind of memorial tablet in our libraries to men of science, but, if I may judge from my own experience, Rayleigh's are a remarkable exception; there are few, if any, books which I consult more frequently than these volumes and from which I derive greater delight and benefit. No small part of this is due to the clearness and finish with which they are written.

Rayleigh had, like Kirchhoff, the spirit and feeling of the Artist in the preparation and presentation of his papers. His

mathematical analysis seemed to flow naturally into the most concise and elegant form, and, whatever might be the difficulty of the subject, it was never increased by any obscurity or ambiguity as to the meaning of the writer. This quality was so ingrained that it could resist the rush and excitement of a competition as keen as that of the Mathematical Tripos; for when he was Senior Wrangler in the Tripos for 1865, one of the examiners said: Strutt's papers were so good that they could have been sent straight to press without revision.

Another feature brought out by this collection of papers is their catholicity. The papers are indexed under the headings Mathematics, General Mechanics, Elastic Solids, Capillarity, Hydrodynamics, Sound, Thermodynamics, Kinetic Theory of Gases, Properties of Gases, Electricity and Magnetism, Optics, Miscellaneous; and there is such a goodly array under each of these headings that it is difficult to decide in which branch of physics his work was the most important. . . .

Whatever may be the subject of the paper, some characteristics are always apparent. One of these is the quite exceptional power Rayleigh possessed of seeing what was the essence of the question; he always went straight for the critical spot. Another—perhaps to a considerable extent the result of the last—was the remarkable gain in clearness any subject acquired after it had passed through his mind, which was like a filter which cleared every subject passing through it from obscurity and error. . . .

Another characteristic was the soundness of his judgment. I question if in this respect he has ever been surpassed; his mind was crystalline, not affected by any cloud of prejudice; he did not dislike or shy at an idea because it was new, neither did he think that because it was new it was necessarily better than the old. . . .

His book on the *Theory of Sound* may be said to have found the subject bricks and left it marble; it is ideal.

Finally, concerning his public spirit, and willingness to sacrifice time in working with others, Sir J. J. Thomson well says:

Though Rayleigh disliked even more than most men the loss of time inseparable from attendance at committees and meetings, he took his full share of such work, and it has

been a great thing for British science to be able to call to its councils a man whose judgment was never influenced by prejudice or by a shadow of self-seeking.

To these authoritative utterances I must add words of my own. It is difficult to convey to the general public the enthusiastic admiration felt by mathematicians and physicists for Rayleigh's work. It is as distinguished for neatness as for power. His well prepared mind drove straight to the heart of a problem, and his mathematical machinery was polished and copious enough to be able to attack almost any problem however abstruse.

His papers are necessarily abstruse, and he was sometimes a little discouraged by the way in which at the time they sometimes seemed to fall flat, merely because there were so few who could fully understand them. That is a real difficulty felt by those who are working on the heights of science, the atmosphere is bleak and cold. Pure mathematicians do try to encourage each other, and cordially express admiration for each other's work; but it has hardly been the custom for applied mathematicians to do so. In time no doubt the papers get read,—at least whenever someone is working on the same precise branch of a subject,—and then the beauty and clarity and power of the treatment are impressive, but even now several of the papers have hardly attracted any attention. And once when I spoke to him with admiration about his treatment of Capillarity on the mathematical side, he said I was the first person who appeared to have noticed it, certainly the first who had spoken to him about it.

Probably he felt that he was to a great extent writing for posterity, and he took pains to collect together his writings up to 1910, in five substantial volumes, thereby rendering a great service to future science, and performing a task which is often left to executors, and is not always very satisfactorily performed.

His writings show signs of real study of the work of others, and copious reading; he was well acquainted with the work of foreigners, and often took up some subject which they had begun in a suggestive manner, but left in an unfinished and loose condition. His work

in science might always be said to have been a clearing up after other people: he took the half-begun problem or the half-asked question, re-examined it from the beginning, and carried it through to a sort of perfection. So that when he had finished, it would remain for a later generation, in the light of further advance and a general rise of the tide of scientific knowledge, to carry the matter any further.

Scientific men in all countries are constantly making use of Rayleigh's theorems, or Rayleigh's mathematical expressions, and seldom indeed do they fail to stand the test of subsequent impersonal scrutiny.

If asked for specific instances of his discoveries it is not easy to pick out jewels from the setting. Argon is the one achievement which can stand out in the general mind, because it is so easily intelligible. In that respect it is like the discovery of Neptune. The planet before discovery was trembling on the lines of mathematical analysis, as Argon was trembling in the balance during the delicate long-continued weighings which detected its existence. Both were felt by recondite means, then hunted down, found, and named.

Adams and Leverrier had the assistance of Galle of Berlin in ferreting out the stranger planet. Rayleigh had the cooperation of Ramsay in actually bringing the stranger element to birth; but the discovery and pioneer work were Rayleigh's. Says Sir J. J. Thomson: "Though both shared in running down the hare, it was Rayleigh alone who started it; and this not by a happy accident or by the application of new and more powerful methods than those at the disposal of his predecessors, but by that of the oldest of chemical methods—the use of the balance."

Ramsay discovered so many other gases, helium, neon, krypton, etc., and left so deep and abiding a mark on Chemistry, that his disciples can afford to be generous and recognise that Argon was discovered by physical means.

Rayleigh had done all but the consummation of the work, and would undoubtedly have discovered the atmospheric

gas alone, had he not by a friendly letter in *Nature* been understood to invite the cooperation of his chemical confrères at a certain stage of the research. Most men who had gone as far as he had then gone would have been ready to announce something like a conclusion, but Rayleigh's caution is proverbial and that was not his way.

So also when he treated of our kind of investigation, his cautious habit and deferred judgment prevented his expressing himself in language other than that to which he was accustomed. What he has said ought to carry weight among other scientific men, as coming from him, but to the public his utterance may sound hesitating and doubtful and inconclusive. When he had thoroughly worked a thing out, and elaborated his mathematical exposition, he could be clear and definite enough. One or two examples may be used as illustrations.

Lord Rayleigh's explanation of the blue of the sky, though it differs only in detail from previous ideas, is a great improvement upon them in every way; and he worked out accurately what had previously been only vague. This is typical of his work. It was known that the blue must be caused by small separate particles, smaller than the waves of light, so that they are able to affect the smallest waves most, reflecting the waves which cause the sensation of blue more than the red or the green, but it was thought that the particles which did this must consist of a fine grade of dust; and there was no accurate or complete theory. (As a side issue we may remember that Mr. Ruskin rebelled aesthetically against anything so beautiful as the sky being caused by the suspension of foreign matter, or anything that could be called "dust," however fine. Fogs and mists and clouds might be so caused but not sky-blue.) Lord Rayleigh examined the subject mathematically and proved that the dispersing or scattering particles which selected and reflected the smallest waves of light were of atomic dimensions, and were accordingly the very molecules of air itself.

Among other simple and yet typical investigations are the explanation of the twinkling of stars at rising and

setting, and the complete theory of the colours of opal. Opalescent colours had been thought of as some modification of the colours of thin plates—which are simple to explain but are by comparison of coarse and unattractive appearance—but Rayleigh found the colours of opal and other crystals, Chlorate of Potash, among others, were singularly pure in tone and could only be explained by reflexion from a succession of equidistant strata, each of which reflected a barely perceptible amount and yet which in the aggregate reflected quite a fair proportion of light,—of light whose wave length depended on the distance of the strata apart.

He illustrated it by a screen of muslin disks at regular distances one behind another, employed as a reflector, or even a generator, at any rate a selector, of a high pitched note. The theory has since been applied to investigate the structure of crystals by X-rays, and even to the constitution of atoms.

The regular arrangement of molecules in a crystal give rise to stratifications which reveal their dimensions by the wave length of the radiation which they reflect.

The twinkling of stars low in the horizon might easily seem an indefinite and so to speak lawless phenomenon, like the flickering of flames. But nothing is lawless in reality, and a rising star twinkles one way, while a setting star twinkles another way; and if they be examined spectroscopically, obstruction bands are seen to move down or up the spectrum, from right to left for a rising, and from left to right for a setting star.

Particles or irregularities in the earth's lower atmosphere are responsible, in combination with the rotation of the earth.

All manner of comparatively insignificant phenomena attracted his attention—and after he had dealt with them they ceased to be insignificant, but revealed unsuspected beauties. Near the end of his life he was working at the colour of beetles' wings—as always, with a combination of accurate observation, careful experiment, and refined mathematical analysis. These were his weapons and with them he achieved his success.

The examples chosen for mention here are chosen for their simplicity and intelligibility. To give any idea of Lord Rayleigh's mathematical power, and of the way in which he applied it over the whole realm of physics, is hopeless. Senior students and professors of Physics will find a wealth of material in the five volumes and future supplementary volume of *Collected Papers* for many years to come.

And then there is his *Theory of Sound*. The two volumes of this work stand out as a landmark in science. Nothing more complete has been done, and the results obtained for the acoustic vibration of gases and solids are applicable to electrical vibrations also; but the volumes are still more general, they contain the mathematical theory of vibration in general, and of waves—waves at least of the longitudinal type. Light waves are dealt with in a compressed and unfortunately shortened article in the last volume of the ninth edition of the *Encyclopaedia Britannica*.

What about his work on our subject? Many members will remember his brilliant and humorous address when he did us the honour of accepting our Presidential Chair.

He was more impressed with what we call a physical phenomenon than with those which are purely psychic. He had not paid much attention or devoted much first-hand experiment to the ordinary phenomena of automatic writing and trance utterance. He knew about them, of course, as he knew of our experiments in telepathy, but they did not seem to drive home the security of conviction which his cautious mind required.

Things he could see and handle impressed him more. The evidence for telepathy he apparently thought not quite conclusive; though he made the remarkable statement that, given irrefragable evidence for telepathy between living persons, he would have no difficulty in extending it to telepathy from the dead. Few of us at any time could have said anything like that. For myself, at any rate, long ago in the eighties of last century, telepathy from the living was one thing, telepathy from the dead quite another. I regarded thought transference

as fairly well established;—the activity, the existence even, of dead people, I confess I did not then believe in. It was through the mediumship of Mrs. Piper in 1889 that the larger question began to force itself on my attention.

I am not sure whether Lord Rayleigh had sittings with Mrs. Piper, and other mediums of that kind, or not. But he did have sittings with physical mediums, and he was non-plussed by the results obtained. Well instructed about fraud, there were phenomena which he observed—in his few sittings with Eusapia for instance—which the fraud hypothesis did not explain; and he never gave way to the easy temptation of rejecting everything wholesale: although it is true the things which he had an opportunity of seeing were small compared with some of the things which I myself saw.

Caution indeed he possessed in an eminent degree, but he was cautious about rejecting, and not only cautious about accepting. He realised that what we were responsible for was careful statement of truth, and that it was as possible to err on the popular negative side as on the unpopular and difficult positive side. It is easy to obtain credit in the scientific world for strong sense and robust intelligence by wholesale denials, and such an attitude is politic in our day and generation; but progress in knowledge can only be made if some pioneers at any rate are willing to run the risk of harbouring strange guests of knowledge, and of declaring themselves convinced about new facts, while still their acceptance is regarded as a sign of feeble brain and lax character.

That Lord Rayleigh was as convinced about physical phenomena of heterodox type as some of us have gradually grown to be, cannot be said. That he was more convinced than others of us, is, I think, true. But what I am sure of is that if he were absolutely convinced of any fact—and it took a good deal to convince him—he would stand up for the truth in any assembly in the world, and not be debarred from utterance for fear of damaged reputation. This may sound easier than it is.

But the reputation of a scientific man is a delicate

growth. None but his fellows can appreciate his work; the popular notion of him must depend upon their opinion, in the long run; and if skilled opinion turn against him his day is done. So it was with Thomas Young, in the early years of last century: in spite of his brilliant pioneer work, as we now see it to have been,—one of the great men of science of all time,—he was intellectually killed by Lord Brougham and other contemporary critics, and at the present day is practically unknown except among physicists. Through such criticism another of our Presidents, Sir William Crookes, had to go, and who shall say that he was not weakened thereby as well as distressed. Through such criticism Lord Rayleigh did not have to go; he was never sufficiently and completely persuaded about our phenomena to find it necessary to declare himself *coram populo*. But he did take a keen interest in our subject; he acted on the Committee of Reference and passed papers for publication; and at length he allowed himself to occupy the Presidential Chair, and in his Presidential Address he exposed his views. Would that we could have retained longer his ripe judgment and penetrating intellect, his cautious candour, and truly religious spirit.

He was the last of the giants of the Victorian Era in Physical Science—Stokes, Thomson and Tait, Clerk Maxwell and Rayleigh. Cambridge may well be proud of its alumni. From the days of Isaac Newton to the present day, it has magnificently upheld the flag of Mathematical Physics; and from no University in the world have greater men in this branch of science ever emanated.

II.

IN MEMORY OF
SIR WILLIAM CROOKES, O.M., F.R.S.

BY SIR W. F. BARRETT, F.R.S.

WE have to mourn the loss of another President of our Society who was also a most eminent scientific man. Sir William Crookes passed into the unseen on April 4th, 1919, in the eighty-seventh year of his age, and scientific men in every country throughout the world mourned the loss of one of the most famous and indefatigable workers in physical science. He possessed—as Sir J. J. Thomson, President of the Royal Society, truly remarked—unsurpassed experimental skill and the instinct of selecting those particular subjects of enquiry which enabled him to be a pioneer in perhaps a greater variety of subjects than any *savant* of the past century. Moreover, Crookes' fearless courage as a pioneer, his independence of spirit, and his liberality of thought, were coupled with the sincerity and modesty of a truly great man, whilst his high principle and affectionate nature made his character as beautiful as his fame was great.

This is not the place to review in detail the wonderful record of chemical and physical researches and discoveries with which Crookes has enriched science. It may, however, be of interest to notice very briefly his life history and some of the scientific work on which his enduring fame will rest.

Crookes was born on June 17th, 1832, at 143 Regent Street, London, where his father had established a successful business. Surely we owe it to posterity to mark the place of birth and residence of famous scientific



SIR WILLIAM CROOKES, O.M., F.R.S.

Maucl & Fox,

men more frequently than is now done. A tablet should be placed on the house in Regent Street and also on the house in Kensington Park Gardens, where Crookes died, and where he lived from 1880 and conducted most of his researches. That house (according to Crookes' statement to an interviewer) was the first ever lit with the electric light, all the glow lamps having been made by Crookes himself, he having been one of the first to bring our present electric lamps to practical success, an honour which he shares with another member of our Council, Mr. Lane Fox-Pitt.

Crookes had no university training, and very little regular school education; he studied chemistry at the old Royal College of Chemistry in Oxford Street, under Professor Hofmann; a place I know well, for twelve years later I was a humble student in the same college under the same eminent Professor. Only three years after Crookes had entered the College of Chemistry, in 1851, he published his first scientific paper, which at once attracted attention both in England and Germany and marked the author as a new and promising young chemist. Crookes was then assistant to Professor Hofmann, a position he retained till 1854, when he was appointed superintendent of the meteorological department of the Observatory at Oxford, and the following year became lecturer of Chemistry in Chester Training College.

In 1856 Crookes married and settled in London, at Mornington Road, Regents Park, moving in 1880 to 7 Kensington Park Gardens, where, at his own expense, he built and equipped a fine chemical laboratory. Crookes had eight children,—of whom four sons and one daughter are now living. Those of us who attended the funeral of Lady Crookes in 1917 and saw the stricken husband, felt that Sir William would never recover from the loss of one who had been his devoted partner for sixty-one years. Nevertheless with rare courage, though with enfeebled health, he returned to scientific work in his eighty-fifth year and wrested fresh secrets from the illimitable storehouse of nature.

The first great discovery which Crookes made (in 1861)

was of a new element, a metal he called *Thallium*, from the green line it showed when its vapour was examined in the spectroscope. This splendid instrument of research had then recently been discovered, and it was Crookes' right-hand all his life. He became in fact the greatest living authority on spectroscopy, so much so that when the gases argon and helium were discovered by Rayleigh and Ramsay, they submitted specimens of these gases to Crookes to examine; he determined their novelty, and the identity of helium with a new element previously found in the sun.

The revelation of a new element sixty years ago was a great event, and Crookes' discovery of Thallium created world-wide interest. He isolated the element, and found it to be a soft white metal very like lead, and it was exhibited in this state, at the great Exhibition in London in 1862. For many years Crookes exhaustively studied the chemistry of Thallium, he found its various compounds, and with infinite labour determined its atomic weight. This arduous task revealed to the scientific world the singular experimental skill, and the wonderful accuracy of Crookes' work. For in spite of more recent attempts, and more modern appliances, the atomic weight which Crookes found, still ranks as the most correct.

It was in the course of the exceedingly delicate weighings in vacuo, which were necessary for the determination of the atomic weight that Crookes discovered a new fact, *Repulsion by radiation* in high vacua. This led him to the construction in 1875 of the famous *Radiometer*. This is a little mill, the delicate horizontal vanes of which are in vacuo, and rapidly rotate when exposed to light. The motion, however, is not due, as first thought, to the mechanical effect of *light*, but to the *heating* of the blackened face of the vanes, which causes a repulsion of the residual molecules of air within the exhausted vessel, and thus the vanes are kicked back; a continuous motion being sustained by the cooling of the air molecules on the surface of the glass vessel.

The very high exhaustion of glass vessels—which Crookes carried to a higher state than had ever before been achieved—led him in 1876, to his next discovery,

perhaps one of the most far-reaching and epoch-making in the history of experimental physics. Crookes found that when an electric discharge passed through these very highly exhausted glass vessels, the residual gas within the glass vessel was revealed in a new or, as he called it, a *fourth* state of matter; neither solid, liquid, nor gaseous. The stream of these infinitely minute and ultra-molecular corpuscles, driven from the cathode, or negative pole, by the electric discharge behaved like a beam of light; they threw sharp shadows of any obstacle in their path, and they could be reflected and converged to a focus by means of a concave mirror. Objects placed at this focus were raised to intense heat, and even platinum might be melted. Precious stones when thus bombarded by these ultra-gaseous molecules, showed characteristic and brilliant phosphorescence, whilst the walls of the glass tube on which these cathode rays fell glowed with a green phosphorescence, now familiar to us in the X-ray tubes. In fact, Crookes' "radiant matter," or cathode rays, became, later on, the source of Röntgen's discovery of the so-called X-rays, these being generated by the impact of the cathode rays upon a suitable *anode*.

Some twenty years after Crookes' discovery of the cathode rays a telegram in the *Times* newspaper, at the end of the year 1895, announced Röntgen's discovery of the X-rays, to which many substances opaque to light were perfectly transparent. I happened to have had in my possession for many years a small very high vacuum tube Crookes had made and given me, which showed the green phosphorescence just referred to.¹ After reading the telegraphic report in the *Times* I connected up my little "Crookes tube" with an induction coil and succeeded after a long exposure in taking a photograph, or radiograph, of my spectacles when they were enclosed in their

¹This small vacuum tube had the two platinum electrodes about an inch apart and was made for the purpose of showing that at the very high vacua Crookes obtained the electric discharge would not pass even from a coil giving a 12-inch spark in air. In course of time its vacuum became less, a discharge passed causing a brilliant green phosphorescence on the walls of the tube around the anode.

opaque cardboard case. The metal rims were clearly seen and also the glass lenses faintly indicated.

Early in 1896 a Dublin surgeon brought a patient from his hospital to my laboratory, in the hope that I might be able to detect, by a delicate magnetometer, the position of a broken needle that the patient, a maid-servant, had run into her hand a year before. The broken needle had travelled since its entrance and was now crippling the use of the patient's hand. Repeated attempts to find and remove the broken needle had failed; the magnetometer showed the needle was there but failed to locate its exact position. Having had a rudimentary X-ray tube made, I succeeded in obtaining a good radiograph of the exact position of the needle, which the surgeon thereupon removed and the patient recovered the use of her hand. This was I believe the first application of the X-rays for surgical purposes; and it shows how narrowly Crookes missed the discovery made later on by Röntgen.

The dark space which appears round the negative or cathode pole in a vacuum tube is known as the "Crookes space," and in the Bakerian lecture which Crookes gave before the Royal Society in 1883, he considered that the cathode rays, or particles of "radiant matter" discharged from the cathode, were of the dimensions of molecules. It became clear to Crookes a little later on that these particles were *ultra*-molecular, and were indeed the infinitely minute corpuscles, called by Dr. Johnstone Stoney *Electrons*; and this he expressed in his paper on the "Stratification of Hydrogen," published in *Proc. Royal Society*, vol. 79. With wonderful prevision he wrote nearly forty years ago: "We seem at length to have within our grasp, and obedient to our control, the little indivisible particles which constitute the physical basis of the elements," and he goes on to say, "we have actually touched the borderland between the known and the unknown which for me has always had a peculiar temptation. I venture to think (he adds) that the greatest scientific problems of the future will find their solution in this borderland or even beyond."

This prediction has a double aspect, for so far as

psychical phenomena are concerned Crookes himself spent four years in exploring the borderland between the known and the unknown; and as regards *physical* phenomena Crookes' cathode rays have become the starting point of a series of astonishing discoveries of great practical and theoretical importance.

Crookes' scientific prevision is further seen in the belief he publicly expressed, and to which he was led from his spectroscopic researches, that the so-called elements might be resolved into a few simpler types, which he termed *meta-elements*, and that therefore the alchemists' dream of the transmutation of metals might after all prove to be true. Years later Ramsay and Rutherford proved that this was no dream, and established the disintegration of the radio-active elements into bodies of lower atomic weight. Crookes himself was, I believe, the first to discover that the element helium could be obtained from the disintegration of radium.

The discovery of radio-activity by Becquerel and of radium by Mdme. Curie, towards the end of the last century, led Crookes to make a series of important investigations, and to the construction of the little instrument which he called the *Spinthariscopes*, whereby the alpha rays emanating from radium could be counted; each particle producing a scintillation on a small zinc-sulphide phosphorescent screen.

Crookes' researches on the rare earths and their spectra occupied him for more than twenty years and led to his exhaustive and classical study of the element Scandium and its various salts. He returned to this subject at the close of his life and in December, 1918—only a few months before his death—sent a paper on his investigation of the "Arc Spectra of Scandium" to the Royal Society. As he was then eighty-six years old, this is probably an almost unique record of mental vigour and original research at so advanced an age and after such a long and strenuous life.

In 1898 he was elected President of the British Association and in his presidential address at Bristol he pointed out that a gradual exhaustion of the wheat crops

of the world would occur from the want of fertilisers; and hence the necessity of creating *artificial* fertilisers by the fixation of atmospheric nitrogen. He urged that this should be done on a large commercial scale to avoid a future catastrophe. The Germans took the hint and led the way, and when the war came their big plants for the fixation of atmospheric nitrogen, were utilized for the production of explosives, otherwise their army would have been helpless. We are now turning our attention to the warning Crookes gave us twenty-one years ago.

Time will only allow me to mention in passing Crookes' researches on diamonds. For this purpose he visited the diamond fields in S. Africa in 1896, and again in 1905, and published an admirable little book on diamonds in 1909. Crookes showed that minute crystals of diamond could be obtained artificially by the explosion of cordite in a closed steel cylinder.

One other important discovery which we owe to Crookes' later years, must be referred to. This was the protection of the eyes of glass and steel smelters from the intolerable glare of the molten glass or metal. Hitherto no *transparent* substance had been found which would cut off the invisible and hurtful rays from the white hot furnace. Crookes' aid was sought, and at an age when most men would long since have ceased to work, he threw himself into this problem, and after long and painstaking research discovered a glass with only a very slight yellow tint, that cut off practically all the injurious rays. These "Crookes spectacles" are now widely used. He might, obviously, have derived very great financial benefit from this discovery but, like all his other discoveries, he gave it freely to the world.

In reviewing the varied and prodigious amount of original scientific work accomplished by Crookes during his lifetime (of which I have only given an imperfect sketch), it is astonishing to find that he had time, not only for his protracted psychical investigations, to which I will turn directly, but also for numerous other occupations. His literary work was large enough to have filled most men's lives. He founded, owned, and for half a century

alone edited the *Chemical News*, the leading chemical weekly journal; for years he edited and wrote for the *Quarterly Journal of Science*. It was in this quarterly he published his researches on spiritualism. He wrote a standard text book on *Chemical Analysis*, besides numerous important works on the applications of chemistry to the arts, the industries and the agriculture of our country; he edited in addition several technical books and numerous scientific reports. Nor was he a recluse, holding aloof from society; on the contrary he was given to hospitality and enjoyed dining out at public functions or with friends or with the Council of the S.P.R., and for some forty years rarely missed the monthly dinner of the small group of like-minded friends who formed the "Ghost-Club."

Sir W. Tilden, F.R.S., in the long obituary notice of Crookes he wrote for the Royal Society, has well said:

"It would be almost impossible to enumerate all the various directions in which Sir William Crookes occupied himself in connection with problems of public interest or as expert adviser to the Government, but, in passing, may be mentioned his work in the disposal of town sewage, his Reports on the composition and quality of *daily* samples of the water supplied to London from 1880 to 1906, and his services as Consulting Expert on the Ordnance Board from 1907 onwards during the period of the war. Nor should it be forgotten that the office of President is in many learned societies no sinecure. In presiding over the Chemical Society (1887-1889), the Institution of Electrical Engineers (1890-1894), the British Association (1898), the Society of Chemical Industry (1913), and finally the Royal Society (1913-14-15), Sir William paid close attention to all the multifarious details of each Society. He also served as Honorary Secretary to the Royal Institution from 1900 to 1913, and was Foreign Secretary to the Royal Society from 1908 to 1912. Every man of science among his contemporaries will be ready to affirm therefore that the numerous honours which were showered upon Crookes by the most distinguished Academies and Universities in the world were well earned and very fittingly conferred. He received a knighthood in 1897 and

from the Royal Society the Royal, the Davy, and the Copley Medals; from the Royal Society of Arts the Albert Medal, and finally, in 1910, the Order of Merit was conferred upon him by the King."

This, of course, is the highest honour our Sovereign can bestow, and it has been conferred on no less than four members of our Society. Nor must it be forgotten Crookes was President of our Society from 1896-1899, he was a valuable member of our council and a contributor to our *Proceedings*. The French Academy of Sciences gave him their gold medal and prize of 3000 francs and elected him their correspondent in 1880. It is singular that whilst the various British and Irish Universities conferred honorary degrees on Crookes, the Scotch Universities appear to have held aloof; was it because of his psychical researches, to which we must now turn.

Crookes' psychical investigations were so prolonged, so important and so unique that I should have preferred to have devoted a special meeting of our members for their review and discussion.

One would have thought Sir W. Crookes would have been the most unlikely man of science to take up the investigation of psychical phenomena. His hands at the time were full of pressing scientific and literary work; moreover, his somewhat austere temperament and his passion for exact data and extreme accuracy in all his experimental researches naturally suggest that he would look with scorn on the contradictory, loose and inconclusive psychical evidence which existed when he began his investigations. The truth no doubt is, as he stated in the paper I have quoted, that the borderland between the known and the unknown had always a peculiar attraction for him, and hence as a patient seeker after truth he set to work to examine the novel and perplexing phenomena which seemed to occur in the presence of a mediumistic acquaintance of his own. His psychical investigations were mainly concerned with what are called the *physical phenomena* of Spiritualism,—and they engrossed his attention from 1870 to 1874.

In the first paragraph of the reprint of his articles on the "Phenomena of Spiritualism," Crookes tells us that he "considered it the duty of scientific men, who have learnt exact modes of working, to examine phenomena which attract public attention, in order to confirm their genuineness or to explain the delusions of the honest, or to expose the tricks of deceivers." And Crookes adds, "That certain physical phenomena such as the movement of material substances, and the production of sounds resembling electric discharges, occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am as certain, as I am of the most elementary laws of chemistry. My whole scientific education (he continues) has been one long lesson in exactness of observation, and I wish it to be distinctly understood that this firm conviction is the result of most careful investigation."

And yet, after this explicit statement, by one of the highest authorities in experimental science in our country, Crookes was ostracised by those who had never given an hour's serious study to the phenomena in question! As is well known Crookes at first inclined to the view that the phenomena were due to some new force emanating from the medium "which for convenience," (he says in his first paper), "may be called the Psychic Force." But subsequent investigations, more especially the marvellous phenomena he witnessed with the medium Miss Cook, led him to accept more or less completely the Spiritualistic point of view.

It is unnecessary to detail the remarkable series of experiments which Crookes made with that gifted medium Mr. D. D. Home, and later with Miss Cook. In the *Proceedings of the S.P.R.* for 1889, Vol. VI., Sir W. Crookes published a lengthy paper entitled "Notes of seances with D. D. Home," and in the discussion that followed the reading of Sir O. Lodge's report on Eusapia Paladino, Crookes gave interesting details of some of the more striking phenomena he had witnessed in Home's presence,¹ such as the *fire-test*, the *levitation* of Home,

¹ See *S.P.R. Journal* for 1894, Vol. VI. p. 341.

and the production of “*spirit*” hands and forms. As regards the handling of fire Crookes says :

“Several times I saw the fire-test both at my own and at other houses. Home certainly put his hand into the grate and handled the red-hot coals in a manner which would have been impossible for me to have imitated without being severely burnt. I once saw him go to a bright wood fire and taking a large piece of red-hot ehareoal, put it in the hollow of one hand, and covering it with the other hand, blew into the extempore furnae till the coal was white hot and the flames lieked round his fingers. No sign of burning could be seen then or afterwards on his hands.”

Several other competent witnesses like Lord Dunraven, Sir W. Huggins, O.M., Mr. W. M. Wilkinson, etc. have testified to this fire test. Mr. S. C. Hall gave me minute details of how a white hot coal was placed on his head whilst his long white hair was unsinged, and no pain was felt.¹

Then as regards *levitation* Crookes tells us he has seen Home rise off the ground and that he passed his hands under and around him when in the air. Several times the ehair on which Home sat rose up, no one being near it, all present saw it, Crookes felt under the legs of the ehair, and Home's feet were all the time tuedked up on the ehair. General Boldero, a friend of mine, and others have confirmed these statements.

As triekery and every normal explanation are exeluded from Crookes' observations there remains the only alternative, that he was *hallucinated*, by some subtle hypnotic influence exereised by the medium. But this has been completely disproved by eminent investigators like Lord Crawford, F. W. H. Myers, Lord Rayleigh and others.² Nor

¹ If I may refer to my work “On the Threshold of the Unseen,” the reader will there find in Chapters IV. to VI. a brief resumé of the marvellous phenomena witnessed and critically examined by Sir W. Crookes.

² Count Petrovo-Solovovo has ably discussed the hallucination theory in a paper published in *Proc. S.P.R.* Vol. XXI. p. 436 *et seq.*, and has shown that it is quite inadequate as an explanation of the marvellous phenomena witnessed by Sir W. Crookes and others.

can we say Crookes was *mad*, for the facts are testified to by scores of other sane and sensible men.

Crookes records many other marvels which occurred with Home. Thus he repeatedly saw a life-like *human hand* in full light take a flower from a vase and hand it to him. Yet there was nothing visible but the delicate hand of a lady, no body was seen and no human being was near.

Crookes touched this hand repeatedly and more than once held it firmly,—resolved not to let it escape. There was no struggle but the hand melted away into vapour and faded from his grasp. That was precisely my own experience once, when I held a small, so called spirit, hand that touched me. The hand pulled me upwards till I had to stand on a chair and then on a table in front of me, grasping the hand firmly; it suddenly faded away. Lord Rayleigh says if Crookes was deceived by an inflated rubber glove, still the rubber would remain when the glove deflated in Crookes' hand.

It must be remembered that Crookes repeatedly states Home always refused to sit in the *dark*. In fact the room was so well lighted, Crookes says, that not only could he see everything and write his notes, but could read them when they were written. Crookes records his opinion of Home as one of the most upright, honest and lovable of men, who insisted on every precaution being taken to avoid deception. "Don't consider my feelings," Home once said to Crookes, "test the phenomena in every way you can devise." No wonder that we find Crookes writing, "I think it a shame that whilst Home was willing and anxious to place himself at the disposal of men of science for investigations he should have lived so many years in London, and, with one or two exceptions, no one of weight in the scientific world should have thought it worth while to look into the truth or falsity of things which were being talked about in Society on all sides." ¹

¹ It is most desirable that all Crookes' notes and papers and his discussion of Home's phenomena at the S.P.R. should be carefully collected and published, as the well-known American publishers, Messrs.

We must all heartily concur in this, and it is a strong argument in favour of our Society, which was not founded until eight years later. But it must be remembered that the success which attended all Crookes' researches, whether physical or psychical were largely due to his open mind and fearless courage in exploring new regions. He did not, like so many men, refuse to investigate what seemed impossible, he followed the dictates of that distinguished scientific man, Sir John Herschel, who said, "the natural philosopher should believe all things not improbable, hope all things not impossible." Nor did he hesitate to accept what he had once firmly proved. Progress in knowledge would be impossible, if—like a recent reviewer in our *Journal*—he expressed doubts of what has already been established quite as conclusively as the existence of meteorites, which were regarded as fabulous stories a century ago. On this point Lord Rayleigh made interesting and pertinent remarks in his presidential address to our Society.

In conclusion I must briefly refer to the still more amazing phenomena Crookes carefully tested with another medium, Miss F. Cook. Here an actual human form appeared calling itself "Katie King." Sometimes this form showed itself and the medium side by side. Crookes was allowed to grasp the ghost and found it as substantial as a human body; in fact, it appeared in all respects identical with a living woman. So much so that Crookes took its pulse and rate of breathing, its height, and examined it minutely to see what difference there was between it and the medium. He found the figure had a very different pulse rate, and differed in many other respects. Lady Crookes has told me that she and her family repeatedly saw this ghostly lady when the medium stayed in their house. That it spoke to them and was as natural and life-like as any earthly person.

No wonder everybody was incredulous, and said Miss Cook (the medium) and "Katie," were the same person, or that she had a clever accomplice. Hence Crookes under-

H. Holt & Co., wish to do. I have given in an Appendix references to Sir W. Crookes' contributions to our Society.

took an elaborate investigation which lasted five months, and which he tells us completely established that there was no accomplice and that "Katie King" was not the medium Miss Cook. He also used photography to test the matter. He was himself an expert photographer and so was his assistant. In his laboratory he fitted up five complete sets of photographic apparatus, and each time had several plates exposed in all the five cameras. These he developed himself, and of course procured his own photographic plates. Thus he obtained forty-four negatives and out of these got several excellent photographs of the ghost "Katie King," who appeared somewhat to resemble, but was more beautiful, than the medium. The photographs were obtained by means of a couple of brilliant arc electric lamps he had fitted up in his laboratory.

To test the resemblance of the ghost form to the medium more accurately, Mrs. Crookes dressed the medium in a white robe similar to that worn by the materialized spirit, and when the latter appeared she was photographed in exactly the same spot, and under the same conditions, as the medium had previously been photographed. When the two photographs were compared it was seen that "Katie" was half a head taller than the medium Miss Cook, and was a bigger and more beautiful woman. Her ears were not pierced whilst the medium always wore ear-rings. Previous to this Crookes had devised the most elaborate and admirable electrical tests, witnessed by several scientific men, which proved that the medium had not moved from her place behind a curtain, when the ghost Katie appeared.

The *soidisant* Katie having told Crookes that the time of her final departure was near at hand, he invited the medium to stay at his house. This she did, bringing only a small unlocked hand bag with her, and was constantly under the close supervision of Mrs. Crookes. After dinner she was taken to Crookes' laboratory (which was used as a dark cabinet), and laid on a sofa or on the ground, the outer door was locked and the key retained by Crookes. Between that room, which opened into the library, where the observers were placed, a curtain

hung. Soon after the medium had become entranced "Katie" appeared, and when about to be photographed wrapped a shawl round the medium's face to prevent injury from the powerful electric light. Crookes says, "It was a common thing for the seven or eight of us investigators to see Miss Cook and 'Katie' at the same time under the full blaze of the electric light. . . . We saw the medium move uneasily under the influence of the intense light and we heard her moan occasionally. I have one photograph of the two together, but 'Katie' is seated in front of Miss Cook's head." The final disappearance of "Katie" occurred shortly afterwards, and the account which Crookes and others wrote of it at the time, is one of the most amazing stories in the history of spiritualism. After "Katie" had invited Crookes into the inner room or cabinet, where Miss Cook was lying senseless on the floor, she closed the curtain and told Miss Cook to wake up, as she must leave her. Miss Cook woke and implored "Katie" to stay; this she could not do, and for several minutes the two conversed; then, following "Katie's" instructions, Crookes tells us he came forward to support Miss Cook "who was falling on to the floor sobbing hysterically. I looked round but the white robed 'Katie' had gone."¹

One hesitates to express any opinion on these apparently incredible phenomena. They are unique in the records of psychical research. No such startling demonstration,

¹ See *The Phenomena of Spiritualism*, p. 111. This reprint of Crookes' papers and letters was published without his authority or revision. No date and no reference is given to the paper from which the above is quoted. It was, I find, taken from a letter which Crookes sent to and was published in a weekly journal called *The Spiritualist*, long since defunct. The Editor, Mr. W. H. Harrison, and Mrs. Ross Church (Florence Marryat) also contributed to that journal their reports of the final scene with 'Katie,' and from these reports it appears 'Katie' cut off locks of her hair and white robe and gave them to those present, together with a note of adieu which she wrote in pencil adding "Pensez à moi, May 21, 1874." This gives the date of the sitting. Full particulars are given in Dr. Fournier d'Albe's book, *New Light on Immortality*, p. 256. In the *Journal of the S.P.R.* Vol. XII. p. 268, is a disclaimer by Crookes of a subsequent account of this scene given by Mrs. Ross Church.

under stringent conditions, of what seemed to be a perfectly natural human form, yet able to appear and disappear, had ever been observed before. The only parallel (we speak with reverence), is the appearance of our Lord after His resurrection. If we accept that cardinal fact of the Christian religion, we have less difficulty in accepting Crookes' statements.

If, however, as the years pass, no similar phenomena recur, even if no further evidence of the more remarkable phenomena that occurred with Home can be obtained, then scepticism will be more legitimate and we should then be disposed to reject what many of us now accept.

Crookes, we must remember, was one of the most exact and accomplished experimental investigators the world has known, he was not suffering during his spiritualistic experiments from any mental failure, for he was concurrently conducting other scientific work of great value, work that has never been impugned. The hallucination theory Lord Rayleigh and Court Solovovo have discredited: the latter well says, "I lay it down as a general proposition . . . that the testimony of several sane, honest and intelligent eye-witnesses is, broadly speaking, proof of the objectivity of any phenomenon. If there are people who maintain an opposite view, why, let them make experiments themselves."¹

Nor can it be said that Crookes changed his views in later life and thought he had been deceived. As late as the year 1916 Sir W. Crookes authorized the editor of *Light* to publish the following:

"I adhere to my published statements and have nothing to retract . . . they point to the existence of another order of human life continuous with this, and demonstrate the possibility under certain circumstances of communion between this world and the next." For my own part, honoured as I have been for nearly fifty years with the friendship of this eminent savant, and knowing as we all do Sir W. Crookes' unchallenged probity and love of truth, I look forward to the time when his psychical researches will be fully confirmed and accepted by science

¹ *Proc. S.P.R.* Vol. XXI. p. 477.

with the same confidence as his physical and chemical researches now are.

It may be said, how is it that Crookes obtained results which other psychical researchers have failed to obtain. The same remark might perhaps be made about the extraordinary richness of his discoveries in pure science. Both results were in part due to the patient, unwearied zeal and the ability with which he pursued the particular object of his quest—added of course to the penetrating intelligence and experimental skill he possessed. But in his psychical researches we must recognize that he had the good fortune to experiment with one of the most gifted mediums (D. D. Home) of whom we have any knowledge. We must await another such, and when he appears let us follow Crookes in his methods of approach to the subject.

Here let me add that too many investigators forget that the mental atmosphere they bring is almost as important as the part played by the medium; it does not occur to them that their co-operation is necessary. No advance in any branch of science would have been possible if the investigator set out not to elicit truth, but with the determination to expose what he considered was fraud. Moreover, in psychical research a medium is a sensitive instrument that reacts to its environment; a sitter who is suspicious, or who plays the fool, may entirely inhibit the production of any phenomena.

And now that Crookes himself has passed into the unseen, it is quite possible that his profound interest in, and knowledge of spiritualism, may enable his original genius to devise some fresh methods of communication through the veil,—some proof of survival more convincing than any we now possess. It was so after the passing over of Frederic Myers, for since that time the plausible explanations of telepathy from the living—as the source of all messages purporting to come from the disincarnate—has been disproved, through what is generally believed to be Myers' intelligent co-operation in the spiritual world.

Nor are there wanting glimpses of evidence that Crookes in very truth is trying to communicate with us from

the unseen. It is^f as yet too soon to form a conclusive opinion on this subject, but, I hope later on to contribute a paper to the Society where the evidence will be critically discussed.

APPENDIX.

CONTRIBUTIONS TO THE *S.P.R.* BY SIR W. CROOKES.

A case of telepathy or coincidence -	<i>Journal</i> , VIII., p. 193
An important paper entitled "Notes of Seances with D. D. Home" -	<i>Proc.</i> , VI., p. 98 <i>et seq.</i>
On the same subject in discussing Sir O. Lodge's paper on Eusapia	<i>Journal</i> , VI., p. 341 <i>et seq.</i>
Presidential address, abstract - -	„ VIII., p. 25
Ditto full report -	<i>Proc.</i> , XII., p. 338
Ditto before British Association, part relative to psychical phenomena - - - - -	„ XIV., p. 2
Note on the "Fire-test" - -	„ IX., p. 308
See also Mr. A. Lang's paper on this subject - - - -	„ XV., p. 14
Reply to Dr. Lehmann's criticism of Crookes' experiments with D. D. Home by Dr. Schiller -	„ XV., p. 438
Note by Crookes on same subject -	<i>Journal</i> , IX., p. 324
Disclaimer by Crookes of certain statements made as to dematerialization of "Katie King" - -	„ XII., p. 268

III.

THE DORIS FISCHER CASE OF MULTIPLE
PERSONALITY.

BY T. W. MITCHELL, M.D.

THE story of Doris Fischer has been told, in the *Proceedings of the American Society for Psychical Research*,¹ by Dr. Walter F. Prince, an American clergyman, and Dr. James Hyslop, the Secretary of that Society. It is a story of dissociated personality, more fully reported than any hitherto recorded, and in some respects unique. Dr. Prince's record occupies over thirteen hundred pages and is the outcome of more prolonged and more continuous observation than is usually possible in such cases. His unusual opportunities for observing the many peculiarities described by him arose from his having, at an early stage of his investigation, adopted Doris as his daughter and brought her to live in his house. Dr. Hyslop's share of the record consists of over eight hundred pages in which he advocates a spiritistic interpretation of some of the phenomena of multiple personality, and claims support for his views from a series of observations and experiments conducted with his medium, Mrs. Chenoweth, when Doris was the sitter.

In trying to get a grasp of the various personalities in this case, two courses are open to us; we may either consider the personalities in the historical order of their appearance, or we may consider them in the order of their discovery by Dr. Prince. The latter is, perhaps, the course which will be most helpful to those who have no knowledge of the case. What can be said about the

¹ *Proceedings American Soc. for Psychical Research*, Vols. IX, X, and XI.

order in which they arose in the life-history of Doris will then be more easily understood.

Towards the end of October, 1909, a somewhat forlorn and careworn-looking girl, twenty years of age, joined the Sunday School of the Episcopal Church of which Dr. Prince was then rector. She was invited by Mrs. Prince to the Rectory and soon became a frequent visitor. There Dr. Prince made her acquaintance. At first he did not pay much attention to her but he thought there was something odd about her. She seemed to be "singularly mercurial in temperament with moods that passed like the cloud and sunshine." At times she was jolly and amusing. At other times she was sedate and melancholy.

Mrs. Prince discovered that she slept little at home and began to encourage her to come to the rectory in the evening and lie down. It was then discovered that she talked in her sleep. At times she appeared to be describing visions of beauty, at times appeared to be sustaining her side of a dialogue, at still other times she uttered impatient or angry ejaculations or seemed to be threatening herself. In this last mood she would look positively malicious, clutch savagely at her hip, which was supposed to be tuberculous, or make efforts to maltreat other parts of her body. Mrs. Prince was forced to watch her every movement and often to hold her hands or to put forth all her strength to restrain her from injuring herself. This went on for about eight months, and the nervous and physical strain entailed by her self-imposed task began to tell on Mrs. Prince's health. On account of this Dr. Prince suggested that the girl might occasionally try to sleep on the lounge in his study where he could keep watch on her, and thus arose the opportunities for the prolonged and continuous observations which are contained in the "Daily Record." Dr. Prince began his observations on January 17th, 1911, and next day started the records which he continued daily, with almost no exceptions, for more than three years. On January 20th, it suddenly dawned on him, accompanied by wonder that it had not done so before,

that here was probably a case of dissociated personality. He proceeded to test his hypothesis and was very soon convinced that it was correct.

Underneath the Doris that he knew, who afterwards came to be known as Sick Doris, he discovered a personality, child-like and winsome, to whom the name Margaret was given. This doubling of the personality was the explanation of some of the oddities that had struck him when he first knew the girl. When she had appeared forlorn and careworn Sick Doris had been "out"—as being supraliminal came to be called. When she had been jolly and amusing Margaret had been "out" and Sick Doris had been "in."

Although Margaret was on the whole a very lovable personality she was at times mischievous and malicious. If Sick Doris did anything of which Margaret disapproved, Margaret would take her revenge at night during sleep by clutching at the hip and otherwise maltreating the body. This habit of hers was the original cause of the need for watching and restraint during sleep. In the evening of January 22nd, Sick Doris came to the rectory looking very jaded and miserable and was evidently suffering. Presently she lay down and went to sleep. Margaret came and clutched savagely at the hip and scratched the neck. Dr. Prince remonstrated in vain. Stern commands to desist had no effect but to increase the manifestations. The scene that followed is so important for the understanding of the case, and so dramatic in character, that I give it in Dr. Prince's own words: "Attempting suggestion I began to say impressively, ('I am going to take away your power. You are growing weaker. You are losing your strength'). The struggles became weaker. Finally I said ('Your strength is gone. You are powerless'). All striving ceased, the face changed, and she [S. D.] awoke. She now appeared extremely languid and spoke with difficulty, but said that she felt no pain. Her vital forces seemed to be ebbing away and she gradually passed into a condition which made Mrs. Prince and me think, not for the first time, that she was dying. Her pulse descended to 54, and became feeble.

She seemed only half conscious, but occasionally looked wonderingly at the two who were sitting by her, affected by their impression that she was near her end. At length she murmured: 'Am I dying? (I think so.) Don't you want me to go?' She smiled peacefully, as though glad both to go and to know that she was to be missed. She looked singularly unlike her afternoon self, the very shape of her face altered—it seemed thinner, as though she had passed through a period of sickness since. Under the spell of considerable emotion I was looking into her eyes, and presently her gaze fixed upon mine, and with parted lips she continued to look, not rigidly, but dreamily and peacefully, while we waited for the end which we thought so near. After some time it suddenly struck me that her gaze and features were unnaturally fixed—I stooped to examine her.

Just then a voice issued from her lips, though no other feature moved: 'You must get her out of this. She is in danger.' It was as startling as lightning from the blue sky. Of course I thought it must be Margaret speaking, but there was a calm authority in her tone which was new. I shook the girl gently, her face did not change. 'Shake her harder,' the voice went on. 'Hurry! Hurry!' It was evident that Doris was in a profound state of hypnosis, and I began vigorous measures to bring her out, with the result that her eyes rolled and her limbs moved. Shaking her and shouting in her ear brought her to a sitting position. 'Walk her! walk her!' said the voice, At first there was difficulty in carrying out this order, she stumbled and tended every moment to collapse upon the carpet. Directions occasionally continued to issue from the lips . . . directions which I never thought of disregarding, they were delivered with such authority and characterised by such good sense. Finally we heard, 'She is coming to herself now; she will be all right soon.' No more directions were given, and almost at once the face showed more animation and intelligence."

I do not know what impression the account of this singular episode may produce on the mind of a non-

medical reader, but I know what they may suggest to anyone who has had some experience of hysteric and hypnotic phenomena. Dr. Prince's suggestions, "I am going to take away your strength. You are growing weaker. You are losing your strength. Your strength is gone. You are powerless," were more potent than he had anticipated. Not only did they cause a cessation of Margaret's savage movements, but they produced, as suggestions of this sort may, a depressing effect on the whole physical organism. Such suggestions given to a person already in enfeebled health may bring about a state that appears very alarming and may easily lead one who is unfamiliar with such phenomena to lose his head. Dr. Prince's final suggestion, conveyed in his reply, "I think so," given to the question, "Am I dying," was the climax. Something was bound to happen and the patient's only way of appearing to carry out the suggestion short of actually dying, was to go into a deeper stage of hypnosis. This was facilitated by the fixed emotional gaze which the situation had chanced to bring about.

The voice that came like a bolt from the blue was an interesting and no doubt startling phenomenon. But there is no reason to suppose that the voice had any other source than some deeper stratum of her own being. This deeper and more sane personality, recognizing that Dr. Prince had lost his bearings, feels the need to take control herself, and she issues commands which he dutifully obeys. The voice was the voice of Sleeping Margaret, and from this moment she dominates the scene, she dominates Dr. Prince, and she does so to the end of the whole story.

The futility of Sleeping Margaret's instructions as to the best way to get a person out of deep hypnosis gives a good clue to her nature and origin. Her wisdom was the wisdom of popular belief and practice. No one who had any true knowledge of hypnotic phenomena would have given such instructions, and no one having any practical experience would have acted upon them. They served their purpose, it is true; but they would probably have been equally efficacious if they had taken some

other form. Their efficacy depended on the fact that they were a suggestion from within—a counter suggestion to the death sentence pronounced by Dr. Prince, a counter suggestion made strong by the will to live inherent in her being.

Dr. Prince had now discovered three personalities in his patient, namely, Sick Doris, Margaret, and Sleeping Margaret. About a month after the discovery of the last named, what he calls the central secret of the case was disclosed to him by Margaret. "You never saw the *Real* Doris but a very little—when it was all Doris," she said impressively, and went to sleep, adding, "I will wake Doris so that she will be *all* Doris for a little while." And she did so, Dr. Prince adds, though he did not fully comprehend that the clear-eyed girl looking wonderingly about her was the primary personality, and, as such, quite another than Sick Doris.

Still another personality in the case is described by Dr. Prince on grounds that perhaps may be regarded as inadequate. From the beginning of his watching Doris asleep he had at times observed certain somnambulistic phenomena which came to be known as conversation-recitals. Only one side of the dialogue—her own—was recited, the other being represented by pauses. Late in his observation of the case he was led to believe that these recitals were produced by an inchoate but valid personality distinct from the others, and to this personality the name of Sleeping Real Doris was given.

Such are the five personalities of this case in the order in which they were discovered by Dr. Prince. His first acquaintance was with Sick Doris, whom for a long time he took to be the primary personality. Then he found Margaret and Sleeping Margaret. Then Margaret disclosed to him the existence of a Real Doris, different from the Sick Doris. Finally he believed there was still another personality—Sleeping Real Doris, and this belief was confirmed by Margaret and Sleeping Margaret.

When we come to consider these different personalities in the historical order of their appearance instead of in the order in which they were discovered by Dr. Prince,

we find that almost all our information is derived from one or more of the personalities themselves. But so consistently, on the whole, do their separate accounts fit in with each other, that we are justified in believing that the history of their origin thus obtained is in some sense true. Yet the story they tell is unique in the records of multiple personality and there is much in it on which at present it would be hazardous to venture to give any decided opinion. Very briefly, this story is as follows.

Doris Fischer was born in 1889. She was the youngest child of German parents who lived in poor circumstances in a large American city. Her father was a drunkard, and one day, after a quarrel with his wife, he took up Doris, then three years old, and dashed her on to the floor. The shock to Doris, caused by this quarrel and act of violence, is supposed to have started the series of dissociations which gave rise to the different personalities already enumerated.

Sleeping Margaret, so called because she manifested only when Margaret was asleep, is the chief source of our knowledge of the lives of all the personalities before the case came under Dr. Prince's care. She claimed that she herself was the first to appear. She came during the quarrel between the parents, just before Doris was thrown on the floor. She came as a mature personality although Doris was only three years old at the time. But there was no outward manifestation of her presence for nineteen years and her existence was totally unknown and unsuspected until Dr. Prince discovered her on January 22nd, 1911.

Mentally, Dr. Prince says, she was the maturest of them all, and impressed him as if she were a woman of forty. In another place, however, he says she "is at least as mature as R. D. is, and the range of her knowledge is greater." Whatever the degree of her maturity may have been, she claimed that she had been the same from the beginning. She professed never to sleep, but she was never "out" as an alternating personality, having control of the whole body, as Sick Doris and Margaret had when they were out. She never took

control of the body to any great extent except as regards the vocal organs, and then only when Margaret was asleep, or at a later stage, when Real Doris was asleep. She claimed to persist as a continuous, co-consciousness and to know all the thoughts, and feelings, and actions of all the other personalities (except S. R. D.). She said she saw M.'s thoughts directly, those of S. D. through, or reflected from, the consciousness of M., and those of R. D. as reflected from the consciousness of S. D. to M. and again from that of M. to herself. Dr. Prince says she was the only one of the group who was not suggestible.

The advent of Margaret was stated to have taken place a few minutes after Doris had been dashed on the floor. With trifling discrepancies, Margaret and Sleeping Margaret gave the same account of this occurrence. Here is Margaret's own original description of it: "When Doris was three years old I came one night when she was lying on the bed crying as if her little heart would break because her father had thrown her on the floor, well, I made her play with her fingers and toes and finally had her laughing and then she went to sleep." This description implies, I think, that Margaret first came as a co-consciousness and not as an alternating personality, and I have been unable to trace the record, if such exists, of Margaret's first coming "out."

Margaret was in many respects the "Sally" of the Doris case. She grew until she attained the age and capacities of a child of ten, and remained at that stage until, in the course of Dr. Prince's treatment of the case, she began to decline. Finally she disappeared altogether. "She was mentally and emotionally a child of not more than ten years, with some extraordinarily naive notions not usually carried beyond the age of five or six. Her facial expression was strikingly child-like, her voice in speech or laughter that of a young tom-boy, her point of view, mental habits, and tastes, in every way juvenile. . . . She was mischievous, roguish, witty, a consummate mimic, ingratiating, winsome and altogether lovable, as a rule." Margaret was co-conscious with S. D.

and R. D., and knew their thoughts, their feelings and their actions, but she knew nothing of S. M. She claimed that her knowledge of S. D. was immediate while of R. D. it was mediate, reflected as it were from S. D.'s consciousness as from a mirror. Dr. Prince considered her the most suggestible of all the personalities.

From the age of three to the age of seventeen these three personalities existed side by side. Doris [R. D.] and Margaret alternated one with the other, while Sleeping Margaret remained in the sub-conscious as a silent watcher and guardian of Doris's welfare.

On May 6th, 1906, when Doris was seventeen years old, her mother, whom she adored, died after a few hours' illness. Although overcome with grief, Doris "managed to retain her individuality until she had performed the last offices in her power for her dead idol, whereupon Margaret took her place. Almost immediately thereafter a terrible pain shot through the left cerebral hemisphere, M. vanished, and a new personality, afterwards to be known as Sick Doris, came into the drama."

Sick Doris, on her first appearance, and for some days thereafter, was an infantile personality, at least as regards the content of her mind. She had no memory of anything that Doris or Margaret had ever learnt. She knew no one, she could not speak, nor could she understand words spoken to her. She could walk and handled objects with her fingers, but she hardly knew how to eat or drink. "All affection was gone and all grief; not a tremor remained of the mental agony of a few moments before. She was as one born with an adult body . . . but with absolutely no memory and absolutely no knowledge." But she had a "maturely inquiring mind" and she very soon learned many things. Her progress was rapid after the third evening, when Margaret undertook her tuition. In a week Sick Doris was fairly competent to get along though she had many difficulties yet to meet.

The Real Doris of the record is in many respects the most elusive and most unsatisfactory of all the personalities described. In the early days of Dr. Prince's observation of the case, Real Doris very seldom appeared,

and when she did so, her time "out" was so short that there could have been little to record concerning her sayings and doings. When at a later date she was "out" more frequently and for longer periods, Dr. Prince apparently did not consider it necessary to reveal her character and disposition as fully as he had revealed those of the other personalities. His own affection and esteem for her has blinded him to the fact that the Real Doris of his record entirely fails to win either the interest or the liking of his readers in the way that Margaret, for example, does.

The only detailed account of Real Doris's mental and moral characteristics is given in the opening pages of the main narrative. But it is expressly stated that "this is a sketch of the normal personality functioning unhindered by the other personalities, as is the case continually now that she is cured." Throughout the whole record the Real Doris that appears as an alternating personality, at first fitfully and for short periods, later more frequently and continuously, is explicitly regarded as the primary personality and implicitly as a normal personality. Yet there is plenty of evidence to show that the alternating Real Doris of the record is a hysteric personality with many hysterical stigmata.

The fifth and last personality in the case appeared about a year and a half after the advent of Sick Doris. Margaret was startled when going up a flight of steps and fell, striking her head violently against an earthen crock. As a result of this fall, Margaret said, "a little crack was made in Real Doris," which led to the somnambulistic conversation-recitals ascribed by Dr. Prince to Sleeping Real Doris. The "crack," however, would seem to have affected Sick Doris also, for some of Sick Doris's memories appeared in the recitals as well as those of real Doris. This personality may be disregarded in our further consideration of the case.

The problems raised by the Doris Fischer case of multiple personality are so many and so diverse that it is well to have some common ground from which we may view them. Such ground may be found in the interest

we all have in *Psychical Research*. But although we all have in common some interest in the subject matter of *Psychical Research*, it is not to be supposed that we are all at the same stage of inquiry. Some have already reached conviction in regard to the ultimate object of our quest. Others are still seeking for proof of the occurrence of any supernatural happenings whatsoever. Both groups, however, should find some interest in the *Doris* case. It would, indeed, seem to provide a good standpoint from which to view the whole field of *Psychical Research*. From it we may look backwards over the wide field of abnormal psychology, into whose mazes Mr. Myers so patiently led us in the early days of our Society's work; or we may look forward to the still uncharted country whose survey will form the chief work of this Society for many years to come.

Whatever bearing the *Doris* case may ultimately be found to have on the higher problems of *Psychical Research*, we must be content, for the present, to employ the elementary principles of method which are necessary in every scientific investigation. We must try to arrange our data in some sort of order. The facts must be classified and their correlations with other facts discovered. In doing so we may perhaps be able to reduce the observed facts to more generalized terms, and this is perhaps as far as we can usefully go at present. We may, indeed, indulge in tentative hypotheses, but until we have a much larger number of trustworthy observations than we at present possess, it is unlikely that our formulations regarding the problems of multiple personality will have much value.

Besides the obvious ground of comparison with other recorded cases, there are at least two directions in which we may usefully look when we try to find something with which to compare the facts observed by Dr. Prince. In one direction we find many similarities or analogies between *Doris* phenomena and the phenomena of *Hysteria* and *Hypnosis*. In the other direction we find interesting grounds for comparison of the *Doris* personalities with the so-called controls of mediumistic trance.

The relations of the Doris case with Hysteria may seem too obvious to be mentioned. From one point of view it is just a case of hysteria, and its symptoms show, not resemblance to, but identity with those of other hysterical conditions. On the other hand, it presents so many unusual features, that it may be well to understand what we mean by hysteria, before we class all its peculiarities under this term.

Anaesthesia was regarded by Charcot as the great stigma of hysteria, and although it is not now believed to have the diagnostic importance formerly ascribed to it, we may still look upon it as one of the most common features of the disorder and the one best suited for study as a type of hysterical disability. Janet showed that in the anaesthesia of hysteria sensation is not wholly suppressed as it is when anaesthesia is due to organic disease. Although the patient has no supraliminal perception of impressions, such as pinpricks, it can be shown by various devices, that perception is still present in some subliminal form. We have in these experiments the simplest illustration of that division or dissociation of consciousness which reaches such remarkable proportions in cases of multiple personality.

Janet applied the principle of dissociation of consciousness throughout the whole range of hysterical disabilities, and it became common to regard hysteria and dissociation as synonymous terms. Every hysterical symptom was due to dissociation of consciousness, and every dissociation of consciousness was evidence of hysteria.

The doctrine of dissociation has been accepted, in a general way, by all competent authorities; but there is no unanimity of opinion in regard to the way in which dissociation is brought about. Janet looks upon dissociation as a merely mechanical splitting of consciousness, a letting go of certain functions because the personality is too feeble to hold on to them. Freud puts in the first line, as a determining factor of dissociation, the mental conflict that ensues when incompatible wishes or desires arise in the mind. The splitting of consciousness is explained dynamically as being due to a conflict of

opposing forces within the personality. From the merely descriptive standpoint Janet's work has been the more important, but from the standpoint of interpretation that of Freud has been far more fruitful. Outside the work of the psychoanalysts we have no real understanding of hysterical phenomena, and if dissociated personality be regarded as hysteria its true mechanism may be explicable only when it is submitted to psychoanalytic interpretation.

Hitherto psychoanalysts, so far as I know, have not dealt explicitly with the phenomena of multiple personality; but that these cases can be interpreted on psychoanalytic lines I have no doubt. Many of the data necessary for such an interpretation, in so far as these can be provided by documentary evidence, are to be found in the Doris Fischer record. But even if such an interpretation should be given, there would still be left many important problems,—subsidiary problems, perhaps, from the analyst's point of view, but important problems from other points of view, such as those of Psychological Research.

There is, for example, one matter on which the descriptive work of Janet is more helpful in the consideration of these cases than is the interpretive work of Freud. Janet appeared to demonstrate the existence of *conscious* subliminal activity in his hysterics, and there is no more striking feature of the Doris case than the mass of evidence which points to the reality of the co-consciousness which the various personalities claim. Freud on the other hand denies that co-consciousness ever occurs. In a communication which he contributed to our *Proceedings* in 1912, he said: "I venture to urge against this theory that it is a gratuitous assumption based on the abuse of the word 'conscious' . . . The cases described as splitting of consciousness, like Dr. Azam's, might better be denoted as shifting of consciousness,—that function—or whatever it be—oscillating between two different psychological complexes which become conscious and unconscious in alternation." But this explanation is not applicable to such a case as that of Doris Fischer, for here we seem to have good evidence of two or more psychological complexes being simultaneously conscious.

Thus for the present it may be more helpful to regard the hysterical features of the Doris case from the standpoint of dissociation as described by Janet, whilst bearing in mind that such a view may not be fundamentally inconsistent with the interpretive methods of the psychoanalysts. Moreover, we may hold that the conclusions arrived at by the use of these methods are, for certain purposes, irrelevant, and, in regard to certain special problems, inadequate.

But if we are to regard all hysterical symptoms as being the outcome of dissociation, we must guard against Janet's implication that every dissociation is evidence of hysteria. We must distinguish between dissociations that are hurtful and those that are indifferent or helpful. It would be well to restrict the use of the word hysterical to those dissociations which result in defects or disabilities. For only in so far as dissociation causes some mal-adjustment to environment can it be looked upon as a disease. We should be prepared to find dissociations that lead, not to defects, but to enhancements of the natural powers; and before concluding that such dissociations must tend to mal-adjustment, it might be well to ask if we know all that is to be known of the environment to which man has to adjust himself.

In man the evolutionary process would seem to be no longer restricted to the struggle for purely biological existence. In the course of cultural development, in the growth of the moral character, conflicts within the mind take the place of the conflicts with foci or circumstances which determine biological or economic survival, and the internal conflict may be so intense that the unity of consciousness is sundered. Such conflicts are in some degree common to all mankind, and if sometimes they lead to dissociation and sometimes they do not, we must suppose that the different results must be due either to differences in the intensity of the conflict or to differences in the inherent liability to dissociation; or both of these factors may be present and, indeed, both may be dependent upon some common underlying peculiarity of psycho-neural organization. The intensity of the conflict may be

the outcome of a moral or aesthetic hypersensitiveness which meets with rude shocks in the actual experiences of life, or from thoughts that arise in the mind in relation to desires whose true meaning and significance are explicable only by reference to more primitive forms or conditions of life. The inherent liability to dissociation must be correlated with some psycho-neural peculiarity which makes dissociation possible.

The capacity for dissociation may be supposed to depend on a plasticity of psycho-neural dispositions which permits departure from habitual modes of reaction. In the earlier stages of evolution this plasticity is exploited solely in the interests of biological survival and is slight in amount; for so long as the physical struggle for existence is still the dominating factor in evolution, these reactions must become stereotyped along biologically useful lines, and only so much plasticity as is necessary for adaptation to common environmental changes is desirable. Along the lines of growth and integration psycho-neural organization leads to functional and structural rigidity, but some degree of plasticity must always be retained at the growing point.

So long as character is in process of formation there is always a growing point in the structure of the mind. It is at the growing point that plasticity will be found, and the possibility of the occurrence of dissociation may indicate the high-water mark of mental evolution. We speak with respect of persons whose nervous systems are said to be stable; but stable nervous systems are like fossils in the evolutionary process. They record the attainments of the past, but show nothing of the promise of the future. But where plasticity and instability are found, dissociations may occur. Some of these may have survival value in the present; some may have survival value in the future; while some will be inimical to the well-being of the individual or the race.

With the safeguards to life and limb afforded to the individual in civilized communities it is no longer necessary to have all the faculties continuously alert to every environmental change. The mind may become absorbed

in an object to the exclusion of all other sensory solicitations without any danger, and if the psycho-neural organization is sufficiently plastic such absorption may lead to a true, though temporary, dissociation of consciousness. The student or inventor who becomes so absorbed in the object of his pursuit that he loses touch with his surroundings and is oblivious of time and place, may be said to have consciousness dissociated; but he is not therefore to be classed as a hysteric. The poet in his moments of inspiration, the genius of any kind in the full exercise of his powers, is reacting in an unusual way to ordinary stimuli, and his doing so is in part dependent on the psycho-neural plasticity which permits it.

I have said that the occurrence of dissociation is the outcome of a departure from habitual modes of reaction, and that we have no right to conclude that dissociation is always or entirely disadvantageous. It may, indeed, be argued that in some cases and in some ways, it may be beneficial. Dr. Schiller says, in his review of the Doris Fischer record: "So-called 'dissociations' are not mechanical processes, even when they are excited by bodily injuries, nor are they wholly morbid. What stands out very clearly in Doris Fischer's case is that they are really *teleological*—protective reactions to alleviate the burden of living."¹ This is in substance the teaching of psychoanalysts. The neurosis is a flight into sickness in order to escape from a reality that is unbearable. Its teleological character, however, is restricted to the avoidance of mental pain, and it is doubtful if any psychoanalyst would admit that a split-off secondary personality is ever an improvement on the normal 'whole' self. The most he would admit is that a secondary personality may contain much that is estimable which ought to belong to the normal self. Thus he would say that the Real Doris would have been much improved by the incorporation in her character of those traits which made Margaret so lovable—traits which really belong to Doris and have been unnecessarily repressed.

The protective nature of dissociation, in the sense

¹ *Proceedings S.P.R.*, Vol. XXIX., p. 395.

that it is a defence reaction against unbearable ideas, is admitted by psychoanalysts just so far as they consider dissociation to be a consequence of repression, but some ambiguity may be found to arise from assuming that dissociation of consciousness can always be directly correlated with repression. The occurrence of a splitting of consciousness in hysteria is admitted by both Janet and Freud, but on Janet's hypothesis the splitting is due to an inability of the self to assimilate certain ideas and feelings which ought to belong to it. On Freud's hypothesis the dissociation is due, not to an inability but to an unwillingness of the personality to accept or acknowledge certain experiences as its own. Yet it must be observed that besides this difference in these two explanations of the origin of dissociation, there is, or may be, a further difference in respect of the mental material on which the dissociation is supposed to bear. In a 'hysterical' paralysis of the arm, on Janet's hypothesis, the ideas and feelings related to the use of the arm have become dissociated from the personal consciousness. But according to Freud dissociation in such a case bears primarily on a totally different system of ideas. It bears on some wish-formation which, after being dissociated by repression, becomes 'converted' into this particular physical disability. But the motor disability is itself a dissociation, as Janet has shown, and it is not a dissociation directly due to repression. It seems to depend on some constitutional peculiarity—an 'adaptation for conversion'—that is not always present.

When a conscious wish is repressed it may be said that a dissociation occurs in so far as something that was in consciousness has become split off from it; but when the repressed wish tries to become conscious again and succeeds only by becoming converted into a paralysis or an anaesthesia, a further dissociation would seem to occur; for here again something that was in consciousness becomes split off from it. As a dissociation of consciousness the repression of a wish may be almost negligible, but when the repressed wish becomes converted into bodily paralysis or anaesthesia there is no

mistaking the gap in the field of consciousness which occurs. On the other hand repression may involve so great a section of consciousness that the presence of dissociation may be made manifest by the amnesia which it entails; and the repressed material may at intervals force itself to the surface and dominate the organism in somnambulistic attacks or as an alternating secondary personality.

Even if it cannot be maintained that dissociation is ever a wholly beneficial process, it is noteworthy that even in admittedly hysterical dissociation we sometimes find evidence of increased capacity in some directions combined with disabilities in other directions: but it is the disabilities and not the unusual abilities that justify the diagnosis of hysteria. And we may get dissociations in which the disabilities are negligible and the enhanced powers or the unusual modes of functioning are the only noticeable features.

In illustration of this, reference may be made to the considerable number of persons who have the power of producing automatic writing. Such "automatic" activities must be regarded as the work of dissociated states of consciousness. We cannot look upon them as true automatisms; such a view seems quite untenable. Nor can we regard them as being evidence of hysteria, for the persons who can produce automatic script are often far from being hysterical in any useful sense of the word.

There is, moreover, a considerable body of evidence in support of the belief that dissociated activities of this kind are sometimes accompanied by the manifestation of supernormal powers, such as telepathy or those mediumistic phenomena which are thought by some people to afford proof of spirit communication.

If we accept the possibility of telepathy, and if we find that telepathy is observed in connexion with dissociated states more frequently than with states in which no dissociation is suspected, we must conclude that we have here an instance of dissociation leading to enhancement of the natural powers. Whether such manifestations of supernormal powers are necessarily accompanied by

defects in other directions must be determined empirically ; we are not entitled to conclude on theoretical grounds that it must be so. And we know that in individual instances of automatic writers or trance mediums, it is often extremely difficult to justify any such conclusion. They may seem to be as well adapted to life as their fellows.

Here, moreover, comes in the question of our knowledge of the environment to which man has to adjust himself. If there is a transcendental world and if these dissociated states are a means of getting into relation with it, we should perhaps regard these individuals, in this respect at least, as being more fully adjusted to their environment than ordinary men and women are.

When we consider the later stages in the evolution of human personality we may see that man's environment extends beyond his physical and social surroundings. His intellectual aspirations are not limited by utility, his emotional needs are not satisfied by intercourse with his fellows, his moral nature transcends the obligations of civic duty and social service. The struggle for existence is no longer confined to the interaction between the self within and the not-self without but is transferred to the very centre of the self as a struggle between the elements which enter into its construction. The relative dissociation of concentrated thought may be a biological gain, the repression of a wish that is incompatible with the moral nature may be a victory for the struggling personality, but the paralysis of a limb, although it may be a successful means of defending the personality against an unbearable idea, is biologically a failure. Personality may develop at the expense of the bodily organism, but biologically it must not. For although the struggle of conative trends within the self may be necessary for the evolution of the moral consciousness, the older struggle for existence of the whole organism can never be abrogated. Hysterical symptoms may be regarded as the outcome of dissociative processes that take place at the growing point in the development of personality and are biologically failures. When dissociation is biologically helpful, or in

no way injurious, we may suppose that we are witnessing phenomena which point the way to the future evolution of mind in man.

It might be supposed that in the Doris case examples of hypnotic phenomena would be difficult to find, for Dr. Prince tells us that his experience on the night he discovered Sleeping Margaret "determined the permanent exclusion of hypnosis in the after conduct of the case." But anyone who reads this case, and fails to identify with hypnotic phenomena many of the incidents therein recorded, will be apt to misconceive the true nature of these incidents and to regard them as more wonderful or more unusual than they really are.

I open the record at random to look for an example of the kind of incident I have in mind. My eyes fall immediately on the following passage: "at about 2 p.m. I suggested to M. that she close her eyes and sleep. She laughed and looked at me with an expression which showed that she knew what I was after. She did not seem inclined to close her eyes so I began to say, 'You are sleepy. Your eyelids are heavy,' etc., and the lids dropped and in a minute she was asleep."

Or take the following incident: "I took R. D. to a dentist to have some teeth filled. . . . As soon as she was in the chair I took her hand and directed her to close her eyes, but this she seemed unable to do. The moment the work began she went to sleep. . . . She continued unconscious and motionless until two teeth had been filled, then M. awoke. I put her to sleep by the suggestion process, and a third cavity was bored."¹

In the light of such incidents and many others of a similar kind, I confess I do not know what Dr. Prince means when he says that he did not employ hypnotism in his treatment. For he was on these occasions employing the most usual method of inducing hypnosis, and was as truly a hypnotist as was Liébeault or Bernheim when they introduced this method more than thirty years ago.

¹ Cf. the cases of *self-induced* anaesthesia, while undergoing dental treatment, of Mrs. Thompson and Mrs. Verrall, both automatic writers (*Proc., S.P.R.*, Vol. XVIII., pp. 107-111).

But the knowledge that Dr. Prince actually used hypnotic methods is hardly necessary. The hypnotic character of many of the phenomena stares us in the face on almost every page of the record. And if we fail to realize that between Dr. Prince and his adopted daughter there was at all times the same *rapport* as exists between the hypnotist and his patient, much that is familiar or commonplace may seem obscure and mysterious.

It is not only those incidents that may have been due to suggestion, consciously or unconsciously given by Dr. Prince, that reveal the hypnotic character of many of the Doris phenomena. Every suggestion from without before it is efficacious, has to be "accepted," and thus becomes really a suggestion from within. This is probably true of all hypnotic suggestion. It is demonstrably true of suggestion in trained hypnotic subjects. For in trained hypnotic subjects we have a sort of new integration of consciousness at the hypnotic level, which is practically an incipient secondary personality,—a personality, capable of independent judgment, on whose goodwill the success of all suggestion from without depends.

If a person be deeply hypnotized at the first attempt and a suggestion be made that he will perform some simple action at a specified time after awaking from hypnosis, the action will be duly carried out although there is no conscious recollection of the suggestion, and its performance will be characterized by all the peculiarities of suggested post-hypnotic acts. Such suggestions are usually given in the form of commands, and the popular notion of hypnotic compulsion is mainly derived from the witnessing of such experiments. If, however, this same person be frequently hypnotized, and if during hypnosis he be talked to, and encouraged to talk, as if he were in the ordinary waking state, it may then be said that we are dealing with a hypnotic personality rather than with a hypnotized person. Such a personality may show no difference from the waking personality except as regards memory. In the waking state all the events of the hypnotic state are forgotten, while in the hypnotic state all the events of the waking state are remembered.

If now a suggestion, to be fulfilled after hypnosis, be given, it is not necessary to assume any tone of command. It may be put in the form of a request, and, if it is assented to, its fulfilment will be indistinguishable from an ordinary post-hypnotic act; or the choice of the act to be performed may be left to the hypnotic personality, and the hypnotist may be left in ignorance of the action determined upon. Yet here again its fulfilment, after hypnosis, is indistinguishable from an ordinary post-hypnotic act, and the subject himself, in the waking state, may regard it as having its origin in a suggestion from the hypnotist.

It may thus be seen that any idea or intention arising in the hypnotic stratum of consciousness, whether spontaneously or by suggestion from without, may work itself out in the waking state in ways indistinguishable from those that are characteristic of post-hypnotic suggestions. The personality formed at the hypnotic level has, therefore, what we may call suggestive power over the personality at the higher level; and I would assert that when there are several personalities in co-conscious series, whether they are artificial products or have arisen spontaneously, this same relation subsists between them all. Any idea arising in or entering into the mind of a co-conscious personality may have suggestive power over the personalities above it in the series,—that is to say, personalities to whom it stands in the hypnotic relation of knowing but being unknown by them.

The importance of this conception in its application to the Doris personalities is most apparent when we consider the part played by Sleeping Margaret in the therapeutic management of the case. Dr. Prince says: "She was my chief coadjutor in the case, though Margaret was also generally anxious to help, studied the progress of R. D. and gave valuable information. But Sleeping Margaret studied the interior situation unremittingly, watched the result of my experiments and reported thereon, suggested measures which often proved of great importance, and made predictions as to the development of the case which were nearly, not quite, always justified

by the event." Dr. Prince says Sleeping Margaret was his chief coadjutor. I am inclined to think she was his commander-in-chief, while he was her hard-working chief-of-staff.

Successful prediction of the course of the illness is a common feature in hysteria when the dissociation is at all profound, and especially when anything of the nature of a secondary personality has developed. The usual explanation of this—and, so far as it goes, no doubt the true explanation—is that the prediction is a self-suggestion, a suggestion from within, whose fulfilment brings its own verification. And I would maintain that the predictions of Sleeping Margaret, and the measures recommended to Dr. Prince by her, brought about their own fulfilment because they were examples of that suggestive power which a co-conscious personality can bring to bear on personalities to which it stands in hypnotic relation.

It is only by keeping in mind the remarkable results of suggestion in dissociated states and the preponderating part played by suggestion from within rather than from without, that we can bring any order into the multifarious phenomena of this case. One unique feature, and one which to me seems inexplicable except in the light of these considerations, is the fate of the secondary personalities in the process of Doris Fischer's restoration to health.

Sick Doris, immediately after being installed in Dr. Prince's household, and Margaret at a later date, began to decline in their faculties and powers; and the decline took the curious form of a gradual retrogression towards childhood and infancy before they finally disappeared.

Sick Doris was the first to be affected by the change of environment brought about by the removal from her old home. She began to lose her memories and to be "out" less, while her lost memories became absorbed by Real Doris who now began to come more frequently, and to stay longer, as an alternating personality. As Sick Doris's memories disappeared her manner changed, becoming more cold and reserved. Her bodily anaesthesia deepened until she could neither feel, taste, nor

smell. Her vision gradually narrowed and shortened. She grew more childish and apathetic, she became unable to read, and her vocabulary diminished until she had only a very small stock of words. She finally reached complete mental infancy, not only as to the content of her mind, but also as to her power of thought. In the end she could not walk, stand, or sit, and when she could retrogress no farther she just ceased to come. After being the dominant personality for nearly five years she made her last appearance four months after Doris went to live in Dr. Prince's home.

The getting rid of Margaret was a much slower process, but it followed the same general course as that followed by Sick Doris. The methods adopted to facilitate her decline and departure varied in many ways from those found to be efficacious with Sick Doris, but the final result was in its main aspects the same. In the case of Margaret, however, the regression to childhood was more definite and precise in regard to details, and the return to childish ways of thought and speech gave evidence of being a return to the ways of the life which she had actually lived as an alternating personality in Doris's childhood.

This was impossible in the case of Sick Doris, for *she* had never been a real child in her own personality. When she first appeared she was, it is true, an infantile personality as regards the content of her mind, but in her regression she does not seem to have retraced her steps through this infantile life. It seemed rather as if the forces directing the process of her extinction had led her backwards through an abstract sort of infancy which was not the infancy of anyone in particular. With Margaret it was different. It appeared to be her own childhood she was retracing. Moreover, there was this further difference, that when the mental regression of Margaret had brought her to the age of five, she disappeared and came no more. She never became truly infantile as Sick Doris had done.

The fate of Sick Doris and of Margaret had been the subject of much speculation by these personalities them-

selves and also by Sleeping Margaret and Dr. Princee. At the beginning of his treatment of the case Dr. Princee regarded Siek Doris as the primary personality, and his efforts were directed towards reinstating her as the permanent personality and banishing Margaret. He sometimes told Siek Doris that Margaret appeared to be weakening and that eventually she would be got rid of. But Margaret was of a different opinion. She said she knew that Siek Doris would go first and teased her by telling her so. Siek Doris was somewhat worried by Margaret's assertions but believed that Margaret would be the one to go.

At an early period of the treatment Dr. Walker of the University of Pittsburg was consulted on this matter. He gave it as his opinion that Siek Doris would be assimilated with Real Doris but that Margaret would never blend. At first Margaret's opinion of her own fate was that she would join up with Real Doris. "We are going to be one," she said. But three days after Dr. Walker had expressed his opinion she said, speaking of Siek Doris's decline: "We don't want her, any way. ME NEXT!—loudly and archly—isn't that right papa?"

Two days later Sleeping Margaret enters into the drama for the first time since the night of her discovery. She asserts that Sleeping Margaret and Margaret are in a sense one, and she expresses the opinion that "both Margarets will eventually disappear. As to Siek Doris she is disappearing, 'going into Real Doris,' has in good part already gone." About a week later she informs Dr. Princee that "Margaret is getting to be a little child. She always was a girl but she is getting younger and younger. I think that is probably the way that she will disappear. (Do you think she will come to have the mind of a baby?) Probably not really a baby, but the mind of a very small girl." At the same time, in reply to the question: Who do you think will go first, you or Margaret? she replied: "I don't know; probably we will go together." (How do you think that S. D. will go?) "Why, she is going now. Don't you see that she is going? She remembers hardly anything. . . . She will get

weaker and weaker, and all of a sudden she will be gone and not come back." Some weeks later when Mrs. Prince said something about Margaret blending with Real Doris, Sleeping Margaret spoke up decidedly, "No, she will disappear. The difference is that S. D. was separated from the R. D. (And wasn't M?) No, she just *came*."

Thus early in the treatment of the case the different personalities had fairly clear notions of the course they had to run. At a later date Sleeping Margaret, however, seems to have changed her mind about her own future and also about her own nature.

The way in which Sick Doris and Margaret disappeared is, so far as I know, unique in the records of multiple personality; and although we may agree with Sleeping Margaret that no two cases are exactly alike, it would seem very unlikely that this mode of disappearance of secondary personalities should not have been met with before, if it is an inherent or natural peculiarity of the Doris Case. I must confess that I am inclined to regard the whole course followed by Sick Doris and Margaret in their disappearance as having been largely brought about artificially,—in the sense that their mode of going was not a necessary part of their going. Their going was necessary if Doris was to be cured, but they might have been got rid of in some other way. Not that I would decry Dr. Prince's management of the case. On the contrary, I think no one can read his record without a profound feeling of admiration for his patience and his skill. All I mean is that if Dr. Prince, and especially if Sleeping Margaret, had by any chance come to have had different notions as to the course to be run and the measures to be adopted, then an equally good end might have been attained though the way might have been different.

It is not to be supposed that suggestion from without is all that is necessary in a case such as this. Secondary personalities, although they may be suggestible enough in some respects, are often impervious to suggestions from without directed towards their own exorcism, or even towards the disappearance of symptoms which seem to be

within their control. Yet when, by any means, they can be got to predict the disappearance of morbid symptoms, these symptoms disappear in the same sudden and unaccountable way as do similar symptoms in ordinary hysteria in response to suggestion from without.

This peculiarity was forced on my attention in a case of hysteria with incipient multiple personality which I reported to this Society some years ago.¹ I was struck by the unequal success of suggestion in this case. Some symptoms disappeared instantly at the first suggestion; others seemed to be quite uninfluenced, no matter how often, or how impressively, appropriate suggestions were given. It soon became evident that the symptoms which were easily relieved were those which, in her waking state, the patient asked me to relieve, or those to the relief of which I had gained her free and unqualified assent during hypnosis. Why she came to desire the relief of one symptom more than another I do not know; but it was clear that once she got the idea that I could remove it, the symptom in question always disappeared, and if she did not have such idea it did not. Sometimes I expressed a doubt as to my ability to remove it, but what she predicted always came to pass.

Thus so far as suggestion affects the course of cases of this kind it would seem essential that it should be, in some sense, a suggestion from within. The idea of the course to be followed must somehow arise in, or gain admission to, the patient's mind, and act with suggestive force at some hypnotic level. The possibility of such an occurrence in cases of co-conscious secondary personalities is shown by the case I have recorded, and it may be useful to bear such a possibility in mind in connection with the Doris case, especially with regard to the regression to child-like states which preceded the final disappearance of Sick Doris and Margaret.

In continuing our comparisons of the data supplied by the Doris case with those derived from other sources, we are led beyond the individual features presented by it to a comparison of the case as a whole with other

¹ *Proceedings, S.P.R.*, Vol. XXVI. p. 286.

cases of multiple personality. We may try to find out if knowledge of the Doris case helps us in any way to classify these cases, or if we can find a place for it in any classification we may provisionally have adopted.

In attempting to classify cases of multiple personality we start with the assumption that in every instance we have to deal with some sort of dissociation or division of the self. Until such an assumption is clearly shown to be false or inadequate, we are not justified in ascribing to any other source the secondary personalities which they may reveal. We must suppose that such unity and continuity as the self ordinarily displays has in some way become disrupted, and a basis of classification may be found if we can discover the lines of cleavage along which such disruptions most commonly do or may take place. To know where to look for these lines of cleavage we must first know what sort of unity the self has and in what it consists.

We may distinguish between the unity of consciousness and the unity of the self. When we speak of the unity of consciousness we should refer only to the unity which is observed within the field of consciousness and to the continuity which normally characterises the stream of consciousness. The unity of consciousness, thus understood, depends on the immediate contiguity of the components of any present moment of consciousness and the contiguity of the successive moments in the transition from one to another which constitutes the stream of consciousness.

Disruption of the unity of the field of consciousness is observed in the common symptoms of hysteria such as anaesthesia, where some part of the conscious field that ought to be supraliminal has become subliminal. Disruptions of the continuity of the stream of consciousness are exhibited in the amnesia of hysterical fugues and still more clearly in that of multiple personality. Such unity and continuity of consciousness is a necessary and important part of our conception of personality, but in this there is also implied a higher unity of the self which is not dependent on a mere contiguity of elements. This unity is essentially a conative unity. It is a unity and

continuity of interests and purposes. It is a unity that is not given in the structure of the mind but is something that the self can aspire to, and it may be, by struggle attain. In the struggle towards this ideal, character is formed, and when such unity as may have been attained is disrupted the resulting change in personality will reveal itself as a change in character and conduct.

There are thus at least two directions from which we may approach the problem of classification of secondary personalities. From one point of view we may regard them as breaches in the continuity of the stream of consciousness. From another point of view they appear as disturbances of that relative unity of the self which we know as character.

In a former communication to this Society¹ I tried to divide all secondary personalities into two great groups, the basis of division being the memory relations existing between the different selves. In the first group, of which the BI and BIV personalities of the Beauchamp case are examples, there is reciprocal amnesia between the different selves. BI had none of BIV's memories and BIV had none of BI's. When BIV succeeded BI as an alternating personality, BIV knew nothing of what BI had been doing during the time that BI was "out"; and when BI succeeded BIV, BI was equally ignorant of what BIV had been doing.

In the second group, of which "Sally" of the Beauchamp case is an example, the amnesia occurs in one direction only. BI did not know Sally, but Sally knew BI. When Sally gave place to BI, BI came on the scene quite ignorant of what Sally had just been doing, but when Sally succeeded BI she had full knowledge of what BI had been doing. Moreover, Sally claimed to have been present as a co-conscious personality, distinct from BI, during the period of BI's emergence, and to have been aware, at all times, of BI's thoughts and actions. Secondary personalities of this kind may be referred to as belonging to the co-conscious type.

¹ *Proceedings, S.P.R.*, Vol. XXVI., p. 257.

On reading the Doris record we are at once struck by the fact that all the personalities, with the negligible exception of S. R. D., may be arranged in a co-conscious series. If we regard the personalities in such a series as having different thresholds we may say that the personality formed at a higher level is always amnesic for the personalities that may occur below it, while the personality formed at a lower level is always co-conscious with those that may occur above it. Thus, in the Doris case, as we have seen, S. M. knew all the thoughts and feelings and actions of all the other personalities. M. was ignorant of S. M., but knew all the others above her in the series. S. D. had no direct knowledge of M.'s experiences and was also ignorant of S. M., but she knew the experiences of R. D. R. D. had no direct knowledge of any of her secondary states.

Divisions of the self based upon amnesia and co-consciousness, although interesting to the psychologist, are not the ones that appeal most strongly to the ordinary reader. So long as a man's character is but little altered, a gap in his memory of his own doings excites little wonder or comment. But if he shows any marked change in his character and conduct, whether it be accompanied by loss of memory or not, his friends will say he is "a different man." And so it may be that, in the history of Doris Fischer, many will be more impressed by the differences in the characters of the personalities than by the peculiarities of the memory relations subsisting between them. It would seem very desirable that some classification of secondary personalities, based upon character rather than upon memory, should be attempted.

The most superficial examination of ourselves or our fellows will reveal to us that when we speak of unity of character we are referring to an ideal unity, and that in actual life we know hardly any but a relative unity in this respect. We are all subject to moods in which our capacities and achievements fall short or surpass those that we regard as pertaining to our true selves. At times we may follow interests and pursue ends that are

inconsistent or incompatible with our main purposes, and only the stern necessities of life may debar us from giving rein to these different sides of our character. For most of us some limitation of interests and systematization of purposes must be submitted to. William James expressed this in his own inimitable way when he wrote about the rivalry and conflict of the different selves that may be found in all of us.

“With most objects of desire,” he says, “physical nature restricts our choice to but one of many represented goods, and even so it is here. I am often confronted by the necessity of standing by one of my empirical selves and relinquishing the rest. Not that I would not, if I could, be both handsome and fat and well dressed, and a great athlete and make a million a year, be a wit, a *bon-vivant*, and a lady-killer, as well as a philosopher, a philanthropist, statesman, warrior, and African explorer, as well as a ‘tone-poet’ and saint. But the thing is simply impossible. The millionaire’s work would run counter to the saint’s; and the *bon-vivant* and the philanthropist would trip each other up; the philosopher and the lady-killer could not well keep house in the same tenement of clay. Such different characters may conceivably at the outset of life be alike possible to a man. But to make any one of them actual, the rest must more or less be suppressed.”¹

When a splitting of personality occurs these suppressed selves seem to find their opportunity, and we may sometimes interpret the character of a secondary personality as being the outcome of tendencies, potential in the original structure of the self, which had been suppressed or subordinated to the purposes that had been chosen and the ends that had been pursued.

In James’ list of the empirical selves which he, with some reluctance, put aside, no mention is made of one which, consciously or unconsciously, is common, perhaps, to all mankind. James may have been of too robust a nature ever consciously to feel the wish to be a child again; but weaker spirits, when they find life hard,

¹ *Principles of Psychology*, Vol. I. pp. 309-310.

know well the craving for the dependence and irresponsibility of childhood. The self that does not want to grow up may be detected in some of the most lovable of our adult friends; and when dissociation occurs we need not be surprised to find that sometimes a child-like secondary personality is revealed.

Several examples of this may be found in the records. "Twoey" and "The Boy" in the case of Alma Z. were child-like personalities. More than one of the secondary states of Mary Barnes exhibited childish traits. Mr. Hanna, in his secondary state, was described as being "pure and innocent as a child." The secondary state of Mary Reynolds was child-like in its cheerful gaiety and boisterous love of jests. Sally, of the Beauchamp case, was incorrigibly a child. And now in the Doris case we have Margaret,—one of the most fascinating and lovable of all the child personalities revealed in these states. Further, it may be noted, that the "controls" in mediumistic trance have not infrequently had the semblance of being child personalities.

Thus, we might classify secondary personalities according as they are child-like or grown-up, but it is doubtful if such a division would be very helpful. There are perhaps more fundamental lines of cleavage to be discovered along which disruptions of the unity of the self may take place.

If we examine character as a whole and try to see of what elements it is built up, or along what lines it grows, we may notice that it displays certain features which correspond to the three fundamental modes of our being conscious. We know objects, we are affected by them, and we act upon them. So we may say we have an intellectual or cognitive character, an emotional character, and a practical character. Our intellectual character expresses the whole of our power to know and to think, but like each of the modes of experience it requires for its fulfilment the co-operation of the other two. Growth in knowledge is accompanied by and dependent on growth in interest and desire. In the main we think and know the things that are of practical importance to us, though

at the higher levels of development thinking and knowing may obtain an interest on their own account. Our knowledge to be of use must be organized into systems which are at least congruous and coherent within themselves, and, as an ideal, into systems which are congruous and coherent one with another.

The intellectual character by itself is a relatively unimportant part of man's personality. His knowledge grows in the service of his interests and desires, and these are shown by what he does rather than by what he knows. Our emotions reveal our interests in things and our attitude towards them, and our whole interest in things and our attitude towards them form our emotional character. In the development of the emotional character the primary emotions and their complex combinations undergo a gradual systematization. This is in part effected by the objects that arouse them, since they belong to particular spheres of interest such as material, social, moral and religious spheres. But the emotions aroused by any object will depend on the aspect presented, for different emotions may be aroused by the same object under different aspects or situations. Such a system of emotions organised about an object has been termed by Mr. Shand a sentiment, and the formation of sentiments is the most important factor in the growth of the emotional character.

It is not very profitable, however, to consider the emotional character apart from the practical character. Doing is the end of both knowing and feeling. Our practical character is being formed when our interest is in what we shall do, rather than in what we know or how we feel. It grows out of the striving aspect of experience, but implies knowledge of ends that are desirable. It also implies the power to choose from the ends that may be represented in consciousness, those that are most desirable, and ability to control the impulses that are opposed to their realization. Success in the building up of the practical character depends on habituation in the seeking of right ends, in the habitual acting up to ideals and resolves. It is this actual seeking of

ends that distinguishes the practical character from the intellectual and emotional characters.

The three characters can be considered separately only as abstractions. Each of them may have a unity within itself, but the unity of character as a whole requires their integration; and any want of balance, harmony and cohesion between them may determine a line of cleavage along which personality may disintegrate.

The Doris case seems to show some evidence of disintegration along such lines of cleavage. Sleeping Margaret was the embodiment of the intellectual character. She was cold and unemotional and she never did anything. She appeared to be of a "highly analytical and philosophical mind," she was "never known to wander in her speech or to oscillate in the clearness of her understanding." "Her facial expression was usually that of philosophical calmness, though she would often smile sedately, or even break out into laughter."

If Sleeping Margaret was all intellect, Margaret was all feeling and emotion. She was demonstrative and affectionate. Though amiable as a rule she had occasional fits of sullenness and even of rage. She was a child of the emotions with the emotions of a child. She never developed beyond the age of ten, but it was her intellectual expansion that first became curtailed. At one time she used to assist Real Doris with her lessons, but two years before the schooling was over she ceased to help because the exercises had become too advanced. She had the emotional character's dislike of monotony and restraint. The Real Doris of those school days had no easy time, for incessantly there emerged in her consciousness the clamours of Margaret, "Come on! let's go out!" or Margaret would come as an alternating personality and cut some ridiculous caper which set the room in a giggle.

If Sleeping Margaret was the intellectual side and Margaret the emotional side of Doris, then Sick Doris was preponderatingly the practical side. After her advent she was the only one of the group who appeared to *do* things. For five years she was the dominant personality who bore the brunt of all the hardships and the excessive

and prolonged exertions which the poverty of the family entailed. She was characterized by woodenness of expression. She was lacking in humour, in conceptions of the abstract, and in other respects. To the end she was lacking on the side of the affections, but she was a slave to her narrow conceptions of duty.

This way of looking at secondary personalities may seem fanciful and not very profitable. And indeed it is likely that more commonly we should find the line of cleavage running through the emotional and practical characters, which are hardly separable, rather than between them. Could we do so it would be consonant with our most recent knowledge of the nature and source of psychical dissociation. Everything points to the emotional life as being the source from which the disintegrating forces are derived. Here is to be found the subterranean fire which in volcanic action bursts the bonds that keep the self a unity of endeavour.

The emotional conflict that ensues when incompatible wishes arise in the mind may be, as the Freudians maintain, the one constant factor in all psychical dissociation. But to search for the lines of cleavage which may thus be established would necessitate a long and arduous examination of the unconscious roots of the emotional life. The knowledge we already possess on this matter has not yet, so far as I know, been applied to well-marked cases of multiple personality, and this is neither the time nor the place to attempt it; but when it is done we shall perhaps be within sight of some basis whereon to found a scientific or natural classification of these states.

In the meantime we may make use of provisional classifications of a more superficial kind, and we may here, as in other matters, arrange our data in groups determined by the end we have in view. We have good authority for saying that each science or art may form its classification of things "according to the properties which fall within its special cognizance, or of which it must take account in order to accomplish its peculiar practical end." As students of Psychical Research we may ask whether

secondary personalities show any peculiarities which fall within our special province. If they do, we may use these peculiarities as a basis for classification.

In many of the recorded cases of multiple personality some evidence of the occurrence of supernormal phenomena has been given, and if there are any cases in which there is no such evidence, then we may divide all cases of multiple personality into those which provide evidence of the supernormal and those which do not. Or, more conveniently, all the secondary selves revealed in these cases may be divided into those that give evidence of possessing supernormal powers and those for which no such claim can be made.

That in the cases hitherto recorded some apparently supernormal phenomena have been observed cannot be denied. In some instances the prejudice of the observer has almost blinded him to their occurrence or has led him to record them only shamefacedly in a footnote. In other instances his credulity has caused him to see evidence of spirit possession or obsession in the common symptoms of hysteria as well as in less usual phenomena. In the earlier records of the Doris case we are fortunate in having had an observer who, if not trained in the methods of science, was at all events apparently scrupulously careful and unbiassed. Towards the end of his conduct of the case Dr. Prince was undoubtedly more favourably inclined towards spiritistic hypotheses; and in the observations of Dr. Hyslop, set out at great length in the third volume of the record, we recognize the work of a spiritist whose views are, I imagine, of an extreme kind.

The incidents recorded by Dr. Prince, of which some supernormal explanation may be called for, are numerous, but not many of them come up to the evidential standard required by our Society. Dr. Prince often has to admit, about some particular incident, that taken by itself it cannot be regarded as evidential, and that it has to be read in the light of other similar incidents in other parts of the record. This is a procedure we are only too prone to adopt in the investigation of the supernormal. As

rule of method it is probably fundamentally false. A collection of half-truths can never prove the whole truth about anything. The accumulation of doubtful cases would rather tend to magnify the doubt.

All the personalities in the Doris case are said to have had supernormal experiences. The Real Doris claimed that when she was quite small she used sometimes to see things which afterwards came true. When she was away from home, at work, she sometimes got the impression of seeing her mother doing something, and when she got home at night would learn that her mother had been doing that thing just at the time she saw her. The last experience of the kind was on the day before her mother died. She saw, "pictured in the glass panel of the door," her mother lying on a lounge with her face turned towards the wall. The vision was repeated three times, and at last Doris became alarmed and went home. She found her mother in the position foreseen in the vision, very ill and half-conscious. She died a few hours later.

After the advent of Sick Doris the Real Doris appears to have lost this clairvoyant faculty, but she was still subject to auditory and visual hallucinations. On one occasion she said she was sitting in the hen-yard holding a chicken, looking down at it. She saw a shadow, looked up, and saw her dead mother, just as plainly as she had ever seen her, dressed in a calico dress which she wore when Doris was a child about eight years old. The occurrence of this vision was corroborated by Margaret and Sleeping Margaret, but, as Dr. Prince says, "of course this isn't evidence."

Sick Doris not infrequently during her first year had a hallucination of the mother standing or walking at her right side. Sometimes she felt a touch, or she became otherwise conscious of a presence, and turned, only to get a fleeting glimpse. Sleeping Margaret said that "S. D. had these apparitions, R. D. never. S. D. never had seen the mother living, yet she saw her as she looked in her house wrapper. Perhaps it was from M. thinking a great deal about the mother."

One clairvoyant incident in which S. D. was the percipient is recorded in some detail. " (What are you thinking about ?) Something I would like to ask about Adelaide. (Well, ask it.) But it is silly . . . I would like to find out if she was looking into a shop-window between one and two o'clock to-day. I imagined she was. It must have been after quarter past one. She was dressed in blue and wore a turban. Her back was turned, and she was stooping and looking at something in a dry-goods store window. I don't know what it was, but it seems as if it were something like a cushion."

In the evening Dr. Prince called up Adelaide by telephone. " (Were you out between 1.15 and 2 this afternoon ?) Yes. (Where did you go ?) Let me see. I went to a drug-store. (How were you dressed ?) In a blue suit. (Did you wear a turban ?) Yes. . . . (Did you look intently into a shop window ?) Yes, I believe I did. (What kind of a shop ?) A dry-goods store. (Was it a cushion that you were looking at ?) I believe so,—yes." On the following day Adelaide was seen by Dr. Prince and made a statement about her visit to the drug-store. On the way, she said, she had stopped and examined a pillow-cushion in a dry-goods shop window. She had almost forgotten the fact when Dr. Prince called her up, but afterwards recalled it distinctly.

It is unfortunate that corroboration of the veridical character of S. D.'s vision was obtained in response to so many leading questions. Dr. Prince says he had to ask them "to recall so trivial an incident as looking into the shop-window." But even so, they might surely have been worded less suggestively than "Did you wear a turban?" "Was it a cushion that you were looking at?" For evidential purposes it is probably better to fail to get corroboration at all than to get it in such a way.

The majority of the supernormal incidents in the case are connected with Margaret. She is the only one who showed what appears to have been genuine telepathic power. One of the best examples is that in which she told Dr. Prince: "You wrote to a man named Prince

to-day—to Dr. Prince. . . . You wrote about Doris. . . . You asked him how someone was getting on.” The facts were that Dr. Prince had, that afternoon, without acquainting anyone with his intention, written to Dr. Morton Prince for the first time. He wrote chiefly about Doris. He did not ask how anyone was getting on, but he did very distinctly debate in his mind whether to ask him if Miss Beauchamp was still mentally stable. He took pains to make it impossible that anyone should see him write either the letter or the address on the envelope, mentioned to no one that he had written, and while alone put the letter where no one could possibly get at it.

When Margaret made announcements of this kind it was always after she had gazed steadily, with a look of interested amusement, into Dr. Prince’s eyes. She claimed that she saw, not what he was consciously thinking at the moment, but what was “passing like a parade down underneath.”

On another occasion Margaret, who had been kept in ignorance of the existence of Sleeping Margaret, surprised Dr. Prince by stating that she knew there were three personalities, and that Sleeping Margaret was the name of the third one. She said she saw it in his thoughts. But the fact that this knowledge was in the possession of S. M. robs this instance of all evidential value so far as telepathy between Margaret and Dr. Prince is in question.

An example of what used to be called “travelling clairvoyance” is recorded of Margaret. She had claimed that she could leave Doris and go back to her old home and see what was happening there. Dr. Prince asked her if she could go anywhere else and she said she could “if Doris knows the people.” So Dr. Prince asked her to go to the house of a Mr. S.—“the first house after a big one on the left” in a certain avenue. When she “came back” she reported: “I went into the hall. I think it was the right house, the second from Colorado Avenue on the left. (Yes.) I only saw a little girl, going through the hall. Her hair was cut bobbed, and she had a ribbon on one side. I could see into the dining

room, and saw dishes on the table. There was no one else. I was scared and did not go into any other part of the house,—just the hall where the little girl was. (Was there any food on the table?) No, just dishes.”

Next day Dr. Prince called up Mrs. S. and ascertained a number of facts which were favourable to the view, though not very conclusive, that some clairvoyant faculty had been in operation. One of these facts was that “Marie did . . . pass through that hall alone at just about the time of M.’s alleged vision.” At a later date Margaret declared that “she made a mistake and entered the wrong house, but that the little girl whom she saw was really Marie; that she had seen her since and recognized her.” Afterwards Sleeping Margaret stoutly affirmed the same. Here Dr. Prince leaves the matter. He seems to have made no effort to find out if Marie had passed through the hall of this second house about the time of M.’s alleged vision. He was becoming inclined to accept any declaration of Sleeping Margaret as good evidence which needed no corroboration.

Although Margaret is the only one who gives good evidence of possessing supernormal powers, most readers of the record will come away from it with the impression that Sleeping Margaret is the source, more than any of the other personalities, of the supernormal atmosphere which pervades the story as a whole. Yet when we try to find out why this should be so, we find it difficult to explain. Apart from the claims she made, towards the end, as to her own nature and powers, there is little in the record to suggest that she needs any supernormal explanation. But there is good evidence of Dr. Prince’s growing belief that Sleeping Margaret was something supernatural, and this belief is subtly suggested to the reader throughout hundreds of pages of a very engrossing story. In the end one is almost ready to believe, with Dr. Prince, that Sleeping Margaret is a spirit.

When she first began to talk about herself Sleeping Margaret seemed to think that she and Margaret were in some sense one, and, consequently, that when Margaret went she would go too; but as time went on she made

many assertions about herself which are incompatible with her earlier statements. At first she implied that there was, to begin with, a very close relation between herself and Margaret, if, indeed, they were not one and the same personality, but that they had become "separated" after Doris came to live with Dr. Prince. Later she claimed that she came as a mature personality when Doris was three years old. But when Dr. Prince asked her to explain how she could have come from baby Doris and have a mature mind, all she could say in reply was, "Well, Margaret was brighter than Real Doris." Her new claims were obviously so much opposed to her original statements that she seemed embarrassed when the question of her own origin and status was broached, and for a long time she either denied knowledge on these points or refused to discuss them.

Dr. Prince was greatly puzzled to account for Sleeping Margaret's character and powers, and on November 10th, 1911, he suggested to her that perhaps she was a spirit. This she strenuously denied, and she persisted in her denial for many months. During the first period of his investigation of the case Dr. Prince would seem to have had no partiality towards a spiritistic interpretation of any of the phenomena. But in September, 1911, Dr. Hyslop paid him a visit and examined Doris. From this time onward Dr. Prince's attitude appears to have undergone a gradual change, and he became obviously more disposed to believe that Sleeping Margaret was some kind of spirit possession.

This change in Dr. Prince's attitude may not have been without effect on the opinion of Sleeping Margaret herself. In her early references to her own going she did not appear to make any distinction between the nature of her own final disappearance and that of Margaret. But as time went on her remarks on this topic were consonant with Dr. Prince's growing opinion that she was not a mere secondary personality in the sense that Sick Doris and Margaret were. In June, 1913, she said: "I shall go a day or two before Margaret does. . . . I shall be in sight of her [R. D.] after that until I know that

she is safe. . . . I will always know how she is getting on, and if I am needed I shall come back."

Her prediction that she would go a day or two before Margaret did was not fulfilled, but, she said, "this was not because she was deceived in her foresight, but because, for what appeared to her good reasons, she changed her mind." The only ostensible reasons for her remaining after Margaret's departure (April 19th, 1914) were that Dr. Prince liked her to come and desired her to give some proof, which she had promised, regarding her real nature.

Although in 1911 she had denied that she was a spirit, nevertheless her claims regarding her own nature and powers became, from that time onwards, more and more consonant with such a belief. She maintained that when she chose she could "go away," that is, leave the body of Doris, and, when away, she said she was attending to her own affairs. Towards the end her occupation when away was said to be the preparation of the "proof" which she had promised regarding her own nature. This proof, so often promised, never came; but she asserted that an attempt towards it had been made in the course of some experiments in automatic writing which Dr. Prince had conducted with Doris.

Just as she failed to give the proof, so also she failed to give any actual demonstration of supernormal powers. She did, however, take credit for one incident which greatly impressed Dr. Prince. One night, in the midst of a graphic and interesting dream, there was suddenly interjected into it his name, "Walter," thrilling in its distinctness, which instantly shattered the dream and woke him. Sleeping Margaret claimed that it was she who called him. She said she had been practising to see if she could speak while Real Doris was asleep without waking her. "I began," she explained, "by saying 'Papa' softly, I spoke louder and louder and she paid no attention, then I said 'Walter,' because that is a good round word, and finally I spoke it loudly." Dr. Prince could not understand how she made him hear at such a distance (25 ft.) and why it did not wake Mrs.

Prince, who hears much better than he does. So he asks: "Did she make me hear by normal utterance, or did she speak to me 'herself,' as she some time ago intimated that she would try to do—that is, not through Real Doris's lips?"

Although at this time Sleeping Margaret does not seem to have claimed that she made Dr. Prince hear otherwise than "through the ordinary channels of sense," Dr. Prince's doubt seems to have found congenial soil in her mind. Some months later, at a time when Dr. Prince was pressing her for "the proof," she began to claim that on various occasions she had tried, unsuccessfully, to make him hear at a distance. Then, once again, Dr. Prince had a dream spoilt by the irruption of the word "Walter," and again he was mystified as to the source of the sound which woke him. He canvasses the explanations which might be proposed by an outsider. These are, (1) Mrs. Prince was fooling him, (2) Mrs. Prince spoke his name in her sleep, (3) the word was uttered by the lips of the girl in her room and he heard it where he lay, (4) the girl, in normal or abnormal state, actually came to his side and uttered the word. All of these he finds good grounds for rejecting, although if the word was really uttered by anyone his third hypothesis would seem to afford the most likely explanation. Dr. Prince's slight deafness, and the 40 feet which separated him from the sleeping Doris, are more than counter-balanced by the *rapport* which existed between them. Unfortunately, however, for the whole story, Sleeping Margaret said she was not responsible for the voice on this occasion.

Unfortunately, also, Sleeping Margaret did not always speak the truth. Indeed, this failing was common to all the secondary personalities in the case. Sick Doris for a long time imposed upon Dr. Prince belief in her hysteric fabrication that she had a diseased hip, and tried also to get him to think she was a great artist. Margaret was often detected in child-like romancing, but she could not help giving notice of her inventive moods by dancing eyes and an amused manner. Sleeping Margaret

at first made statements about herself which are at variance with later ones and was sometimes evasive in other matters. These departures from the truth she explained as being due to her unwillingness at first to admit her true nature and her desire to shield Real Doris when she thought Dr. Prince was getting too inquisitive. Dr. Prince was apparently not a little perturbed by the mendacity of his secondary foster-children, and he is never tired of reiterating that Real Doris was absolutely truthful.

Some time in August 1914 it was decided that Doris should go to New York, for the purpose of taking part, as sitter, in some experiments which Dr. Hyslop was anxious to try with his medium Mrs. Chenoweth. On August 25th, in response to a request from Dr. Prince that before she went to New York she should make some declaration about herself, Sleeping Margaret made a statement in writing in which she definitely claimed that she was a spirit, and had been sent by some one higher to guard Doris when she was three years old. When she had finished her statement, Sleeping Margaret said: "There, you may believe as much of that as you like, and you may question me about it if you want to."

With the visit to New York the story of Doris Fischer enters upon a new phase. At this point Dr. Prince's record comes to an end and Dr. Hyslop takes up the tale. The atmosphere now is frankly spiritistic, and perhaps only those who have had personal experience of such phenomena as Dr. Hyslop records are justified in criticising either his methods or his conclusions. These are far removed from the methods and conclusions of orthodox science, and also from those of many workers in Psychical Research whose opinions are entitled to respectful consideration.

Dr. Hyslop's contention is that the phenomena of secondary personality are often demonstrably due to discarnate spirits. He admits that "we shall have first to prove the existence of spirits in order to apply the hypothesis to cases of secondary personality in any form whatever." But, needless to say, he does not prove the existence of spirits. He assumes that this has been

already done. He says, "I take that fact as adequately proved for all intelligent people." He appeals to the whole cumulative mass of facts on record, and he dismisses telepathy from account "as not worth serious consideration as a rival of spiritistic theories." The adoption of such an attitude in the present state of our knowledge can only alienate the sympathies of many who are ready to approach, with open minds, all the problems of Psychical Research.

IV.

THE PSYCHOLOGICAL FOUNDATIONS OF
BELIEF IN SPIRITS

BY C. G. JUNG, M.D., LL.D.

Read at a General Meeting of the Society on July 4, 1919.

IF we look back into the past of mankind, we find—among many other religious convictions—a universally spread belief in the existence of phantoms or ethereal beings dwelling in the neighbourhood of men, and influencing them invisibly, yet very powerfully. These beings are frequently supposed to be the spirits, or souls, of the dead. This belief is to be met with among most highly civilized men, as well as among Australian negroes who are still living at the level of the palaeolithic age. Among Western peoples, however, belief in the influence of spirits has been counteracted by the development of natural science and intellectual criticism during the last 150 years, so that among the educated of to-day it has been almost completely suppressed together with other ultra-scientific convictions.

But just as these latter beliefs still exist among the masses, belief in spirits also is far from being entirely extinguished. The “haunted house,” for instance, has not yet disappeared from the most business-like or intellectual cities, nor has the peasant yet ceased to believe in the bewitching of his cattle. On the contrary, a recrudescence of belief in spirits occurred even in an age of materialism, which is the inevitable consequence of intellectual enlightenment. It was not a recrudescence of obscure superstitions, but of an interest in its essence

scientific, an intense desire to direct the searchlight of truth on to the dark chaos of facts. The illustrious names of Myers, Sidgwick, Gurney, Wallace, Crookes, Zoellner and many other prominent men, are associated with the rebirth and the rehabilitation of the ancient belief in spirits. Even if the real nature of the observed facts be disputed, even if the explorers may be accused of errors, and sometimes of self-deception, there still belongs to them the immortal merit of having thrown the whole of their authority on to the side of non-material facts, regardless of public disapproval. They faced academic prejudices, and did not shrink from the cheap derision of their contemporaries; even at a time when the intellect of the educated classes was spellbound by the new dogma of materialism, they drew public attention to phenomena of an irrational nature, contrary to accepted convictions.

These men typify the reaction of the human mind against the senseless and desolating materialistic view. Considered from the standpoint of history it is not to be wondered at that so-called "spiritual" phenomena should be used as an efficient weapon against the mere testimony of the senses, because belief in spirits has always been a defence against mere sensationalism. This is the case with the primitive man, whose complete dependence upon nature makes concrete circumstances of the greatest importance for him. One must remember the manifold distresses and needs of his life, placed amongst hostile neighbours and dangerous animals, and often harrowed by a merciless nature. His keen senses, his cupidity, his deficient self-control, all expose him to adverse experiences. Hence he is always in danger of losing that mystic and supernatural something which alone makes man a man. But his belief in spirits, or rather in the spiritual, delivers him from the fetters of a merely tangible and visible world again and again. It is this irrational function that forces on him the certainty of spiritual reality, whose laws and demands are to be followed as carefully and as conscientiously as those relating to physical nature. Primitive man

really lives in two worlds. This concrete world is for him at the same time a spiritual world. The objective world is undeniable, and for him the spiritual world has an equally positive existence. This is not only his opinion, but rather a naïve perception of spiritual phenomena, projected from his unconscious on to the concrete object. Wherever such naïveté is lost through the disillusioning touch of contact with Western civilization and its disastrous "enlightenment," then also his feelings of awe in relation to the spiritual law disappear, and consequently he degenerates. Even Christianity cannot save him from degeneration, because in order to have a beneficial effect on man, such a highly developed religion demands a highly differentiated psyche.

Thus "spiritual" phenomena are for the primitive an immediate experience of an ideal or spiritual reality.

If it be asked, what are primitive "spirit" phenomena, we may answer that *the seeing of apparitions* is the most frequent phenomenon. It is generally assumed that this seeing of apparitions is commoner among primitives than among civilized people, and that it is due to nothing but superstition. It is generally held that educated people do not have such visions, unless they are ill. It is quite certain that civilized man makes use of the hypothesis of "spirits" incomparably less frequently than the primitive. In my view, however, and according to my experience as a physician, the psychological phenomenon which the primitive attributes to a spirit is quite as common among civilized men. The only difference is that where a primitive speaks of ghosts, the European speaks of dreams and phantasies and neurotic symptoms, and attributes less importance to them than the primitive does. He gives them too little weight, and on account of this undervaluation the European regards many things as morbid which, under another aspect, would be highly interesting and highly important. Therefore, owing to this rationalizing, what are living entities for the primitive become for him morbid symptoms. Men's perceptions are the same as they always were, but we interpret them in a different

way, and the modern way enfeebles them, making an incomprehensible illness of them. But the psychological fact in itself is not invalidated by a modern interpretation. If, indeed, a highly civilized and enlightened European is obliged to live in primitive conditions for a long time, it often happens that he has some unusual experiences which defy a rationalistic interpretation.

One of the essential determinants of belief in spirits is the *dream*. Persons appear in most dreams, and the primitive believes them to be spirits or souls. The dream has for him an incomparably higher value than for a civilized man. He is usually a good deal taken up with his dreams; he talks much of them and attributes an extraordinary importance to them. When he talks of his dreams he is frequently unable to discriminate between them and actual facts. They are quite real to him. A competent explorer of primitive psychology says: "Le rêve est le vrai dieu des primitifs." To the civilized man as a rule dreams appear to be valueless; yet there are some individuals who attribute a high importance to them, at least to particularly weird and impressive dreams. Such impressive dreams make one understand why the primitive should suppose them to be inspirations. It is of the essence of an inspiration that there must be something that inspires, a spirit or a ghost, although the modern mind would not draw such a conclusion. The appearance of the dead in a dream seems a particularly strong argument for the primitive belief in spirits.

Further grounds for belief in spirits are found in psychogenic nervous diseases, especially those of a hysterical character, which are not rare among primitives. As such troubles arise out of psychological conflicts, mostly of an unconscious order, they appear to the naïve mentality as if caused by certain persons, living or dead, who are in some way connected with the individual's conflict. If the person is dead, the assumption that his spirit is persecuting the living is easily arrived at. As the origin of pathogenic conflicts frequently goes back to early childhood and is connected with memories of the parents,

it naturally follows that the spirits of relatives are particularly revered or feared by primitives; hence ancestor worship is universally spread. Worship of the dead, in the first place, is undertaken as a protection against their malevolence. Experience in the psychological treatment of nervous patients shows again and again how great the influence of the parents is, even when they have been long dead. The psychological after-effects of the parents are so important for an individual's fate that one can easily understand the significance of ancestor worship.

Mental diseases have also great influence in causing belief in spirits, particularly those which are accompanied by hallucinations, either of a delirious or katatonic character, belonging chiefly to the *Dementia Praecox* class, which is the commonest form of mental disorder. Always and everywhere insane persons have been regarded as possessed by evil spirits, and this belief is supported by the patients' hallucinations. The patients are less tormented by their visions than by the voices they hear. The voices are often those of relatives or at least of people connected with the patient's psychological conflicts. It is also fairly common to hear the voice of God or of the devil. It appears, of course, to the naïve mentality that such voices come from spirits.

When speaking of belief in spirits of the dead reference must also be made to belief in souls of the living, the latter belief being a correlate of the former. In the primitive conviction the ghost is generally the spirit of a dead person, hence it must before have been the soul of a living person. This at least is held where the belief that man has only one soul prevails. But man is frequently supposed to have two or more souls, one of which is more or less independent and relatively immortal. In such a case the "spirit" of the dead is only one of the several "souls" of the living. Hence it is only a part of the psyche,—a psychical fragment, as it were. Thus belief in souls is an almost necessary condition of belief in spirits, at least so far as the spirits of the dead are concerned. The primitive is convinced

that there are not only such spirits, but also elementary demons, who are not believed to have ever been human souls or psychical fragments of them.

Before discussing the grounds for belief in souls I wish to sum up the facts already mentioned. I have pointed out three main sources of the belief in spirits which are accessible to science: viz. the seeing of apparitions, the phenomenon of the dream, and the pathological disorders of the psyche.

The commonest of these grounds of belief is the dream. What does modern science know of the dream? A dream is a psychological product originating in the sleeping state without conscious motivation. In a dream consciousness is neither fully awake nor fully extinguished; there is still a small amount of consciousness. There is, for instance, nearly always some consciousness of the ego, but rarely of the ego as it appears to a consciousness fully awake. It is rather a limited ego, sometimes peculiarly transformed or distorted. The dream-ego is, as a rule, a mere fragment of the conscious ego. The ego is a psychic complex of a particularly solid kind. As sleep is seldom dreamless, we may assume that the complex of the ego rarely ceases to be active. Its activity is but restricted by sleep. The psychic contents of the dream appear to the ego just like those external phenomena which appear to it in the waking state. Hence it happens that we find ourselves in situations like those in real life, but rarely exercise thought or reason about them. As in our waking state things and human beings enter our field of vision, so in the dream, psychic contents, images of different kinds enter the field of consciousness of the dream-ego. We do not feel as if we were producing the dreams, but rather as if they came to us. They do not submit to our direction, but obey their own laws. Obviously they are autonomous complexes, which form themselves by their own methods. Their motivation is unconscious. We may therefore say that they come from the unconscious. Thus, we must admit the existence of independent psychic complexes, escaping the control of our consciousness and appearing and dis-

appearing according to their own laws. From our waking experience we are convinced that we produce our thoughts and that we can produce them when we wish. We also think we know where our thoughts come from, and why, and to what end we have them. If it should happen that a thought takes possession of us against our will, or if it unexpectedly disappears against our will, we feel as if something exceptional or morbid had happened. It seems as if the difference between the waking and the sleeping states were extraordinary. In the waking state the psyche is apparently controlled by our conscious motivation, but in the sleeping state it seems to produce strange and incomprehensible ideas, which force themselves on us sometimes quite against our intention.

Similarly the vision comes like a dream, but in the waking state. It enters consciousness concurrently with the perception of real objects, being an emergence of unconscious ideas into the continuity of consciousness.

The same phenomenon takes place in mental disease. The ear does not only perceive the vibrations of sound, but it also seems to hear thoughts, which are not the immediate contents of the conscious mind.¹ Besides the judgments made by intellect and feeling, opinions and convictions arise forcing themselves upon the individual, apparently based upon perceptions, but in reality derived from unconscious ideas. Such are delusions.

These types of phenomena,—dreams, waking visions and mental disease,—depend on the fact that the psyche as a whole is not an indivisible unity, but a more or less divided totality. Although the separate parts are connected with each other, they yet are relatively independent of each other. Their independence extends so far that certain of the psychic fragments are very rarely, or perhaps never, associated with the ego. I have called those fragments autonomous complexes, and I founded my theory of complexes upon their empirical existence. According to this theory the ego-complex forms the centre of our individuality. But the ego-

¹There are also some exceptional cases where the voices loudly repeat the conscious thoughts of the individual.

complex is but one among several complexes. The other complexes are more or less associated with the ego-complex and thus far they are conscious. But they also can exist for some time without being associated with the ego-complex.

A striking and well-known example thereof is the conversion of St. Paul. Although the moment of a conversion seems sometimes quite sudden and unexpected, yet we know from repeated experience that such a fundamental occurrence always has a long period of unconscious incubation. It is only when the preparation is complete, that is to say, when the individual is ready to be converted, that the new view breaks forth with great emotion. St. Paul had already been a Christian for a long time, but unconsciously; hence his fanatical resistance to the Christians, because fanaticism exists chiefly in individuals who are compensating for secret doubts. The incident of his hearing the voice of Christ on his way to Damascus marks the moment when the unconscious complex of Christianity became conscious. That the auditory phenomenon should represent Christ is explained by the already existing unconscious Christian complex. The complex, being unconscious, was projected by St. Paul on to the external world as if it did not belong to him. Unable to conceive of himself as a Christian, and on account of his resistance to Christ, he became blind, and could only regain his sight through submission to a Christian, that is to say, through his complete submission to Christianity. Psychogenic blindness is, according to my experience, always due to an unwillingness to see, *i.e.* to understand and to accept, what is incompatible with the conscious attitude. This was obviously the case with St. Paul. His unwillingness to see corresponds with his fanatical resistance to Christianity. This resistance was never wholly extinguished, a fact of which we have proof in the epistles. It broke forth at times in the fits he suffered from. It is certainly a great mistake to call his fits epileptic. There is no trace of epilepsy in them, on the contrary, St Paul himself in his epistles gives hints enough as to the real nature of the illness. They

are clearly psychogenic fits, which really mean a return of the old Saul-complex, repressed through conversion, in the same way as there had previously been a repression of the complex of Christianity.

Science does not allow us consistently with intellectual honesty to explain the case of St. Paul on supernatural grounds. We should be compelled to do the same with many similar cases within our medical experience, which would lead to conclusions antagonistic both to our reason and feeling.

Autonomous complexes appear in dreams and visions, in pathological hallucinations and delusions. Being strange to the ego they always appear as if externalized. In dreams, they are often represented as other persons; in visions, they are visibly projected into space; the same is the case with voices in insane people, in so far as they are not ascribed to persons in the patients' surroundings. Ideas of persecution are very often associated with persons to whom the patient attributes the qualities of certain of his unconscious complexes. The patient feels these persons to be hostile because his ego is hostile to the unconscious complex, just as Saul resented the complex of Christianity which he could not acknowledge. He persecuted the Christians as representatives of his unconscious complex.

"Spirits," viewed from this standpoint, are unconscious, autonomous complexes which appear as projections because they are not associated with the ego.

I mentioned before that belief in souls of the living is a logical correlate of belief in spirits of the dead. Whilst spirits are felt to be strange and incompatible with the ego, souls seem to belong to it. The primitive feels the proximity or the influence of the spirit as something disagreeable or dangerous or uncanny, and he is much easier in his mind when the spirit is banished. It is otherwise with the loss of a soul, which feels to him like an illness, and he may also attribute physical illness to the loss of a soul. Children may not be beaten, because their souls, if outraged, might withdraw from them. So the soul is something that seems normally

to belong to a man, but the spirits seem to be something that normally should not be near him. He avoids visiting "haunted" places and touching things supposed to be inhabited by spirits, unless he is doing so for purposes of magic.

The plurality of souls is a plurality of relatively autonomous complexes like the plurality of spirits. The soul complexes seem to belong to the ego and the loss of them appears morbid; on the contrary, the spirit complexes ought to be separate from the ego. Their association with it means illness, and their dissociation from it means healing. Thus primitive pathology knows two causes of illness, namely, the loss of a soul and the possession by a spirit. According to these primitive beliefs we may postulate the existence of certain unconscious complexes which normally belong to the ego, and certain others which normally do not belong to it, *i.e.* which ought to remain wholly unconscious. The former are the soul complexes, the latter the spirit complexes.

This discrimination, current among primitives, corresponds exactly to my theory of the unconscious. According to my view, the unconscious is divided into two spheres. One of these is what I call the *personal* unconscious. It includes all those psychic contents which are forgotten during the course of life. Their traces still exist in the unconscious, even if their conscious reproduction has become impossible. Moreover, the personal unconscious contains all those subliminal impressions or perceptions which have too little energy to reach consciousness. The unconscious combinations of representations belong thereto, in so far as they are too feeble and indistinct to become conscious. Finally, the personal unconscious includes all psychic contents which are incompatible with the conscious attitude. As a rule this involves a whole group of psychic contents. These contents appear to be inadmissible above all on account of their moral, aesthetic, or intellectual deficiency. A man cannot always feel and think in a beautiful, good and true way, and in trying to keep up an ideal attitude everything inconvenient is automatically repressed. If

one function, for instance thought, is especially developed and is dominating the conscious, then the function of feeling is naturally repressed and falls therefore into the unconscious.

The other part of the unconscious is the *super-personal* or *collective* unconscious. The contents of the collective unconscious are not personal but collective; *i.e.*, they do not appertain to one individual only, but at least to a group of individuals and as a rule to a whole nation, and finally to the whole of mankind. The contents of the collective unconscious are not acquired during an individual's life, but are congenital instincts and primordial forms of apprehension, the so-called archetypes or ideas. Although the child possesses no congenital representations, it yet possesses a highly developed brain with possibilities of functioning in a definite way. The brain is an ancestral inheritance. It is the organic result of the psychic and nervous function of the whole ancestry of man. Thus the child brings into life with him an organ ready to function in the same way that it has functioned through all previous ages. There in the brain are the pre-formed instincts and also the primordial types or images, the foundations upon which mankind has always formed his thought and feeling, which includes the whole wealth of mythological motives. It is, of course, not easy to prove the existence in a normal man of the collective unconscious, but there are obvious traces of mythological images, at least in his dreams. The existence of a collective unconscious is more easily disclosed in certain cases of mental derangement, especially in *Dementia praecox*. There one sometimes meets with an astonishing development of mythological imagery. Certain patients develop symbolic ideas which can never be accounted for by the experience of their individual life, but only by the history of the human mind. What is displayed is a sort of primitive mythological thinking producing its own primordial forms unlike normal thinking, which makes use of personal experience.

The personal unconscious contains complexes belonging to the individual which form an indispensable part of

his psychic life. When any complexes which ought to be associated with the ego become unconscious, either by repression, or by decrease of their potentiality, the individual has a feeling of loss; when a lost complex again becomes conscious, for instance by psychotherapeutic measures, he experiences an increase of psychic energy. The cure of neurosis is often effected in this way.

When, on the contrary, a complex of the collective unconscious associates itself with the ego, the individual is impressed by the strangeness of these contents. They are felt to be uncanny, supernatural and often dangerous. They may sometimes be felt as helpful interventions of supernatural powers, but more often as injurious influences of a morbid nature, and these result in actual physical illness, or psychic alienation from normal life. An individual's consciousness is always altered by the association of contents which ought normally to remain unconscious. If the physician succeeds in removing such a morbid association from consciousness, the patient feels as if relieved from a burden. The sudden intrusion of such strange contents often takes place in the early stages of *Dementia praecox*. Patients encounter queer thoughts, the world seems changed, people appear to have strange and distorted faces, etc.

While the contents of the personal unconscious are felt to belong to one's own psyche, the contents of the collective unconscious appear to be strange to one's own psyche, as if they came from outside. The reintegration of a personal complex has the effect of relieving and often of healing; whereas the intrusion of a complex of the collective unconscious is a disagreeable and even dangerous phenomenon. It appears to have a supernatural quality; in other words, it is accompanied by a feeling of awe.

The parallelism of this theory with the primitive belief in souls and spirits is clear. Souls correspond to the complexes of the personal unconscious, and spirits to those of the collective unconscious. The scientific standpoint gives the prose of the matter when it calls the awful and revered beings that inhabit the shadows of the primaeval forests "psychological complexes." But if we

consider the extraordinary rôle played by belief in souls and spirits in the history of mankind, we cannot be content with the mere statement of the existence of such complexes; we must study the nature of these complexes further.

The existence of complexes is easily demonstrated by means of the association experiment. This experiment consists in a very simple procedure: the experimenter calls out a word to the test-person and the test-person immediately replies with the next association coming into his mind. The reaction-time, *i.e.* the lapse of time between the stimulus word and the reply, is measured by a stop-watch. One would expect all simple words to be followed by an equally short reaction-time, and all difficult or rare words to cause a prolonged reaction-time. But as a matter of fact, the reaction-times differ far less on this than on other accounts. Some very long reaction-times are unexpectedly produced by very simple stimulus words, and in the same case there may be no delay in replying to quite unusual stimulus words. Through careful examination of the test-person's individual psychology, I discovered that a prolongation of the reaction-time is usually due to interference by a feeling associated with the stimulus word or with the reply. The feeling itself always depends upon the fact that the stimulus word has struck a complex. Prolongation of the reaction-time is not the only symptom that discloses the existence of a complex. There are many others which I cannot now enumerate.

The complexes revealed by means of the association experiment usually concern things which the test-person would prefer to keep secret; often things of a painful nature, of whose very existence he is unconscious. When a stimulus word strikes a complex, the test-person may have no associations at all, or a super-abundant supply of them, so that choice is momentarily impossible. Hence we see that disturbed reactions are indicated in many ways other than by a prolongation of time. Moreover, if, having completed the series of tests, we ask the test-person to repeat the answers he gave, we find that the

normal reactions are remembered, while those connected with the complex are easily forgotten.

The properties of the autonomous complex can be summed up from these facts. The complex creates a disturbance of mental reaction; it delays or distorts the reply; it produces an inconvenient reaction, or it suppresses the memory of the former reply. It interferes with the conscious and interrupts our intentions; therefore we call it autonomous. When we try the experiment on a neurotic or insane person, we discover that the complexes disturbing the reactions belong in fact to the main content of the psychic derangement. These complexes not only disturb the experimental reactions, but are also determinants of the morbid symptoms. I have examined cases where the test-person replied to specific stimulus words with incoherent and apparently meaningless words, breaking out against his conscious intention, as if a strange being had spoken through him. Such words belong to the unconscious complex. Complexes when excited by external stimuli can produce sudden confusion, or violent emotion, depression, anxiety-states and all sorts of mental disturbances. Complexes behave just like independent beings, so that the primitive theory of spirits seems an excellent formulation for them.

We may carry this parallel further. Certain complexes arise on account of painful experiences in a person's life, causing psychic wounds which may not heal for years. It often happens that a painful experience suppresses certain vital qualities in an individual. Then a personal unconscious complex is originated. The primitive might appropriately regard it as the loss of a soul, for indeed certain parts of the psyche have disappeared. A great number of complexes arise in such a way.

But there is another no less important source of complexes, and while the one just described is easily comprehensible, since it concerns the conscious life, the other is obscure and difficult to understand, since it has to do with perceptions and impressions of the collective unconscious. Usually the individual does not realize that such perceptions are derived from the unconscious; rather,

it seems to him as if they were due to external and concrete facts. He thus rationalizes internal impressions of an unknown nature. But they are really irrational and ideal contents of his own mind, of which he was never before conscious; they are not due to any of his external experiences. Primitive language expresses such facts not inaptly when it describes them as invisible ghosts approaching man from the other side, namely, from the world of shadows. It seems to me that impressions of this kind arise when grave external occurrences shake the individual to his very foundations, so that his whole previous attitude breaks down, or when certain contents of the collective unconscious obtain such an access of energy that they are able to influence the conscious.

This may also take place when the life of a nation or of a large group of human society undergoes a profound change of a political, social or religious nature. Such a change involves a transformation of the psychological attitude. Changes in history are generally attributed to external causes. But I hold the view that the greatest changes in human history are to be traced back to internal causal conditions, and that they are founded upon internal psychological necessity. For it often seems that external conditions serve as mere occasions on which a new attitude long in preparation becomes manifest. The development of the Christian era is an example of this. Political, social, and religious conditions influence the unconscious, since all the factors which are suppressed in the conscious religious or philosophical attitude of human society accumulate in the unconscious. This gradual accumulation means a gradual increase of the energy of the unconscious contents. Certain individuals gifted with particularly refined intuition become aware of the change going on in the collective unconscious and sometimes even succeed in translating their perceptions of it into communicable ideas. The new ideas spread more or less rapidly in proportion to the preparedness and readiness in the unconscious of other people. In proportion to the more or less universal unconscious preparation people are ready to accept new ideas, or else to show particular resistance

to them. New ideas are not only the enemies of old ones, but they also often appear in an extremely unacceptable form.

Whenever any contents of the collective unconscious become animated, the conscious feels disturbed, more often, it appears, in a disagreeable than in an agreeable way. This may be due to the fact that disagreeable experiences always make a greater impression than agreeable ones. In any case animation of the collective unconscious creates a certain confusion in the conscious. If this animation is due to a complete breakdown of all conscious hopes and expectations, the danger arises that the unconscious may take the place of conscious reality. Such a state is morbid. We actually see something of this kind in the present Russian and German mentality. An outbreak of violent desires and impossible phantasies among the lower strata of the population is analogous to an outburst from the lower strata of the unconscious in an individual. In the case of Russia and Germany what we see is the visible and concrete collapse of two great nations.

But animation of the unconscious may begin from within, in the absence of a definite external catastrophe. In such a case it is due to the gradual development of a new psychological attitude in the depths of a nation's mentality. Thus, in an epoch of worldliness and materialism an idealistic attitude may slowly develop in the unconscious. For example, the evolution of Christianity was not due to the collapse of the Roman empire. It originated at the time of the Pax Romana, during the epoch of the Empire's greatest splendour and power. Such a new era is conditioned by developments that are taking place practically in everybody, that is, by a process in the collective unconscious. In everybody at such a time, unconscious energy disturbs the conscious, but the individual in such a case does not consider himself ill, because he is not different from his fellow beings. He simply takes part in a collective transformation, whose origins and aims remain unconscious. The individual may be unhappy and distressed, and

probably has genuine reasons for his sadness, for social and political conditions will suffer greatly from the fundamental changes going on. He will not, however, have the typically morbid feeling of one whose unconscious becomes disturbed on account of painful experiences of an individual nature.

The animation of the collective unconscious does not always create disturbances, for it may also work beneficially, but it always carries with it something of a supernatural character. Owing to this the effect of the collective unconscious is always beyond the grasp of man. At one time it helps, at another time it destroys him. It is never to be relied upon. Therefore primitive man is especially subject to the fetters of the unconscious. Yet among primitive civilizations we already find attempts to conjure the supernatural power and influences of the unconscious. Amongst primitives there are peculiarly intuitive individuals, sometimes of superior intelligence, namely, sorcerers. They are supposed to know how to handle demons. In history the primitive tribal sorcerer is the man who originates psychological methods and teachings which aim at domination of the supernatural. The rites and legends he invents represent qualities of the unconscious as he conceives of them. Thus he translates some inner experiences into human language and creates the foundations of the history of the human mind. Our intellect is born from mythology, and mythology is nothing but a translation of inner experience into the language of pictures. Thus spirits are transformed into mind.

A well-known instance of the spirit translated into language and teaching is the miracle of Pentecost. To the Gentiles the apostles seemed in a state of mental confusion, because they were under the influence of the spirit, viz. a phenomenon of the collective unconscious. But from this state they derived the words, the images and the power to teach the world. Through the translation of unconscious contents into comprehensible language, the power of the spirit, in other words, the energy of the unconscious complex, becomes transformed into a

powerful idea, which enables the human mind to free itself from the fetters of demoniacal influences.

As souls are parts of the individual psyche, so spirits are parts of the collective psyche. Souls are complexes split off from and lost to the conscious; spirits are complexes of the collective unconscious, which replace a lost adaptation to reality, or which compensate for the inadequacies of large groups of men.

What are regarded as spirits of the dead are psychologically created in the following way: When an individual dies, the psychological attachment of his relatives' feelings is cut off. The attachment represents the application of a certain quantity of psychic energy. When the application of this energy becomes impossible, through the death of its object, there only remains the idea or image of the dead. The energy is now applied to this image, and when the attachment has been intense, the image remains alive and forms a spirit. As the spirit takes away a certain amount of energy from real life, he may be injurious. Primitives, therefore, frequently say that when a man dies he changes his character in an unfavourable way and seeks to do as much damage as he can to the living. Obviously this opinion originates in the fact that a persistent attachment to a dead person makes life seem less worth living, consequently less worthy of effort.

I have given you an outline of a conception of the spirit problem from the viewpoint of modern psychology. I have confined myself to the limits of science and have purposely avoided the question whether spirits are real or concrete objects, and whether their independent existence can be proved concretely. I avoid this question not because I regard it as futile, but because I am not competent to discuss it from a scientific standpoint, having no evidence in my possession. I think you are as conscious as I am of the fact that it is most difficult to find reliable evidence for the independent and objective reality of a spirit. The usual spiritistic proofs offered are as a rule nothing but psychological products, dependent upon the unconscious of the percipient. Even the

so-called physical effects always depend upon the co-operation of the percipient and seem to be exteriorized effects of unconscious complexes. I am personally convinced of the reality of such facts, but I cannot accept them as evidence for the independent reality of spirits.

These phenomena form a special chapter in psychology. Science must, I think, confine itself to the limits of cognition, for science is essentially intellect; it means the application of one undoubted psychological function, namely, thought. But intellect is only one among several psychological functions, and therefore does not suffice to give a complete picture of the world. Feeling, for instance, which is another psychological function, sometimes arrives at different convictions from those of intellect, and we cannot always prove that the convictions of feeling are necessarily inferior to those of the intellect. We have also subliminal perceptions, which are not at the disposal of the intellect, and which, therefore, are missing in a merely intellectual picture of the world. So we must admit that our intellectual conceptions are deficient so far as a complete comprehension of the world is concerned. But when we make use of intellect, as is the case in science, we have to adapt ourselves to the demands of intellectual criticism, and we must limit ourselves to the scientific hypothesis so long as there is no reliable evidence against its validity.

SUPPLEMENT.

REVIEW.

Papers on Psycho-Analysis. BY ERNEST JONES, M.D., M.R.C.P. (Lond.). Second edition, 1918. Pp. viii, 715. (Ballière, Tindall & Cox.)

THIS book, as its title-page indicates, is a revised and enlarged edition of Dr. Ernest Jones' *Papers on Psycho-Analysis*, first published in 1912. On its first appearance it consisted of twenty chapters; in the new edition one of these has been omitted and twenty-one new ones have been added; thus the new edition is, roughly, twice the size of the old one. It is written in exposition of the works of Professor Freud, to whom it is dedicated as a token of the author's gratitude.

The papers are grouped under five headings as follows: General Papers, Papers on Dreams, Papers on Treatment, Clinical Papers, Papers on Education and Child Study. In each of these groups some papers are more technical than others, and some readers may with advantage study them in a slightly different order from that in which they are arranged. It would, for example, be helpful to those who are new to the subject if they passed from the General Papers to the two chapters which deal with the unconscious mental life of the child, before going on to the more technical expositions contained in other parts of the book. For nothing is more conducive to a true appreciation of the meaning and significance of Freudian teaching than a clear understanding, from the beginning, of what is implied by the term 'The Unconscious'; and in no part of his work does Dr. Jones explain this more lucidly than in these two papers. The short but valuable paper on The Unconscious and its significance for

Psychopathology will be more fully appreciated if it is read in conjunction with the two papers on the unconscious mind of the child.

Dr. Jones refers to three principal current uses of the word 'unconscious,' two of which he summarily dismisses in favour of the Freudian conception. The first of these is where 'unconscious' is regarded as a synonym for 'non-mental.' This attitude, he points out, begs the whole question, by assuming that no mental processes can exist that are not accompanied by consciousness or awareness. When used in this sense the word has no place in psychological discussion, for psychology is concerned with mental states and processes.

There is less justification for Dr. Jones' somewhat scornful rejection of the second conception of the unconscious which he associates with the names of Hartmann, F. W. H. Myers and Jung. This may seem an odd assortment of names to bring together as supporting any particular view of the unconscious, but Dr. Jones finds something common to the views of these three writers which leads him to do so. They uphold what, he says, may be called the 'limbo' conception, "for in it the unconscious is regarded as an obscure region of the mind, the content of which is largely characterized by neglect and oblivion." We are reminded here of what Myers said about the subliminal—that it is part lumber room and part treasure house. Dr. Jones has apparently little faith in the existence of the lumber room and he is frankly shocked at the possibility of the treasure house. He regards it as curious that writers who support the limbo conception should believe in the co-existence in the unconscious of two groups of ideas which do not seem to have any genetic relation to one another.

The third conception of the unconscious is the psychoanalytic one developed by Freud. This conception, Dr. Jones says, differs sharply from the other two in that it is "a purely inductive one, being built up step by step on the basis of actual experience without the introduction of any *a priori* speculative hypothesis." But the writers whom Dr. Jones associates with the 'limbo' conception would also, no doubt, claim that their conceptions were arrived at in a similar way; and even Hartmann might have denied that his hypothesis was *a priori*. Myers, most assuredly, regarded his conception

of the subliminal as "a purely inductive one built up step by step on the basis of actual experience"; and Jung declares that he felt forced to abandon the Freudian conception of the unconscious just because of his actual experience in psycho-analysis. The hypotheses introduced by Myers and by Jung are in no sense *a priori*, but are legitimate hypotheses put forward to subsume the facts observed by them in their respective fields of investigation; and the true ground of criticism of their conceptions must be sought in questioning the actuality of their alleged facts, rather than in denying the legitimacy of the hypotheses which they employ.

It is noteworthy, in this connexion, that the first statement made by Dr. Jones regarding the Freudian unconscious,—the one on which he lays the greatest stress and the one he considers of most fundamental importance,—is not a statement of observed fact but an hypothesis. This statement is to the effect that the existence of the unconscious is the result of repression. But the fact observed in the process of psycho-analysis is not 'repression' but 'resistance.' It was from his experience of resistance to the emergence of pathogenic memories that Freud got the idea of repression. He thought the force which caused the resistance in psycho-analysis must be the force which originally caused the forgetting. Thus he came to formulate his hypothesis of repression; and so well did it serve his purpose, so fruitful did it become in accounting for the nature of the unconscious contents revealed by psycho-analysis, so wide was the field of investigation in which it seemed to be applicable, that this hypothesis has become the corner stone of psycho-analytic theory.

The other attributes of the unconscious enumerated by Dr. Jones are more strictly facts of observation. These are (1) its dynamical nature, (2) its relation to the primary instincts, (3) its infantile nature and origin, (4) its illogical character, and (5) its predominantly sexual character. These attributes are summarized in the statement that "the unconscious is a region of the mind, the content of which is characterized by the attributes of being repressed, conative, instinctive, infantile, unreasoning and predominantly sexual."

The Repression Theory in its relation to memory is dealt with at length in Chapter V. This paper was read before the

British Psychological Society in 1915, and was in a sense a continuation of a discussion which took place at a meeting of that Society in the previous year. Consequently a considerable part of this paper is devoted to a criticism of the views of those who took part in that discussion. Some of these views were put forward so tentatively that they hardly merit Dr. Jones' attention in a work of this kind.

Of the five chapters on Dreams only one is entirely new,—a short paper on dream manipulation of numbers; but some alterations have been made in the older papers and some new matter has been added. The paper on Freud's Theory of Dreams has long been recognized as one of the best short expositions of this subject, and the value which it had in its original form is enhanced by the additions made to it in the present volume.

Some of these are perhaps a result of the criticisms to which the Freudian theory of dreams has been subjected during the past few years, especially by the Zürich School. Although Dr. Jones remains a staunch upholder of pure Freudian doctrine, some traces of concession to the contentions of his critics, or, at least, some change of emphasis in the presentation of his own views, may, here and there, be detected. Thus, for example, in speaking of the distortion of the true dream thoughts in the dream as related by the dreamer he says: "The core of Freud's theory, and the most original part of his contribution to the subject, resides in his tracing the cause of this distortion mainly to a 'censor' which interposes an obstruction to the becoming conscious of unconscious psychical processes." In the first edition this sentence did not contain the word 'mainly'; the distortion was ascribed to the censor without qualification.

The Freudian 'censor' has been a favourite theme of the critics, and too much stress has perhaps been laid on the objection to the anthropomorphic character which this hypothesis has assumed. For if any force within the personality does perform the work which is attributed to the censor, it is convenient and legitimate to refer to it by this name. If criticism is directed against this conception it should take the form of questioning whether there is any such force at work and whether it does produce the effects which are claimed to be due to its action.

One of these effects, in which the activity of the censor was given predominant if not exclusive importance, is the 'distortion' in dreams. In a new paragraph in his paper on Freud's Theory of Dreams Dr. Jones refers in more detail to what he probably had in mind when he introduced the word 'mainly' in the sentence quoted above. In addition to the action of the endo-psychic dream censor in causing the transformation of the latent into the manifest content of the dream, he refers to two other factors which are also at work. One of these is the 'regression' by which the ideational material of the dream is presented to consciousness in the form of "the raw material of its sensorial imagery." The other important factor leading to distortion is the process of symbolism.

The occurrence of regression and of symbolism in the formation of dreams has, of course, been insisted on from the beginning in Freud's theory of dreams, and that they formed part of the mechanism of distortion was generally accepted; but it did not appear that they were to be regarded as factors of distortion separate from, and irrespective of, the activity of the censor. Regression was ascribed, partly at least, to the resistance of the censor; and the adoption by the dream of the language of symbolism was regarded as a compulsion enforced in the same way.

The relation of the dream censor to the dream symbolism is still not quite clear. In his latest contribution to the subject in Chapter VII. (the Theory of Symbolism) Dr. Jones tells us that "Symbolism arises as the result of intra-psychical conflict between the repressing tendencies and the repressed"; and, again, that "the symbol is a substitute for the primary idea, compulsorily formed as a compromise between the tendency of the unconscious complex and the inhibiting factors." No distinction seems to be drawn between the endo-psychic dream censor and the 'repressing tendencies,' or the 'inhibiting factors,' concerned in symbol formation, and in so far as the censor and the repressing tendencies signify the same thing, there would seem to be no reason for regarding the process of symbolism as a factor of dream distortion distinct from the action of the endo-psychic dream censor.

But the process of symbolism is "one that seems to be bound up with the very nature of the unconscious mind

itself and undoubtedly related to its ontogenetic and phylogenetic history." This reminds us of Jung's teaching, that thinking in symbols is the only mode of thinking open to the unconscious; and if this be so, the emergence of unconscious thoughts in dream is independent of the activity of the dream censor, for they are already sufficiently distorted to evade his vigilance. There would at least seem to be a difference between unconscious thoughts gaining admission to consciousness owing to the fact that they are already sufficiently distorted to evade the censor, and the admission of thoughts only after they have been compelled by the censor to undergo distortion through condensation and displacement or regression towards sensorial imagery.

In Chapter VII. the Theory of Symbolism is dealt with at considerable length, and an effort is made to bring order into a region where hitherto there has been much confusion. It is a valuable contribution to a subject of fundamental importance, and may with confidence be regarded as an authoritative exegesis of Freudian doctrine on this topic.

Dr. Jones passes in review the many applications of the words 'symbol' and 'symbolism,' and desires to restrict what he regards as true symbolism to that mode of indirect representation which fulfils the demands of Freudian theory. He maintains the thesis that true symbolism, in the strict sense, is to be distinguished from other forms of indirect representation. Besides certain attributes which would be generally conceded as appertaining to ideas and acts denoted by the words 'symbol' or 'symbolic,' true symbolism, in the Freudian use of the word, possesses, in addition, a number of other attributes which distinguish it from the rest of the group.

The most important of these is the peculiarity that the symbol always represents unconscious material. By this is meant, not so much that the concepts symbolized are not known to the individual, as that the effect investing the concept is in a state of repression and, therefore, unconscious. Also the process of symbolization is carried out unconsciously. The comparison between the idea symbolized and the symbol has, as a rule, not been present to consciousness at all.

Another feature of the true symbol is its almost constant meaning. The possible variation in meaning is exceedingly

restricted. Further, the use of a symbol is not dependent on individual factors only, more important determining factors being those that are common to large classes of men, or, more often, to mankind as a whole. An individual cannot give a regular symbol a different meaning from anyone else. He can merely choose his symbols or make new ones.

Other characteristics of the true symbol are its evolutionary basis and the linguistic connections that may be traced between the word denoting the symbol and the idea symbolized. One of the most striking features of true symbolism is the remarkable ubiquity of the same symbols among different races and at different epochs of the world's history, and in many different fields of thought, such as dreams, wit, insanity and poetry.

The conception of symbolism thus formulated admits of certain statements being made which would not apply if the nature of the process of symbolism were less restricted. Thus it is said that "all symbols represent ideas of the self and the immediate blood relations, or of the phenomena of birth, love and death." They represent the most primitive ideas and interests imaginable. These ideas represent the most repressed part of the mind, and "only what is repressed is symbolized; only what is repressed needs to be symbolized. This conclusion is the touchstone of the psycho-analytic theory of symbolism."

It is necessary to bear in mind this precise use of the word 'symbol' in Freudian writings, for there are many authors of repute, both in psychopathology and in other fields of investigation, who habitually use this term in a much wider sense. Dr. Jones deals with this matter at some length in an examination of the views of what he calls the post-psycho-analytic school, represented by Adler, Jung, Maeder, Silberer, Stekel, with their English followers, Eder, Long, and Nicoll. He regards Silberer as the only member of this school who has made a positive contribution to the theory of symbolism, and he gives a critical abstract of the work of this writer.

One important point of dispute between the two schools is the relation of the symbol, in "the mythological stage of knowledge," to the idea, the higher form of truth, that will later replace it. Is the later, more objective form of knowledge already implicit in the symbol? Has the symbol-a

meaning for the future? Silberer does not definitely answer this question, but Dr. Jones thinks that Jung would unhesitatingly answer it in the affirmative in all cases. Dr. Jones, himself, expresses an opinion directly opposed to Jung's teaching. "I do not think," he says, "that the future idea is implicit in the symbol; on the contrary, the existence of the symbol—to be more accurate, the symbolic use of the symbol—is often the very thing that is preventing the idea from being formulated."

Closely related to what Jung understands by the prospective meaning of symbolism is that aspect which Silberer refers to as its anagogic significance. By this is meant "the mystical, hermetic, or religious doctrine that is supposed to be contained in the symbol. The symbol is taken to be the expression of a striving for a high ethical ideal, one which fails to reach this ideal and halts at the symbol instead; the ultimate ideal, however, is supposed to be implicit in the symbol, and to be symbolized by it." Jung claims that the recognition of the intrinsic value of a symbol leads us to constructive truth and helps us to live.

At this point in his examination of the views of Silberer and Jung, Dr. Jones abandons criticism. He says: "Along this path the post-psycho-analytic school loses itself in a perfect maze of mysticism, occultism, and theosophy, into which I do not propose to penetrate; Silberer implicitly, and Jung explicitly, abandon the methods and canons of science, particularly the conceptions of causality and determinism, so that I may consider myself absolved from the task of attempting to unravel the assumptions that have culminated in their latest views. As the philosophers would say, it is impossible for us to adhere to one universe of discourse."

But the universe of discourse may always be sufficiently one so long as the problem to be solved is one, and the possibility of the future idea being implicit in the symbol is part of the general problem of purposes and ends. Adherence to a scientific dogma is no virtue if the dogma is not relevant to the facts to be explained; and, to many, the dogma of mechanistic determinism seems irrelevant to the facts of man's purposive life. If striving for a high ethical ideal be

a real factor in the determination of thought and conduct, and if the ultimate ideal be implicit in the symbol, a purely mechanistic psychology will never discover it.

Another important matter on which Dr. Jones differs from some members of the post-psycho-analytic school is in the explanation he gives of the uniformity and ubiquity of what may be called anthropological symbols. These symbols recur in folk-lore, mythology, and dreams, at all times and in all places, and some writers, notably Jung, maintain that this can be accounted for only by supposing that these symbols are inherited as such and form part of the innate endowment of the mind. Dr. Jones holds the view that the individual child re-creates such symbolism anew and that "the stereotypy is due to the uniformity of the human mind in regard to the particular tendencies that furnish the source of symbolism,—*i.e.* to the uniformity of the fundamental and perennial interests of mankind."

It would be out of place here to discuss in any detail the more purely medical papers which form the larger part of this volume. There are two new chapters on treatment and eight new clinical papers, all of which are of great value and interest to the psychopathologist. A useful glossary of technical terms is appended to the new edition and a good index is supplied.

T. W. MITCHELL.

NOTE ON "A RECORD OF OBSERVATIONS OF
CERTAIN PHENOMENA OF TRANCE."

BY SIR OLIVER LODGE, F.R.S.

IN an article published in *Proceedings, S.P.R.*, Vol. VI., on p. 460, at the top of the page, reference is made to a statement made by Phinuit during a sitting I had with Mrs. Piper in Liverpool in 1889, from which I quote the following sentences :

Phinuit told me to take the watch out of its case (it was the old-fashioned turnip variety) and examine it in a good light afterwards, and I should see some nicks near the handle which Jerry said he had cut into it with his knife.

Some faint nicks are there. I had never had the watch out of its case before ; being, indeed, careful neither to finger it myself nor to let anyone else finger it.

I recall this because recently, during the British Association Meeting at Bournemouth in September, 1919, a cousin of mine whom I had never previously seen, and who has been most of his life in South America, introduced himself to me and related many reminiscences of our joint uncles, in days partly concurrent with and partly preceding the period during which I knew them. This cousin is Mr. Frederick L. Lodge, who had corresponded with me about an experience of his wife's, the incident being related by me in my book, *The Survival of Man*, page 74. I had no further communication with Mr. F. L. Lodge, except those specified in the book, and I had not realised exactly who he was. I found at Bournemouth, however, for the first time that he was a son of one of my uncles, and that he had been born in 1846, so that his memories date back earlier than my own. Among many recollections of his father and my other senior uncles, who were considerably older than my own father, he told me stories of Uncle Jerry and his blindness, one of which I asked

him to put into writing. This morning, September 16th, 1919, accordingly, he sends me the following :

When Uncle Jerry was staying at Grafrath in Germany, consulting an oculist (he was then totally blind), I used to accompany him in his daily walks, and on one occasion as we were sitting by the road-side he had his gold repeater watch in his hand and was whittling away at it with his penknife. I asked him what he was doing, and he replied that he was marking it, so as to know it by the touch ; I believe it was on the shank near the ring, whether he succeeded in making a mark I do not remember. At the time of your séance with Mrs. Piper the watch was in the possession of his brother Robert at Highgate, but I believe no mark could be discovered then.

PROCEEDINGS

OF THE

Society for Psychical Research

PART LXXX.

NOVEMBER, 1920.

I.

PRESIDENTIAL ADDRESS.

Delivered at a General Meeting of the Society on July 19, 1920.

BY WILLIAM McDougall, M.B., F.R.S.

I WILL not attempt to express my sense of the great honour you have done me in electing me to the presidency of this Society. That sense is much accentuated by the fact that my predecessor in this chair, whose loss we all deplore, was so great a man; a man of science so great that his name will remain among those few which the English people will ever cherish with pride and gratitude. Our Society was fortunate indeed in being able for many years to claim him as a member, and still more fortunate in that he consented to occupy this chair before he was called away.

In looking with mingled pride and humility at the list of former Presidents of the Society, I cannot avoid remarking that one only of them was primarily and professedly a psychologist. I mean of course William James, the man who more than all others has been for me the shining leader, the perfect exponent of scientific candour and courage.

I notice also that but few other names of professed psychologists appear on our roll of membership. I am moved by these facts to offer some slight apology and explanation on behalf of my professional colleagues; for surely they, beyond all other men of science, should have felt the call to support, if only by passive membership, the work and reputation of this Society. They, by special knowledge and training, are or should be better equipped than any others to evaluate the work of the Society, to criticise it, or, better still, actively to cooperate in it. The fact that the great majority of them stand aloof requires some consideration; for it is capable of being, and in some quarters has been, interpreted in a sense detrimental to our work. It may be said—here is a body of men on whose judgment the public may best rely in forming its opinion about Psychical Research, and that judgment seems to be adverse; for the bulk of them do not support the work, even to the small extent of joining the Society. This conclusion would, I think, be false. The explanation of the fact is in the main to be found in a different direction.

An open mind towards the phenomena which the Society investigates is far commoner, I am sure, among men of science, than appears to the general public. This opinion, which I venture to express in this highly responsible position, is founded not only upon my personal contacts with men of science, but also upon the fact that only one scientific creed logically permits the deduction that these alleged phenomena do not and *cannot* occur. That creed is dogmatic materialism: and although that creed can still claim a few confident exponents, it is distinctly out of fashion at the present time. However materialistic may be the dominant habit of thought among men of science, there are but few of them who will confess to a whole-hearted acceptance of materialism as a philosophic creed. The bulk of them are sufficiently well educated to know that as such it is untenable; and also to know that from it alone can they logically deduce the impossibility of the alleged phenomena. The grounds of the aloofness of so many men of science from

the work of our Society, in spite of their minds being more or less open to conviction in its sphere, are many and complex. It would perhaps not be altogether unprofitable to attempt to describe and examine them. But for my present purpose I wish to point out one only of them, one by no means discreditable to those who are influenced by it. I mean a sense of responsibility towards the public. Men of science are afraid lest, if they give an inch in this matter, the public will take an ell and more. They are afraid that the least display of interest or acquiescence on their part may promote a great outburst of superstition on the part of the public, a relapse into belief in witchcraft, necromancy, and the black arts generally, with all the moral evils which must accompany the prevalence of such beliefs. For they know that it is only through the faithful work of men of science during very recent centuries that these debasing beliefs have been in large measure banished from a small part of the world; they know that, throughout the rest of the world, these superstitions continue to flourish, ready at any moment to invade and overwhelm those small areas of enlightenment. They know that such overwhelming of those areas must plunge their populations back among the grovelling fears and the cruel and hateful practices which have been the scourge and torment of mankind since that remote age when the race became endowed with the two-edged and dangerous weapon of imagination. Now the psychologists, just because they of all men must be regarded as best equipped to judge of these difficult matters, feel this responsibility more acutely than any other class of scientific men. Further—they feel a great responsibility for the reputation of their own science and are afraid of doing it an injury. Any physicist, like the great physicists who have adorned and strengthened this Society, may display an active interest in *Psychical Research* without the least risk of injury to the reputation of his science. Physical science stands firmly established in the esteem of all men; for it is clear to all that it has provided the material basis of

our civilisation. Psychology stands in a very different position. It is only beginning to assert its position among the sciences; the general public and even some of our universities still regard its claim to be a science, and a science of high practical value, with doubt and suspicion. In face of this situation the academic psychologist is rightly cautious. His attitude may, I think, be succinctly and concretely expressed by saying that he is afraid of the left wing of our Society, and that, if the Society consisted only of its right wing, he would come in and co-operate cheerfully and profitably. But both wings are necessary to our Society; we cannot hope to fly to any good purpose on one alone. It has been the great virtue of our Society that, in spite of differences of opinion, sometimes acute, it has kept the allegiance of men and women of so widely different views in respect to its problems. My own conviction is that the risk I have indicated must be run. I myself belong very decidedly to the right wing; but I recognise the importance of the left; I recognise also the right of its members to their opinions, and I esteem the driving power and the freedom of speculation which come from the left as essential to the success of our work.

The importance of the work of our Society seems to me to justify the taking of some risk. But that work does not really add to the risk of relapse into barbaric superstition; rather it is our best defence against it. For Pandora's box has been opened, the lid has been slightly lifted, and we are bound to go on and to explore its remotest corner and cranny. It is not only or chiefly the work of this Society that has raised the lid a little and exposed us to this danger. The culture of Europe has for a brief period rested upon the twin supports of dogmatic affirmation and dogmatic denial, of orthodox religion and scientific materialism. But both of these supports are crumbling, both alike sapped by the tide of free enquiry. And it is the supreme need of our time that these two pillars of dogmatism shall be replaced by a single solid column of knowledge on which our

culture may securely rest. It is the policy of sitting on the lid of the box that is risky; a danger and threat to our civilisation.

I have said that I belong to the extreme right of our Society, and I fear that I may shock and hurt some of our members of the left by the following remark, which nevertheless, I feel I am bound to make. It is conceivable to me that we may ultimately find the box to have been empty from the first, as empty as some of our dogmatic critics assert it to be. Even then I should maintain that the work of our Society in boldly exploring its recesses and showing its emptiness to the world had been of the very greatest value. But I do not anticipate this result, though I do not dread it. As regards our positive conclusions and their value I will say only this, I believe that telepathy is very nearly established for all time among the facts recognised by Science, mainly by the work of this Society. If and when that result shall have been achieved, its importance for Science and Philosophy will far outweigh the sum of the achievements of all the psychological laboratories of the universities of two continents.

As regards the other main lines of enquiry of our Society, I confidently hold that nothing hitherto established by Science or Philosophy can be shown to imply that these enquiries must have a purely negative result. Our conclusions must be founded eventually upon just such collection and critical sifting of the empirical evidence as our Society has resolutely pursued for nearly forty years. During these forty years a whole generation of devoted workers has passed away. But what are forty years in the great procession of knowledge! Even though it were clear that four hundred years will be needed for the attainment of definite conclusions, we ought not to shrink from the task, or falter by the way. The supreme importance of the problems before which we stand would justify an indefinitely great expenditure of time and energy upon them. For the interests of our culture and civilisation demand that the present chaos of conflicting opinions and prejudices shall be replaced by clear and definite knowledge.

After these few remarks in the nature of a confession of my attitude towards our works, I propose to devote the remainder of my time to formulating a speculative suggestion, which may have value as a working hypothesis for some branches of our work. The suggestion is not a new one; what I have to say is merely an attempt to develop a little an old idea in the light of modern knowledge.¹ Some years ago I published a book, *Body and Mind*, in which I maintained that, however we conceive the body, we are compelled to conceive our conscious mental life as the activity of a unitary being endowed with the faculties of knowing, feeling and striving, the ego, soul, or self. It has been made a reproach to me that the long argument of that book came to an end just when it began to be really interesting. My present purpose is to outline another step of the argument, to add one more chapter to the book. In the years that have passed since its publication, I have been much concerned both practically and theoretically with cases of nervous disorder. Now these cases of functional nervous disorder have been widely held to make untenable that conception of the unitary ego to which the argument of my book had pointed. In such cases we often seem to find evidences of the division of the self into two or more parts, each of which seems to be endowed with the fundamental faculties of mind, conscious knowing, feeling and striving, a striving that expresses itself in part in the control of bodily movements. To many thinkers the facts of this order seem to shew that the stream of consciousness is, like any other stream, a composite structure, something that is composed of separable parts; for, they say, if it is capable of being broken into parts, it must consist of such parts, and must be conceived as formed by the coming together of such parts.

¹ It is the notion of 'monads' which came down to us from Leibnitz. In recent years it has been developed as the basis of a pluralistic metaphysic by Prof. James Ward (in his *Pluralism and Theism*) and by his disciple Mr. C. A. Richardson (in his *Spiritual Pluralism*). R. H. Lotze may be claimed as its chief exponent in the nineteenth century: and Mr. Gerald Balfour (in his presidential address) has urged its claims upon the attention of this Society.

Thus they arrive at the notion of consciousness as a sort of stuff which may be variously combined, broken up and recombined, much as a stream of water or, let us say, of treacle, may be split into minor streams and recombined. Some then speak of a cosmic reservoir of this stuff, some of which is somehow filtered through a screen in tiny trickling streams to form the consciousness of you and me and each of us. Others speak of a mind-dust, ultimate elements or atoms of consciousness, which may be brought together in greater or lesser masses or streams to form what each of us calls his consciousness.

If I am asked—has my more intimate study of these cases of divided personalities led me to accept this way of regarding consciousness; has this way forced itself upon me as an inevitable conclusion from the facts?—I reply—not in the least. The argument for the unity of the ego seems to me as strong and conclusive as ever. And that other way of regarding consciousness, as a stuff which can be divided into smaller or united into larger streams, seems to me just as impossible and false as ever it did. Do I then deny the facts on which the critics of the ego rely? No—I accept these facts as established. I believe we are compelled to recognise that sometimes, and not infrequently, a single human organism or person is the seat of more than one stream of conscious knowing, feeling and striving, more than one train of mental activity; and that these trains may be not only distinct, but may be in acute opposition and conflict one with another, just as really as I may be in conflict with you, a conflict of purposes, of efforts towards different ends.

If my former conclusion holds good, it follows that each of such distinct streams of purposive effort is the activity of a unitary self or ego. Are we then to fly to the ancient theory of possession, whenever we observe evidence of such multiplicity of distinct mental activities within a single organism? By no means. The obvious and, I believe, inevitable inference from the facts is that I who consciously address you am only one among several

selves or egos which my organism, my person, comprises. I am only the dominant member of a society, an association of similar members. There are many purposive activities within my organism of which I am not aware, which are not my activities but those of my associates. I am conscious at any moment only of those processes within the organism, and of those impressions from without, which it is most necessary that I should take cognisance of. And I consciously control and adjust only a few of the executive processes of my organism, those only which are of primary importance for my purposes. But I and my associates are all members of one body; and, so long as the whole organism is healthy, we work harmoniously together, for we are a well-organised society, the members of which strive for a common good, the good of the whole society. My subordinates serve me faithfully in the main, provided always that I continue to be resolute and strong. But, when I relax my control, in states of sleep, hypnosis, relaxation and abstraction, my subordinates, or some of them, continue to work and then are apt to manifest their activities in the forms we have learnt to call sensory and motor automatisms. And if I am weak and irresolute, if I do not face the problems of life and take the necessary decisions for dealing with them, then conflict arises within our system, one or more of my subordinates gets out of hand, I lose my control, and division of the personality into conflicting systems replaces the normal and harmonious co-operation of all members in one system. And in extreme cases such a revolted subordinate, escaped from the control of the dominant member or monad, may continue his career of insubordination indefinitely, acquiring increased influence over other members of the society and becoming a serious rival to the normal ruler or dominant. Such a rebellious member was the famous Sally Beauchamp, and such was, I suggest, the childish phase of the Doris Fischer case. All such automatisms imply literally a dis-association of the society or association.¹

¹ See Appendix, p. 121.

We may, I think, see a close analogy between the organisation of such a society of selves and that of an army. At headquarters sits the general or commander-in-chief. Through a radiating system of telephone wires he constantly receives reports which inform him of the general condition and activities of each part; and chiefly his attention at any moment is given to the reports from areas of greatest activity. But he is not made acquainted with every detail of the life and activity of the army; the reports which reach him have passed upwards through a hierarchy of officers of successively higher rank; at each stage they have been condensed and epitomised; and from those parts of the whole organisation where everything is going on smoothly in routine fashion no report is made. Thus his information is always highly general; it is the cream skimmed from the whole mass of facts. His powers of attention and assimilation permit him only such epitomised and highly condensed information. In the same way, the orders that he gives are general only. He decides and gives orders only on the larger movements. The working of them out in detail is effected by the descending series of members of the hierarchy; his orders are concerned only with new adjustments and movements of the whole or its parts; and to those parts which are executing routine actions, he issues no orders; to do so would diminish rather than increase their efficiency; it would be a needless and unwarranted interference with his experienced subordinates, who exercise at their discretion an authority delegated by him.

Especially if any disorder or disharmony of the parts of the system arises, his authority is required to restore order; he continues to suffer pain or distress which distracts his attention from all other duties until the disorder is rectified.

This analogy gives us, I suggest, a true picture of the life of the human organism. One great difference obtains between the two systems of our analogy. In the army the general's touch with all parts of the organism is effected through a material system of written and printed

orders and telephone wires and dispatch riders. In the organism on the other hand communication between the members seems to be direct, that is to say it seems to be of the nature of reciprocal telepathic rapport, in large part at least. But still the dominant monad is in direct rapport, not with every member of the system, but only with those immediately beneath him in the hierarchy; and the same seems to be true of every member of the system. Thus my consciousness is not a 'collective consciousness,' it is not a fusion of the minor consciousnesses of the subordinate members of my organism. By our fundamental postulate such fusion is impossible. It is rather a condensed essence of all their separate and distinct consciousnesses; it reflects what in them is most essential, whatever is most necessary for me to know; and this is presented to me in a conveniently condensed and elaborated form. That this is really true we see on considering any complex act of perception, as when I perceive visually a complex field of objects. Between the impressions on my sense organ and the completed perception there intervenes a large amount of synthetic activity of truly mental nature; this is the work of my subordinates. And only certain features of the whole field in which I am most interested come fully to my consciousness in elaborated detail; much of the rest of the field remains outside my consciousness, but nevertheless plays a part in determining the total reaction of my organism, subconsciously as we say, *i.e.* through the work of my subordinates.

And in executing any complex bodily action, I make the decision or choice of action and issue a general order, but of the details of its execution I remain for the most part unconscious, although these details are guided by mentally elaborated impressions on my sense organs, again the work of my subordinates.

Let us see how this conception throws light upon certain forms of automatism so frequent and widespread as to fall within the bounds of the normal. In sleep I, the dominant member of my system, become passive and inert; I cease to send out controlling messages. My subordinates,

released from my controlling purposes, may continue to be alert and to think their own thoughts; and these are more or less reflected in my passive self as dream-images and dream-thoughts. Since the modes of activity of these subordinates are more primitive, nearer to the purely organic and instinctive, than my own (for we must suppose that the mental functions are delegated to them in an order corresponding to their positions in the hierarchy, the most primitive to those lowest in the scale, the less primitive to those nearer to myself) the dream shews those archaic primitive and intuitive qualities which have been so well pointed out by Dr. C. G. Jung. And they come to my consciousness as something wholly foreign to myself, in the shaping of which my purposes and my thinking have had no share.

In hypnosis also I am passive and my subordinates work independently of my control. They may receive and understand, retain and execute suggestions of which I remain unconscious. And, if they carry out these suggestions in the posthypnotic period, I may be surprised to find myself performing actions of which I have no intention and no prevision; and, if I attempt to inhibit or prevent such actions, I may be aware of a real difficulty in doing so, *i.e.* a difficulty in controlling and subduing the efforts of my subordinates.

Frequently I form an intention and initiate a train of action for its execution and then I may turn my attention to other topics, while my faithful subordinates continue to work towards the end prescribed. To take a very simple instance, I form the intention to go to a certain place and start out; then, though I may be wholly occupied with thoughts of other things, my purpose is duly achieved by my organism, *i.e.* my subordinates. Or, a more complex instance, I may set out to play a piece of music, and, having begun, may engage in conversation on other topics, while the execution of my purpose nevertheless continues to unroll itself through processes which involve a great amount of mental activity, including the appreciation at every step of the complex musical sounds which my fingers call from the instrument.

This view of the nature of a person thus renders intelligible many facts of our normal mental life which on any other view remain paradoxical; and it solves the difficulty of reconciling the facts of automatism and divided personality with the fundamental principle of the unitary ego or self as the ground of the unity of consciousness. And we can apply it successfully to solve another great difficulty, namely the apparent dependence of memory on the integrity of the brain. The facts which seem to imply this dependence have, ever since they began to be discovered, formed a principal support of materialism. The facts are that destruction of this or that part of the brain seems to deprive me of certain memories or memory functions. And the assumption of materialism, reached by an inference from these facts, is that destruction of the whole of my brain would deprive me of all memories.

Now the view I am putting before you assumes that each monad of my system retains the memory of its own activities. Hence I myself retain no memory of a multitude of the mental activities by which the life of my whole organism has been governed; namely of all those that belong to my subordinates. Nevertheless these or many of them are normally at my disposal. By suitable direction of my attention I can secure their reflection in my consciousness as dreamlike images of the past. And in hypnosis there seems to be no limit to the extent to which this process may be carried, remote events and details to which my attention was never directed being reflected to my dreaming, passively receptive self.

We may fairly assume that, when a part of my brain is destroyed, some grave disorder of my functional relations with some of my subordinates must ensue, so that I can no longer command their memories, and these are for all practical purposes lost to me. But in spite of such loss of some part of the memories which normally are at my service, I retain the memories of those experiences which were most truly my own, and those powers of thought and feeling and command which I

have developed by my own efforts in pursuit of the ends which I have chosen of my own volition.

If this is true of the destruction of any one part of my brain, we may infer that it would be true also in the event of the destruction of all its parts. Whether there would then remain to me any capacity for sensory experience and sensorial imagination seems to me an obscure question that must be left open at the present time. I am inclined to think that sensorial perception and imagination are essentially the expression of the interaction of the monads. If that be true, then, unless and until I should enter upon relations with some other society, become a working member of some other system, I should enjoy only imageless thought.

This way of regarding the effects of brain-injuries upon memory seems to be compatible with all the facts. And there is one class of facts which it seems impossible to interpret in terms of any other hypothesis. I refer to the effects upon sense-perception, produced by destruction of certain parts of the sensory cortex of the brain, as recently demonstrated by the brilliant researches of Dr. Henry Head.¹ These researches seem to have shewn that, when certain sensory areas are destroyed, leaving intact the basal ganglia of the brain, the patient does not lose altogether the capacities of sensory experience with which the destroyed areas are concerned. Rather he retains the capacity for the corresponding qualities of sensation; but these sensory experiences are now of a crude undiscriminating kind. The change may be roughly expressed by saying that impressions on the sense organs which normally initiate delicate intellectualised perceptions, evoke in such patients only crude sensations. On the view I am putting before you, we may interpret such facts as follows. The sense impressions are normally transmitted through a hierarchy of monads, undergoing further elaboration at each level, until they are reflected to the dominant in a highly elaborated form, conveying delicate spatial, temporal, and other meanings. The injury to the brain throws the higher members of this

¹ Reported in a series of papers in recent volumes of *Brain*.

hierarchy out of action. In consequence the lower members must now report directly to the dominant; just as, if, in an army, the superior officers of a division are thrown out of action, reports to headquarters must be sent forward by subordinate officers of the division, who, lacking the special experience of their incapacitated superiors, will report crudely and inadequately, so that their reports will reach headquarters lacking the intellectual elaboration and condensation which normally characterise them. That seems to be a quite satisfactory interpretation of the facts of this order, and I can conceive of no alternative; and I find in this strong confirmation of the hypothesis.

You will observe that I take the spatial relations of the parts of the brain to be significant of some real and important relations. But I do not mean to bind myself to the view that the material world and its spatial relations as perceived by us is exactly what it appears to be. Nor do I apply to the monads any metaphysical adjectives, such as timeless or eternal or immortal or indestructible or indivisible; to do so would be to go beyond the warrant of the facts, it would gratuitously involve us in difficulties, and it is quite unnecessary. For the purposes of science we may with advantage leave the metaphysical questions on one side; we need not enquire whether what we call the body is merely the appearance to us of the system of monads, *i.e.* we need not attempt to choose between a dualistic and a monistic, or a pluralistic metaphysic. It is for the metaphysicians to adapt their speculations to the results of scientific research as these are brought to light and formulated in far-reaching hypotheses.

The hypothesis which I sketch in vaguest outline brings before our minds a host of new questions to which we cannot at present return any definite answers. But this does not in any sense detract from its value or raise any presumption against it. Any such far-reaching hypothesis must have this result, which is indeed evidence of its value as a guide to research. Among such questions three stand out very prominently for my mind.

First, Plato described the soul as a charioteer, controlling with more or less success a team of powerful unruly creatures, the passions, which draw him along in reckless fury. This has usually been regarded as a literary metaphor. May we, in the light of the view I am putting before you, take this description to be literally true? In other words—is each of the great primary instinctive tendencies of our nature the peculiar function of some one subordinate monad? It is a possibility that deserves consideration.

Secondly, what is the relation of the dominant monad to heredity and evolution? Is he not only the ruler of his society, but also the patriarch and progenitor? I do not see how we can avoid the assumption that the monads are propagated by a process analogous to budding. And this process must be of two kinds. On the one hand a throwing off of a bud which contains all the potentialities and powers of the progenitor and is capable of becoming the progenitor of a new society and hence of governing the whole development of a new individual organism. On the other hand, a process of budding off subordinates to which only subordinate powers are delegated. And, since the development of the individual mirrors that of the race, we must suppose that these functions are delegated in an order which recapitulates that delegation of functions which must have been the essential process in the specialisation and differentiation of racial types. Such specialisation and differentiation of functions within the organism can only have been combined with continued effective integration of the organism through such extensive delegation of functions combined with continued dominance of the parent monad.

Lastly, there is the question of the bearing of this view upon the great problem which for so many members of the Society for Psychological Research is or should be its predominating interest, the problem of life after death. Well, adoption of our hypothesis would necessitate a development of our view of the life after death of the body, one directly in line with the development which

that view has already undergone in the slow process of cultural evolution. Primitive man conceived the dead as having still not only the bodily form and organs but also the dress and ornaments and weapons which they bore in this life. Then these external adjuncts of personality were given up, and men were content to conceive the dead as having the naked bodily form and organs only.

By a further and comparatively recent step, the conception of the dead was purged of the material embodiment, and men learned to think of them as spirits devoid of bodily form; but they continue to expect that the departed soul should retain every mental function and the memory of every mental activity manifested throughout the life of the organism. : But now, I suggest, we have to make a further step and purge our conception still further. I, if I survive the dissolution of my bodily organism, shall, by our hypothesis, retain only those functions which I have not delegated but have developed by active exercise and those memories which are most truly mine, the memories of my own activities. And after all is not this truly a gain, an advance of our conception? Does it not represent that purification from dross and from the lower elements of which so many seers have spoken?

Further, it would seem to follow that, just as in this life I live effectively and fully only by actively participating in the life of an intimately organised society of like members, so hereafter can I hope to live richly and satisfactorily only by entering into and playing an active part as a member of some other society which will demand my faithful co-operation and service. For we are essentially social beings; outside of and apart from such intimate communion, our selves would have no meaning and no value, and perhaps could not be said to live or be conscious in any intelligible sense of those words.

I venture to think that these considerations may afford some guidance, if they are kept in mind when we confront the baffling problems, the perplexities and disappointments which seem to be the lot of those bent upon the major quest of Psychological Research.

APPENDIX.

I WOULD draw attention to Dr. Morton Prince's discussion of his celebrated case B. C. A. (*Journal of Abnormal Psychology*, October 1919). This case was closely similar in many respects to the better known case of Miss Beauchamp. I accept almost all the interpretations that Dr. Prince arrives at in his illuminating discussion of this case; but I would point out that all his facts and almost all of his interpretations, in terms largely of instinctive conative tendencies, are all perfectly compatible with the view I am advocating. Further, Dr. Prince makes certain observations and admissions which are difficult to reconcile with any other view. I cite one of these as follows: "This feeling by a secondary personality that certain conscious experiences belong or belonged to her own personal consciousness or ego and that others do not, or did not, belong is a common phenomenon in such cases and is of great significance. It is a phenomenon which justifies the inference that the relation which one system of ideas bears to that which we call the ego is different from that of the other system; it is a phenomenon, too, which must be taken into account in solving the problem of the ego. When we study the records of cases of multiple personality we find as a frequent observation that the secondary personality distinguishes between the conscious experiences which belong to itself and those which belong to the principal personality, and to other secondary personalities, if more than one. This differentiation is based upon the feeling of self-consciousness being attached to the former and not to the latter. It is not, therefore, simply a matter of the experiences occurring at different chronological epochs. Indeed the two different sets of experiences may be synchronous, one being conscious and the other co-conscious" (p. 241). Dr. Prince also writes—"The bearing of amnesia on the principle of multiple personality, perhaps, needs a few words. From the facts as they developed in this case, it must be obvious that the presence or absence of amnesia in no way affects the reality of altered or secondary personality. It was quite as much a personality (*i.e.* the secondary) before the development of amnesia as afterwards. Before this appeared the patient as *A* in no way differed in characteristics (other than amnesia) from what she was afterwards, and the same is true of *B*. The amnesia simply made the contrast between the phases more obtrusive; that was all. If, therefore, following the amnesia each phase can be rightly interpreted—and of this there can be no doubt—as a dissociated personality, the same must be true of it antecedent to loss of memory" (p. 276). Here we see Dr. Prince rightly repudiates the view (which, I think, may be rightly associated with the name of Prof. Janet), that the alternating personalities are merely parts of the memory continuum disconnected from one another. And the facts reported are difficult to reconcile with any view other than the view that the personalities or selves of the dissociated condition already existed as distinct selves before their dissociation was effected. The dissociation seems to have been completed or achieved in or by hypnosis, as shewn in the following passage:—"A few days after the *B*

personality had appeared in hypnosis this phase spontaneously waked and alternated as it had previously done with the *A* complex. But now . . . there was amnesia on the part of *A* for *B*. The explanation for this is undoubtedly to be found in the fact that a new synthesis and more complete dissociation of the *B* complex (*i.e.* from *A*) had taken place through the experience of hypnosis. Analogous phenomena I have observed in making experimental observations, but it would take us too far away to enter into this question here" (p. 276). The suggestion is that hypnosis impaired the rapport between *A* and *B*; and the facts related imply, it will be seen, that *A* and *B* existed as distinct selves before the dissociation. I suggest that such impairment of rapport is of the essence of hypnosis, as of normal sleep also.

In the same number of the *Journal of Abnormal Psychology*, Prof. C. E. Cory of the Washington University describes a well-marked case of divided personality of a type somewhat different from Dr. Prince's two classical cases. In some respects it is even more favourable than those cases to the hypothesis sketched in this address, and more difficult to reconcile with any other. The case exhibited alternation of two distinct personalities, *A* and *B*. "Although *A* has been changed in some ways by the dissociation her memory is continuous with the original self. *B* is a secondary personality." Prof. Cory finds good evidence of 'co-consciousness' of both *A* and *B*. The following extracts illustrate this point and also the probability that *B* existed as a distinct self before her emergence in control of the bodily organism. "The perception of the submerged self, and this is true of both *A* and *B*, is never quite the same as those received when in the active role. From repeated descriptions of *A* and *B* of how the world appears when they see it subconsciously I get the impression that it is the same only less real. *B* has described it as 'seeing it through a window, then going outside.' In this manner she says she saw the world for years before she 'got out.' . . . As subconscious, the content of *B*'s vision may differ from that of *A*. She may note many things which escape *A*. She says she has often seen things in a shop window that *A* did not. Both can read a page at the same time. . . *A* reports that her hand has turned the page before she was ready, *B* having already finished it. . . . If *B*, as subconscious, is deeply disturbed, say depressed or angry, *A* may also experience some distress, possibly some shade of the same emotion, or it may be a general feeling of uneasiness. If *B* is so disposed she can determine to a large extent *A*'s reactions to situations and people." Again—" *B*'s memory is in some respects good, even remarkable. Her memory of *A*'s early life is much better than *A*'s. During these descriptions by *B*, *A* sees these scenes of her childhood pass before her, reproduced much as they might be in hypnosis. . . . Unlike many, perhaps most, cases of dissociation each of these two selves is conscious of what the other does, that is, when either appears she is aware of what the other has done. There are thus no gaps in the conduct, and as far as the actual conduct goes there is, therefore, no amnesia. But the inner thought that lies back of an act is known only as much as the

other sees fit to reveal. In this regard they are related much like any two friends that know each other well." *B* also produced evidence in support of her claim that she could force a dream upon *A*, or, remaining awake while *A* slept, awake her at any required time. A *modus vivendi* was established between the two personalities, an agreed alternating dominance of *A* and *B*. "The strain on *A* with *B* subconscious (*i.e.* before emergence of *B* to occasional dominance) seems to have been greater than it is under the present *modus vivendi*. As it is, her peace depends upon sharing life occasionally with *B*. Unless this is done *B* creates disturbances both mental and physical that are highly undesirable." These few extracts from this record of observations (which seem to have been made with a care and knowledge that inspire confidence) illustrate not only 'co-consciousness' but also reciprocal influence between the two co-conscious personalities, and they seem quite inconsistent with any view which would regard the alternation of the two personalities as merely the expression of discontinuity of two trains of memory.

II.

A REPORT ON A SERIES OF CASES OF APPARENT
THOUGHT TRANSFERENCE WITHOUT CON-
SCIOUS AGENCY.

BY HUBERT WALES.

INTRODUCTORY.

ON the 3rd of August, 1918, I received a letter from a total stranger—not an uncommon occurrence with me. On this occasion, the immediate cause was the publication in a newspaper of half a dozen lines I had written on some subject connected with psychical research. My correspondent, it appeared, was a Miss Jane Samuels, and I gathered from her remarks and from subsequent communications that she was in charge of a stationery and fancy-goods shop in London, to which printing and photographic branches were attached.

She began the letter by asking me if I were interested in telepathy from the dead or from the living. That way of opening communication between us seems in itself to call for a passing comment. The popular or spiritualistic view, as is well known, regards communication from the dead and supernormal communication between the living as two separate and distinct processes, not only without fellowship, but almost antagonistic; and Miss Samuels, I learnt later, though not an avowed member of the spiritualistic body, keeps up a running and interested association with it. To me it seems that, if the dead survive and can communicate with us at all, the means can only be telepathic. It would appear, therefore, that the introductory words of Miss Samuels's letter were fitted, with a happy intuition, to the ideas of its addressee, who is now expressing his views on the subject, publicly, for the first time.

My correspondent went on to say that, for the previous five years, she had noticed that certain impressions of hers (I am giving the gist, I do not profess to be quoting the exact words, of the letter) corresponded in a marked degree with the thoughts of her friends, particularly with those of one friend, Mr. H. H. Fuller, at one time the manager of her photographic department, but then in the army and quartered at the Curragh Camp in Ireland, where he was employed in teaching photography to pilots and observers of the Air Force. I have learnt later that these impressions are obtained, for the most part, though not exclusively, during sleep, and take, I imagine, primarily, though again not exclusively, a visual form; but Miss Samuels appears to distinguish them in themselves, apart from their veridicality, from ordinary dreams.¹

The next time I was in London, which happened to be in about a week, I went to see Miss Samuels. I found her the antithesis of the type of person usually associated with mysterious powers—active and energetic to the point of restlessness and exceedingly talkative and full of spirits. One could hardly conceive her getting her mind into a state of passivity for a transitory moment. She was frankly (indeed, proudly) Jewish, and very much interested in her “telepathy.” (The question was quite candidly begged on her part—dreams, notes, drawings, thoughts and feelings, of certain kinds, were all “my telepathy.”) In the course of three short calls I made upon her—all during a week’s visit to London in August, 1918—she showed me over her shop and business premises, introduced me to her assistants, took my photograph and talked to me in the intervals of attending to customers. These three interviews occupied altogether perhaps an hour or an hour and a half: I had not seen her before, and I have not seen her since.

In the course of these talks, I arranged with her to make notes of her impressions, which she had not

¹ See *Proc.*, Vol. XX., p. 148, for an apparently similar distinction, by Mrs. Verrall, in her own case, between ‘vivid impressions in sleep’ and ‘the ordinary dream.’

previously been in the habit of doing, having merely related such of them as she chanced to remember the next day. This, let me say at once, she has heroically done, night after night, for several months, taking a note-book to bed with her, and making notes at all manner of unearthly hours, whenever she happened to wake, often in the dark. As one who does not take at all kindly to exerting himself after he has got to bed, I feel particularly that those of us who are interested in getting to the bottom of the questions upon which this paper touches, owe her a debt of gratitude for having put herself to this considerable inconvenience in the interests of scientific research. She was to post the notes to me at once, and I undertook to forward copies of them to Mr. Fuller for his comments.

This procedure, which was carried out from 10th August to 4th November, 1918, produced some striking correspondences, but I could see no way of getting them on a sound evidential basis. Mr. Fuller was not in a position (he was a private in the army) to obtain written corroboration of his statements, and—though I had no reason to doubt his *bona fides* and have since become perfectly satisfied of it, and though small discrepancies were noted in his comments with apparent care—it was impossible to prove that the stories upon which the correspondences depended were not sheer invention and that the noting of discrepancies was not “the perfection of acting.” Fortunately, however, I found an increasing tendency in Miss Samuels’s notes of her impressions to correspond with incidents affecting my own thoughts, and, since I was usually in a position to obtain written corroboration of my statements in regard to them, I gradually concentrated upon these, and ultimately discontinued forwarding the notes to Mr. Fuller.

The most remarkable results obtained through him, I think, were in respect of the apparent transference of bodily sensations, particularly pains. There was such a degree of accurate correspondence of this kind, according to Mr. Fuller’s comments, that I got tired of copying and forwarding the notes, and at last asked Miss Samuels

not to trouble to send more, since there appeared to be no object in further piling up coincidences. These percepts, I gathered from Miss Samuels, do not form part of her regular sleeping impressions, but are obtained in the normal waking state at all hours of the day, are sometimes so severe as to cause her to resort to "real remedies" (though she appears never to have any difficulty in distinguishing them from her "own pains"), and the time coincidence is usually pretty exact. She told me, and I think Mr. Fuller did too, that, when she first obtained these particular impressions, she was liable to get the right kind of sensation, in the right locality, but on the wrong side of the body—*e.g.* a cut on the third finger of the right hand would emerge as a cut on the third finger of the left hand. I cannot say if either of them knew that a similar peculiarity has been observed in the case of other percipients. A list of these impressions, with Mr. Fuller's comments, is given in the Appendix (p. 213). They have, I think, an evident bearing on the curious power evinced by some mediums and their controls to diagnose ailments.¹ (Compare Mr. Guthrie's experiments at close quarters, reported in *Proceedings*, Pt. IX.) I have observed no correspondences in respect of bodily sensations in my own case, at least no more than can easily be assigned to chance.

In her first letter Miss Samuels told me that, if Mr. Fuller deliberately tried to convey a thought to her, she did not get it, though she sometimes got a sense of effort. My experience has confirmed this. I feel bound to say, however, that, finding my thoughts were apparently communicated without trouble, I have made no persistent or particularly strenuous attempts consciously to transmit them. I remember, one evening, trying for some time to concentrate my mind on the buffalo picture which has been the subject of a successful thought transference experiment (reproduced in *Proceedings*, Pt. LXIX., p. 312), to form

¹ Miss Samuels tells me she has often sent Mr. Fuller homely remedies for ailments of which she was cognisant only through corresponding symptoms in herself.

a mental image of it and so on; but nothing in the least suggesting it appeared subsequently in Miss Samuels's notes. On another occasion I struck the back of my left hand repeatedly with the bristles of a hair-brush, till I drew blood; but since Miss Samuels remained indifferent to my sufferings, I did not repeat the experiment. Whether or not, with more persistence, I might ultimately have succeeded in transmitting a thought by active endeavour, it remains the fact, as will be seen, that Miss Samuels's veridical impressions have rarely corresponded with anything even in the main current of my thought, but with incidental reflections, transitory impressions about trifles, sometimes with things I have merely overheard and of which I have consciously retained only an imperfect knowledge. On her side Miss Samuels says similarly: "I seem to have little to do with the matter, only like a telephone, just to receive all kinds of messages." For these reasons I do not regard what follows as a record of experiments in a strict sense of the term—for, as Andrew Lang (I think it was) said, you cannot experiment consciously in the unconscious—but of systematic observations of spontaneous phenomena.

The instances of apparent thought transference with which I propose to deal in this report, consisting in the main of correspondences with my own thoughts, have occurred in a period of, roughly, eight months, from about the middle of August, 1918, to about the middle of April, 1919. During this time Miss Samuels has sent me notes of her impressions, with few exceptions, daily—sometimes several sheets, sometimes only a few words.

It is manifestly out of the question that I should attempt to lay before the Society the whole of this mass of material, or even a large proportion of it. Moreover, the difficulties in the way of making a classification of Miss Samuels's impressions, so as to give some idea of the ratio of success to failure, as regards correspondence with my thoughts, are exceptionally great, because of her apparent liability to be influenced by a variety of agents. For this reason it seemed useless to try to make any such classification for the period

subsequent to 4th November, 1918, when I ceased to send copies of Miss Samuels's notes regularly to Mr. Fuller. The tabular statement which follows, therefore, is limited to the period from 17th August, 1918, when Miss Samuels first attributed impressions to my agency, to 4th November, 1918. I have counted everything in the notes for this period, except impressions attributed by Miss Samuels, at the time of despatching the notes, to some other person than myself, or in regard to which some other person has noted a suggestive correspondence with his or her thoughts. This, of course, takes no account of possible agents who cannot be traced, of the difficulty of remembering transitory thoughts about trivial things even for a day or two, or of occasional possible unwillingness on the part of a person suggested as the agent to acknowledge correspondence. (For an instance of denial see Case XLVIII. below.) But any error introduced from these causes is error on the safe side, so the amount of success shown may be taken as a minimum.

Another difficulty has been to decide what constitutes a single impression. Usually the line dividing one from another is pretty clear, and Miss Samuels not uncommonly has indicated it in her notes; but occasionally it is blurred, and occasionally a topic recurs, other matters intervening between the references. In the latter cases I have counted as one impression all references to the same subject, whether scattered or compact.

The following are illustrations of the standard I have set up and tried to maintain in assigning impressions to particular categories. "Some poor people are worried about paying their rent, it's really only a small amount" (Case XI.) I have put in Class 2, as veridical but confused. Had the form been, "Someone is worried about some poor people paying their rent," I should have put it in Class 1. The note concerning trays and clips (Case XXXI.) I have put in Class 1, in spite of its confusion, the exact correspondence with the dimensions of the trays and with the number—4—bringing it above the standard. These two I regard as good examples of border-line cases.

In the sub-classification, the distinction between correspondences that are undistinctive and those that are confused was often difficult to make, and little reliance can be placed upon it. The cases placed under these heads are of very different values, ranging from, *e.g.*, the note "Someone drinks and it goes down the wrong way," which corresponded with a very rare misfortune of that nature, in my case, on the evening preceding the date of the impression, to such an indefinite and generally applicable statement as "a railway line crossed." I should perhaps make clear, in regard to this Class 2, that my classification means that each correspondence included in it, considered individually, can be attributed to chance without strain. It is necessarily a very much more troublesome matter so to deal with the whole two hundred as a block.

Classification of Miss Samuels's impressions from 17th August to 4th November, 1918, inclusive, with the exceptions mentioned in the text.

CLASS 1.	CLASS 2.	CLASS 3.	TOTAL.
Veridical to a degree difficult to attribute to chance.	Wholly or partially veridical, but undistinctive, confused or antecedent in time.	No correspondence with the remembered thoughts of H. W.	.
16	200	159	375

SUB-CLASSIFICATION OF CLASS 2.

Undistinctive.	Confused.	Antecedent in time.	Total.
106	78	16	200

This means, it will be seen, that the notes have usually presented some correspondence with my thoughts, and

that those containing striking veridical detail have occurred at the rate of one or two a week.

Of the cases discussed in this paper, I have counted in the first Class, II., III., IV., V., VI., VII., VIII., XII., XIII., XXX., XXXI., XXXII., XXXIII., XXXVI. and XLI. (flats incident); had they come within the period I should have counted also in this class XIV., XVIII., XIX., XX., XXI., XXV. (kitten incident), XXVI., XXIX., XXXV., XXXVII. and possibly XXIV.; the remainder of those cited in which I have a part are in Class 2.

During the first five weeks of the eight months covered by the observations Miss Samuels was sleeping nightly at Maidenhead, then she slept for a week at Harrow, and since has been altogether in London, except for odd visits, of a night or two at a time, to such places as Margate and Bournemouth. These changes of place have had no noticeable effect upon the results; about the same average of veridical impressions has been maintained throughout. I have been at my home at Hindhead, forty miles from London, during the whole period, except for two visits of a night at a time to London, without the knowledge of Miss Samuels.¹ It is worth remarking, for its bearing on the momentous question whether telepathy (assuming its occurrence) be a psychological or a physical phenomenon, that Miss Samuels has many times told me that the impressions which appear to her to come from Mr. Fuller (and which usually have had an apparent correspondence with his thoughts) are far clearer and easier to remember than those which appear to her to come from me; indeed, as will be seen later, she has repeatedly attributed to my agency impressions, which have proved to be veridical as regards me, because of their relative feebleness. Mr. Fuller, as has been said, was stationed, at the time, at the Curragh Camp, near Dublin, a distance, I think, of about 400 miles from London; while I, according to information derived from the nearest milestone to my house, am forty miles

¹These visits both took place during the period when Miss Samuels was sleeping in London. Nothing of interest occurred in her notes on either occasion.

from Hyde Park Corner. There is, I understand, a sympathetic link between Miss Samuels and Mr. Fuller; between the former and me there is no link beyond our common interest in the phenomena.

I have been careful to tell Miss Samuels nothing of my personal circumstances or relationships, either in my few talks with her or in my subsequent letters and comments on her notes. It seemed to me to be necessary, in order to maintain her interest, to tell her in general terms when she correctly described or referred to matters which had been in my thoughts, and I have accordingly done so; but I think I have contrived to word these statements without giving her substantially more information than the percept itself contained.

She does not, for instance, know at the time of writing—and probably will not know until she reads this report—whether I am married or single.¹ In very many cases I have told her merely that particular notes were “appropriate” or “relevant” or “good” or something similar. She understands the reason for this reticence and has fully approved it. Only one thing I can remember having let slip—that I occasionally do some gardening. That was in August, 1918, when I was talking to her in her shop; but in any case, no doubt, the fact would have had to be regarded as an easy inference from the circumstance that I live in the country. She has told me that she has once, some years ago, been to Hindhead for a day, and knows, therefore, its general features, particularly that it is on a hill, amid trees.

Before I proceed to quote extracts from the notes and my contemporary comments, there is some necessary information regarding them to be given. The notes have been written, as I have said, for the most part in bed, and often in the dark; for Miss Samuels, I

¹ I find that in the 1918 edition of *Who's Who* only the titles of my books and my address are given. I have some impression that I furnished rather fuller particulars for the 1919 edition, but not enough to impair any correspondence discussed in this paper.

Who's Who, I think, is a source of leakage liable to be overlooked. I have found, for instance, that Mrs. Verrall's address, at the time it emerged in Mrs. Holland's script, was given in it.

understand, does not sleep alone, but with a sister, whom she has had to be careful not to disturb. In view of these circumstances, they are, on the whole, wonderfully clear; but occasionally words are illegible and occasionally short passages are written over others. For several months she usually sent me, in addition to these rough notes, typed copies of them which she made herself after reaching her shop. For my transcriptions I have used the rough notes whenever it has been possible to do so, resorting to the typed copies only in cases where the degree of illegibility in the originals was such that no consecutive meaning could be extracted from them.

There have been often, indeed usually, verbal discrepancies between the rough notes and the typed copies. I have ignored these where the sense is unaffected, but in cases where there is any shade of variation in the meaning, I have given, within square brackets, the typed version, in addition to the original version.

Where the sense is beyond doubt, I have corrected the spelling. Miss Samuels is frankly an atrocious speller, though she has never, I think, reached the heights of phoneticism attained by an automatist mentioned in an early volume of the *Proceedings*, who, asked to spell "psychical," produced, supraliminally, "sicickle," and subliminally (*per* planchette) "cicicle." Miss Samuels is the last person in the world who would pretend that she can spell "psychical," but I think she knows it begins with a "p." I have also added, very guardedly, again where the meaning is not in doubt, a little punctuation.

PART I.

CASES IN WHICH THE AGGREGATE SEEMS TO EXCLUDE CHANCE-COINCIDENCE.

I give first a series of extracts from the notes, with comments, chosen primarily with a view to showing that we are not dealing with chance coincidence. It will be understood, of course, from what I have already said, that they occur in the midst of a very considerable amount

of matter which, at best, is only partially veridical. It is apparent, even if we are satisfied of a telepathic connection, that inspirational flashes are, as Mrs. Sidgwick has said in another context, "much adulterated by the automatist's own mind." Afterwards I propose to give some extracts from the notes which appear to present points of interest for examination on other grounds.

It will be noticed that, in several instances, my contemporary notes are not followed by any corroborative statements. This is because, in the case of slight or uncertain correspondences, I have not felt justified in bothering my friends to write statements; because, in some cases, the subject of the correspondence is a document which is in itself corroborative; and because, in a considerable number of cases, the correspondence is based on some thought or trivial incident known to me alone.

In the quotations that follow, omitted words or passages, which are shown by dots, always relate, or apparently so, to matters unconnected with the impression discussed.

I.

Extract from Miss Samuels's notes (received August 22, 1918).

August 21, 1918. 6.30 a.m.

. . .
I am tying or doing something with rope in a garden.

. . .
These mixed thoughts are so faint and indistinct that I think they came from or connected with Mr. Wales.

The garden or round the garden needs the ground to be loosened, not only the lawn grass cut. There seems to be 2 gardens.

. . .
By a later post I received the following additional note from Miss Samuels, not having communicated with her in the meantime :

Re garden notes of 21.8.18—the lawn had been cut—but edges or borders where [sic] found fault with.

Note written by H. W. on August 22, 1918, after receiving the first note above, but before receiving the second.

The first thing I did in the garden, after my return home on the 15th August, was to tie down some rose shoots with string. The soil of the flower beds certainly needed loosening and the lawns mowing; in fact the place struck me generally as looking rather lost and overgrown. I mowed the tennis lawn on Monday (the 19th), having been thinking of doing so for several days before. I have done no gardening since I returned besides cutting the grass and tying the rose shoots. The flower and kitchen gardens here are quite distinctly separated: they are, in fact, two gardens.¹

II.

Extract from Miss Samuels's notes (received September 2, 1918).

September 1, 1918. 7.20 a.m.

A lost train by a second. Remark 'Alone in London.'

I should think these few things came from Mr. Wales they seem so faint and difficult to remember.

Note written by H. W. on September 2, 1918.

A niece who has been staying with us, when she returned home on Saturday (August 31, 1918) lost the train by which she intended to travel, but it was by considerably more than a second. In consequence of this train being missed, there was some doubt as to whether the father of the child (she is 16 or 17) would be at Waterloo to meet her, as arranged. We could not

¹ I obtained the following corroborative statement,

23rd August 1918. When I brought the letters to the Long House on the afternoon of Tuesday last, the 20th August, Mr. Hubert Wales was cutting the grass borders of his lawn.

HARRY HILLS, Postman.

but, on re-reading Miss Samuel's notes, I incline to think that by "edges or borders" in the second note (which, apparently, is explanatory of the first) is meant, not the grass edges, but the flower borders.

get in touch with him on the telephone, and my wife became exceedingly anxious on account of the possibility of the child having to cross London alone.

III.

Extract from Miss Samuels's notes (received September 6, 1918).

September 5, 1918. 6.5 a.m.

A young man in uniform (naval I think) or very like it [typed copy, 'a young man in a uniform like a naval one'] unexpectedly arrives. He is rather thin and dark. Someone is led [word doubtful, looks like 'bled,' in accompanying typed copy it is transcribed 'told'] to take their mind back a good many years to when he was a little boy . . . When the young man arrived most of the other people seemed upstairs. I see him sitting down waiting . . .

What slight telepathy there is seems to be from Mr. Wales as it's faint . . .

I omit my contemporary note, which is rather long, since the facts are given in the following corroborative statement by my wife :

September 6, 1918.

A nephew of my sister-in-law, who is my near neighbour, arrived at her house on Wednesday morning [September 4, 1918], at an unexpectedly early hour, and could find neither his host or hostess. He is a cadet at Osborne and was wearing his uniform. My husband, in speaking of his arrival later in the day or next day, said that whenever he heard of or saw the youth he was always reminded of a rather touching incident in the boy's early life, which he related to us.

I need only add that the young man is thin and dark, and that I heard my daughter call out to someone on the Wednesday (September 4, 1918) that he had arrived and had found no one at home to receive him. I assumed at the time that he would wait, but I learnt later, after receiving Miss Samuels's notes, that, in fact,

he had gone to the house of another relative and had a meal. This is of some interest, I think, as indicating that any supernormal power in operation is telepathy, not clairvoyance (if there be such a power independent of telepathy).

IV.

Extract from Miss Samuels's notes (received September 30, 1918).

September 29, 1918. 8.30 a.m.

Rather a thin tall black horse being led in, someone remarks on [typed copy 'its'] thin-ness, and someone else retorts, 'Well, he's Irish, you know.'

I again omit my contemporary note and quote my wife's corroborative statement :

October 1, 1918.

I have more than once lately talked in my husband's presence of a young officer I know, an Irishman, whom I met riding his black race-horse on the road. This seemed rather to surprise my husband, though I think he was only taking it home after exercise. The second time I met him he was leading the horse by a halter, it had a saddle on but no bridle.

Again there is some indication that it is my impressions, rather than the facts, that correspond with Miss Samuels's notes. When I heard my wife tell this story, I assumed (it appears wrongly—I fear I was not paying very close attention, she was speaking rather to my daughter than to me) that the young man was using this light race-horse as a road hack, and I certainly expressed surprise and expostulation. Neither my wife nor I could remember whether, in reply, she referred to his nationality, but it is not improbable. She says that she considered him somewhat eccentric. Another feature of some interest, as pointing to the telepathic emergence of latent thoughts, lies in the fact that, when I received Miss Samuels's note, I had forgotten the colour of the horse and that

my wife had spoken of seeing it being led, and I had only a vague impression that the owner was Irish.

V.

Extract from Miss Samuels's notes (received October 3, 1918).

October 2, 1918. 4 a.m.

. . .
Earl's Court Road
. . .

. . . the first items seem to come from Mr. Wales, at least the Earl's Court Road does . . .

There is no outlying street in London, or probably in any large town, so familiar to me as the Earl's Court Road; for I lived, for three years before I was married, twenty-three years ago, in a small street just off it, Earl's Court Gardens, and my future wife lived in a street off the other side of it. My contemporary note states that I had been thinking at this time of my early life, and had been telling a story about it, but that I had no conscious recollection of having been thinking of this particular period.

VI.

Extract from Miss Samuels's notes (received October 14, 1918).

October 13, 1918. 6.30 a.m., in bed.

Dear Mr. Wales, I write my personal letters to you for you, not to be shown to people who laugh at them, I feel that one was shown to someone, and they loudly laughed. I've just got this, 6.30 a.m.

I have to ask for indulgence in this case. Circumstances (the nature of which may be inferred) debar me from printing my contemporary note, and adding a corroborative statement, as I should have liked to do. I can only say that Miss Samuels's complaint was quite justified. There *had* been loud laughter (on the evening of either the 11th or 12th Oct.) on the part of a young niece of mine, and, though I felt somewhat ashamed

and changed the subject, I also felt in some degree to blame, for having provided the opportunity.¹ One detail, however, in Miss Samuels's note is incorrect.

This case is one of several (another will be quoted later—Case XLVIII.) which suggest that a percipient may obtain telepathically information which the agent does not wish to send.

VII.

Extract from Miss Samuels's notes (received October 17, 1918).

October 16. 1918. 3.40 a.m.

A memory of Paris, a man crying in a curious voice La Matin [typed copy, 'Le or La Matin, a newspaper.'] A slope walked up some zig-zag steps in centre to save—a few steps can be used instead of going round all the way [typed copy, 'a long slope, but half way some twisted steps are there so that one need not go all the way round.']

[From accompanying letter] I think the memory of Paris must be yours.

Note written by H. W., October 17, 1918.

My thoughts have turned repeatedly lately to a visit I made to Paris some years ago. I have a distinct recollection of hearing, on that occasion, a news vendor in the street calling 'Le Matin, Le Journal.' There was nothing, I think, markedly peculiar in his voice, but it is an odd little thing I have always remembered,

¹ An analogous incident is the following:

Extract from Letter from Miss Samuels to H. W., dated September 4, 1918, received September 5, 1918 (the only note of an impression received from Miss Samuels on this day):

7.15. p.m. I feel you are thinking deeply of me.

Note written by H. W. September 5, 1918.

This certainly was a fact; for the post came in about that time bringing two letters from Miss Samuels (nothing else except a book) which I read immediately. I had not told Miss Samuels the times of the postal deliveries; indeed, until the last few days, the evening post has arrived about four. When reading the letter quoted above, in which she refers to this, I looked at the clock: it was exactly 7.15. No doubt yesterday I got my letters about the same time.

and often since I have repeated the words to myself, trying to imitate his accent. During that visit I went almost daily to see a friend who lived on Montmartre. I have a dim impression that a flight or flights of steps near his road saved a walk round . . .

I wrote to the French friend I visited in Paris, enquiring about steps. In his reply, received December 30, 1918, he said there were no steps near his particular road, but that there were two flights leading to the top of Montmartre. "Both steps are not zig-zagging, but cut at every 10 or twelve degrees by a kind of platform to make them easier to ascend." He enclosed a plan showing the position of the steps.

No doubt everyone who goes to Paris hears 'Le Matin' called, but in my case the incident undoubtedly has a special significance. I can remember the corner where the man stood, and the quiet, unemotional voice in which, at regular intervals, he said the words. Scores and hundreds of times since have I repeated them to myself. It has become, in fact, one of those foolish, private little habits which we are all liable to contract. To me personally this reference is almost the most impressive thing in the series.

It was probably a letter I received about the middle of September from the friend I had visited at Montmartre (a letter referred to in my notes regarding possible telepathic precognition, see below, p. 201) which revived in my mind this memory of Paris. It began: "Where is the time we met in Paris and I took you to different places? It will never come again."

VIII.

Extract from Miss Samuels's notes (received October 21, 1918).

October 20, 1918. 6.30 [a.m.].

Someone wishes to dye their hair, in fact the feeling is so strong I feel I have had my own hair cut and dyed. [Typed copy, 'Someone wishes to dye their hair red, also to have it bobbed.']

. . .

Note written by H. W., October 21, 1918.

A few days ago I received a letter from a friend in India [a woman] which contained the following: 'My hair is going very grey which gives me horrid twinges of remembrance . . . I'd dye it, but I don't know of anything good.' I thought she would be very unwise to do so and intend to say so when I reply. A niece of mine, who lives here, has recently had her hair 'bobbed.' [This is the niece referred to in Case VI.]

IX.

Extract from Miss Samuels's notes (received October 25, 1918).

October 24, 1918. 2.15 a.m.

. . .
A large empty untidy stable.

. . .
Key tied to string.

. . .
Someone packing an oblong wicker basket like a motor picnic basket, it is over-filled and difficult to shut down.

Extract from accompanying letter to H. W.

I think most of to-day's comes from you.

Notes written by H. W., October 25, 1918.

We have a large four-stall disused stable . . . It is certainly very untidy. I go into it almost daily.

. . .
I use every day, with scarcely an exception, a key with a piece of string fastened to it, attaching a label. It opens the door of an outhouse, where we keep the logs of wood we are now using in the sitting-rooms in place of coal.

. . .
I pack an oblong basket such as Miss Samuels describes with wood for the drawing-room fire daily. The word

'packing' is quite descriptive, for I lay the blocks carefully upon one another to economise space. The basket is often filled beyond the top, but it has no lid.

[These three items] are quite typical of the routine of my life just now, when both labour and fuel are scarce.

I quote the above as instances of the small, isolated, undeveloped referenees (no one of which, manifestly, has by itself any evidential value) which form the bulk of Miss Samuels's veridical notes.

X.

Further extract from Miss Samuels's notes of October 24, 1918.

Some talk or thinking about the Meecroupolis [*sic*] Coy (a firm who cremate and bury people) [typed copy 'some talk about a firm that conducts funerals and cremations who run a railway line of their own.'].
 . . .

From accompanying letter to H. W.

I think most of to-day's comes from you.

A few years ago, needing some information about cremation for the purposes of a work of fiction, and being familiar with the name of the London Neeropolis Company from seeing their private railway station outside Waterloo, I walked down to and looked at their premises, without going in, but to take a note of their address. Subsequently I entered into correspondence with them. They were most kind, supplying me with literature and all the information in their possession and putting me in touch with the Cremation Society, to whom I ought to have applied in the first instance, since the London Neeropolis were not, as I had supposed, solely concerned with cremation, but undertook also, and on a much larger scale, burials. My contemporary note states that, for a reason there given, I had been thinking about undertakers at the date of Miss Samuels's note.

XI.

Extract from Miss Samuels's notes (received October 27, 1918).

October 26, 1918. 4.20 a.m.

Some poor people are worried about paying their rent, it's really only a small amount.

From accompanying letter to H. W.

I think most of to-day's is from you.

I epitomise my contemporary note. When the gardener who lives in my cottage was called up for the army, I decided, as a matter of principle, to charge his wife a very small rent—3s. 6d. a week. I knew she could afford to pay it, yet she ultimately fell more and more into arrears, and about the date of Miss Samuels's note the matter was somewhat worrying me—whether to take the easy course and let things slide or to press for the amount due.

XII.

Further extract from Miss Samuels's notes of October 26, 1918.

7.30 a.m.

I am in a forest or at the edge of one, elephants near me—I am told to lie still, I am hiding in a round tent, an animal smells all round the edge [typed copy 'of where I am hiding, I am laying (*sic*) flat on my face'] . . . I see two pictures one of a background of tall trees and creeping men and women and animals at the foot, they seem frightened and running away. . . . I had to lie still [typed copy 're forest picture'] as the elephants treaded [*sic*] nearly on my hair (I seem to be a woman) . . .

From accompanying letter to H. W.:

I think most of to-day's is from you.

Extract from a letter to H. W. from a friend (a woman) in India, received about the middle of October, but re-read on the 21st of that month and probably also later, for it is the letter which contains a reference to dyeing hair.

In one place—in fact for several marches, we were haunted by man-eating tigers, the coolies were very frightened and will only go several together through the thick jungle, and it certainly was eerie thinking one might suddenly come on Mr. Stripes, and be pounced on; the worst of these brutes is they always take a woman in preference to a man . . . one of them has already killed over 100 people.

It may be said, in regard to the reference to elephants, which suggests India, that there have been other allusions in Miss Samuels's notes which have struck me as possibly symbolic.¹ The reference to hair is noticeable, for Miss Samuels, of course, had no normal means of connecting the present impression with the previous one about dyeing hair. The phrase "I seem to be a woman" is, I think, of some interest, too, since, in spite of this, she attributed the percept to my agency.

XIII.

Extract from Miss Samuels's notes (received in typed copy only, November 4, 1918).

November 3, 1918. 3 a.m.

A flat parcel being carefully packed in a shiny drab colour paper, the size about the size of these sheets

¹ An alternative, or perhaps complementary, explanation of the elephants is offered by the following annotation on Miss Samuels's note by Miss Howard (one of Miss Samuels's assistants) sent to me before either knew of the correspondence with my thoughts:

I have been reading a book called *Travellers' Tales*, and in one chapter a man writes about some elephants in a forest. One of the travellers that was in quest of some elephants' tusks was trampled upon by some elephants, but I don't think they went near his head.

This note, it will be seen, just fills the gaps in the correspondence with my thoughts.

[11 in. \times 8 $\frac{3}{4}$ in.] or a little larger but not much, depth about the space between these lines [about $\frac{1}{2}$ in.].

From accompanying letter to H. W.:

I think to-day's comes from you.

Note written by H. W., November 4, 1918.

I sent, a little while ago, some valuable prints by post. I packed them exceedingly carefully (with sheets of cardboard) in three layers of covers, each separately pasted down and addressed. The process took me a considerable time, about an hour. The outer wrapping was rather a light coloured glazed brown paper. The package when completed was practically identically of the shape and size described by Miss Samuels. On referring to my notes I find that I packed this parcel on October 9, 1918, and despatched it by registered post on October 22, 1918. I received an acknowledgment of it on October 27, 1918.

Corroborative statement by the recipient of the package (received November 12, 1918).

The package of engravings measuring 12 \times 9 and $\frac{1}{2}$ in. deep were very carefully packed in shiny drab coloured wrapping. I received same quite safely on October 24, 1918.

It will be noticed that, in this case, assuming a telepathic connection, the transmission or emergence of the thought was apparently considerably deferred.

XIV.

Extract from Miss Samuels's notes (received November 9, 1918).

November 8, 1918. 4 a.m.

.
A noble looking old man led—makes a strong speech. [The following added in accompanying letter.] The old man, he was very ill or was going blind, was a very striking memory of a theatre picture or of a painting, he wore draped clothing as did some other figures in the foreground.
.

On the evening of November 7, 1918, as I noted at the time of receiving Miss Samuels's note, I read Mr. Piddington's paper, in the newly published Part of *Proceedings*, entitled "Fresh Light on the 'One-Horse Dawn' Experiment." It is unnecessary to transcribe my contemporary note, epitomising this paper. It will be seen that the extract quoted above appears to contain nine correspondences with it: for it dealt with a man (Oedipus) (1) who was old, (2) who was of noble birth and character, (3) who was led, (4) who made a strong speech (Mr. Piddington made a point of his impressive speech before his death, discussing it and quoting from it), (5) who was a character in a play, (6) who was ill, (7) who was blind, (8) who wore draped clothing, and (9) who was accompanied by others who also wore draped clothing. Indeed, the note, so far as it goes, contains nothing irrelevant, for the reference to a painting is an alternative. I may add that, when reading Mr. Piddington's paper, I conceived Oedipus, for some reason, going off the stage at the back, after making his final speech, so that the other actors, in relation to him, would be in the foreground.

It will be noticed that the apparent thought transference in this case is exclusively of the part of Mr. Piddington's paper dealing with Oedipus, not of the part dealing with Mrs. Verrall's script. It is the case that, while I was interested in Mr. Piddington's paper from a literary point of view, his arguments seeking to identify Oedipus with Mrs. Verrall's "old man in a white robe turned to the east" did not carry conviction to my mind.

I have no difficulty in accepting Miss Samuels's statement that she does not read the S.P.R. publications.

XV.

*Extract from Miss Samuels's notes (received November 12, 1918).
November 11, 1918. 2.45 a.m.*

Something hidden under tree roots. [The following is added on the back of the succeeding page, 'A young lady helps the boy to find and hide things under tree roots.']

From accompanying letter to H. W.:

I will not say who the things are from, unless I get very clearly, as they seem lately nearly all to come from you.

Note written by H. W., November 12, 1918.

Either at dinner on Saturday (November 9, 1918) or at supper on Sunday (November 10, 1918) my daughter mentioned 'Monte Cristo,' and that led the conversation to other writers besides Dumas who had used the theme of hidden treasure in fiction. I mentioned Poe, having in mind his story called, I think, 'The Gold Bug,' wherein a man, by suspending the bug by a thread from the branch of a tree, is guided to the position of the treasure hidden beneath its roots.

XVI.

Extract from Miss Samuels's notes (received December 6, 1918).

December 5, 1918. 8.30 a.m. London.

Someone is shewing me some Cinema films also photographs [typed copy 'or photographs'] and puts in my hand a glass this shape [circular sketch] which makes the pictures seem more life-like also the right way up. . . . The pictures at Cinema or show of some kind seemed in or on a funny shaped thing above the heads of the people, something like an old-fashioned camera obscura that used to be on Ramsgate Pier years ago, although that would be lower on the ground than the thing I was shown over last night.

Note written by H. W., December 6, 1918.

During this week I have been reading F. W. H. Myers's paper on crystal visions in Part XXIII. of the *Proceedings S.P.R.* He alludes several times to the effect produced when the percipient looks at the picture through a magnifying glass. . . . On page 501 he says: 'The unintelligible pictures, on the other hand, remind one of a series of views thrown on the table of a camera obscura.'

I quote the above as an instance of the apparent dramatizing of a scene by the subliminal consciousness of the percipient in order to bring out an unusual term or idea. There are other, though less striking, cases in my records suggesting the same thing.

XVII.

Extract from Miss Samuels's notes (received December 7, 1918).

December 6, 1918. 3.15 a.m. London.

Two old [typed copy 'very old'] bound nos of the "Strand Mag."

My daughter's corroboration of my note (which I omit, as superfluous):

December 7, 1918.

I have just lately been reading stories in old bound volumes of the "Strand Magazine," which I have fetched one or two at a time from my father's study.

The volumes are the oldest, beginning with No. 1 and ending with No. 10.

XVIII.

Extract from Miss Samuels's letter (received January 6, 1919).

January 5th, 1919.

I now remember a quarto page of black heavy childlike handwriting starting right at the very top of the page.

Note written by H. W., January 6, 1919.

This describes precisely the handwriting of a regular correspondent of mine [an elderly woman]. She writes on post quarto sheets (about 9 in. by 7 in.) and always begins at the extreme top of the page.

An addressed envelope and the top of a sheet of paper are given as specimens on the opposite page.

30!

Hubert Wales, Esq.,
"The Long House,"

Hindhead,

Surrey.

2) spin as I go along, like a spider with his web. (2)
I have just read a book called "the Unofficial Honey-
moon," it seems to me unnatural, too much so, a

XIX.

Extract from Miss Samuels's notes (received January 8, 1919).

January 7, 1919. 8.25 [a.m.].

. . .
I am dressed in a black dancing dress [typed copy, 'black evening dress'] cut low, piece of black riband at neck.
. . .

Extract from a letter to H. W. from a niece staying at Brighton, dated January 2nd, 1919, received January 4th, 1919.

Then in the evening we toddled off to the Hotel Metro-pole on our own, had dinner, and went to the dance there . . . I looked like a first-class adventuress with my hair waved, so that it all sticks upwards, and a band round my forehead [sketch of a girl's head with a black band round the forehead] and *frightfully* low new black evening dress.

Extract from H. W.'s reply, written and posted January 5th, 1919.

Miss S. has sent nothing important of late such as the item you mention [not quoted in this paper]—I anticipate, however, shortly getting comments from her anent certain animadversions on fat Jewesses and shocked allusions to a girl in a 'frightfully low' black evening gown.

There is a small point here again which bears upon the question between telepathy and clairvoyance. In my niece's sketch the band round the girl's head, being filled in with ink, looked black, and I probably thought of it as black. I learnt later that, in fact, the ribbon was silver.

It was this niece who nearly got me into trouble by her untimely laughter!

XX.

Extract from Miss Samuels's notes (received January 21, 1919).

January 20, 1919.

Enquiries about the health of an elderly lady. She is threatened with paralysis.

. . .

Note written by H. W., January 21, 1919.

The health of an aunt of mine—an elderly woman—has been a good deal on my mind recently. She has had one paralytic stroke . . . and, as in all such cases, there is fear of others. My wife is going to be in her neighbourhood this week and hopes to call. She has spoken of this to me two or three times.

. . .

XXI.

Further extract from Miss Samuels's notes of January 20, 1919.

. . .

A delicious dessert yellow and pink like warm ice cream.

. . .

Note written by H. W., January 21, 1919.

A few months ago¹, when I was dining at a restaurant, the head waiter rather ceremoniously placed an elaborate looking sweet on my table. It was of the shape of a book, the groundwork of pale yellow, with the words 'Blue Flame' (the title of one of my novels) in pink icing on it. Spirit was burning round it, which gave me the impression that it was warm, and I was considerably surprised, when I tasted it, to find that it was iced. I may have thought of this incident recently.

¹ It was in August, 1918, during the visit to London when I made acquaintance with Miss Samuels.

Corroborative letter from the friend (a woman) who dined with me on the occasion referred to in my note, dated March 3, 1919.

Dear Mr. Wales, I often think of the 'Blue Flame' dinner we had together at the Florence, and what a surprise Mons René [should be Réna] gave us in the sweet he had prepared . . . When the waiter appeared carrying something on a silver tray we saw at once it was something special, and on further inspection we saw a model of your book 'Blue Flame,' and to make it better still when he put a match to it the real blue flames danced all round it and it was just perfect. I can see it now—a pale yellow colour with the title and your name in pink with two marguerites made of sugar in the opposite corners . . . I remember also that at the first taste you had rather a shock finding it was icy cold, as you told me afterwards you were expecting to find it quite warm—in reality the outside was composed of wafer like biscuit while the inside was purely ice cream.

The receipt of the January *Journal*, announcing the forthcoming meeting, would, for certain reasons, almost certainly lead my thoughts to this episode. I do not appear to have made a note of the date when I received it, but I find that the printed slip enclosed with it, announcing the meeting, is dated January 15th. The relevance of the apparently paradoxical phrase "warm ice cream" is, I think, somewhat remarkable, and suggests, as do many other references, that there must at times be an element other than visual in Miss Samuels's percepts.

XXII.

Extract from Miss Samuels's notes (received January 27, 1919).

January 26, 1919. 8.45 a.m.

Someone does not like being left alone in the house.

I give my wife's corroboration of my contemporary note. It was written on January 30th, 1919, as follows :

My daughter and I went away on a visit from 22nd to 29th January, 1919, leaving my husband alone in the house except for the servants.

I have no recollection, however, of feeling unduly depressed on account of this quite temporary circumstance.

XXIII.

Extract from Miss Samuels's notes (received February 21, 1919).

February 20, 1919. 7.35 a.m.

. . .
A lady has broken her leg.
. . .

I quote the above as a good instance (there are many others) of the tendency of Miss Samuels's impressions to correspond, not with the main current of my thought at the moment, but with reflections incidental to it. On February 6th, 1919, my wife underwent a small surgical operation, involving the administration of an anaesthetic, the attendance of a nurse, and a week or two in bed. I was naturally much preoccupied and anxious about this for some time—more, perhaps, than most people would have been, for I have a dread of operations—but Miss Samuels's notes betrayed no knowledge of the circumstances. Two years before, however, nearly to a day, my wife broke her leg; and the subsequent illness almost necessarily revived memories of this earlier trouble. We often talked of it, recalled incidents in connection with it, and compared the circumstances in the two cases. My wife occupied the same bed in the same room as on the former occasion, and each time had an attendant hospital nurse sleeping in the adjoining dressing-room.

XXIV.

Extract from Miss Samuels's notes (enclosed in letter dated and postmarked February 28th, 1919, received March 3rd, 1919¹).

False Vandyke beard (made with soap suds).

¹ It was by an odd chance that, on the only occasion I can remember when Miss Samuels neglected to date her notes, her letter was delayed in the post.

Note written by H. W., March 3, 1919.

Several times lately, after soaping my face for shaving, it has struck me that this gave me the appearance of having a small Vandyke beard. Once or twice I have thought it rather suited me, and I have wondered if I should grow one! To the best of my recollection it is only lately that I have been struck by this effect. It is definitely a small, pointed, as distinguished from a square, beard that is suggested.

This is another of the references that can never, I think, produce upon others the effect it produces upon me; for no doubt many men, when they are shaving, think that they appear to have short, white Vandyke beards. Would such a thought, however, naturally occur to a woman? Miss Samuels, it will be seen, does not refer to shaving, but merely records apparent nonsense about a false beard made with soap-suds.

A few days after writing the above notes, in turning back, for another purpose, over my records of Miss Samuels's impressions, I came upon the following, which had suggested nothing to me at the time:

January 21, 1919. 1.45 a.m.

. . . . I saw a dapper little man sharp features, grey Vandyke beard and moustache (like Captain Kettle but grey.) . . . The old gentleman seemed connected with lots of old wood and looking glass and also a broken table.

Noteworthy points in this, I think, are the allusions to 'looking-glass' and the statement that the beard and moustache were 'grey.' For my daily connection with 'lots of old wood' see my notes to Case IX. above. There is a small table among the rubbish in the outhouse referred to, but I hardly think it is broken, though there are many broken things in the place. In Miss Samuels's notes for February 8, 1919, again, the single word "Vandyke" occurs. Was she jogging my memory or was I jogging hers? In either case, the efforts were apparently ultimately successful, for the subsequent allusion to a "false"

beard and to "soap suds" gave me the clue. I should, perhaps, add that I am not grey naturally or old looking, and am entirely clean shaven.

XXV.

Miss Samuels's notes (received April 5, 1919). (Complete notes transcribed, numbers in brackets inserted by H. W.)

April 4, 1919. 7 [a.m.].

(1) A pencil sketch of a woman, I draw the shadow in the neck also full skirt and right hand, in line work. [Rough sketch enclosed of neck shadow and skirt, with the words added] I seemed myself to do it.

(2) A tiny black kitten chases another, but someone pulls it by the tail and throws it back into the room.

(3) Someone trying a new song.

Notes written by H. W., April 5, 1919.

(1) On April 3, 1919, I received by post a pencil sketch of a woman—no skirt visible, but she is shown sitting on a draped seat, represented by perpendicular lines, as in Miss Samuels's skirt sketch. The original of the drawing made the sketch herself.

(2) A night or two ago, not last night, probably the night before (April 3, 1919) when I went into the pantry to lock up, the cat, who sleeps there with the kitten, ran out, followed by the kitten. I managed to catch the kitten by its tail as it was trotting down the hall, but had to go much further to get the cat. I then took them back to the pantry, and no doubt threw them down when I got there, for they were a trouble to carry together [both struggling]. Neither is black and neither is tiny.

Miss Samuels must be assumed to have known that I have cats, for there have been many references to them in her notes, which I have usually told her were appropriate, or something to that effect; but that would not, of course, account for the coincidence regarding catching by its tail a kitten that was running after

another. My recollection of that incident is quite clear and definite—its back slipped under my hand, but I just got it by the tail.

(3) On April 1, 1919, a niece came to tea. Afterwards, when I was in my study, I heard her trying over songs, preparatory to having a singing lesson.

Impression (2), like the "barn or house" incident related below (p. 179), seems to indicate that some part of Miss Samuels had a better knowledge of the truth than ultimately reached paper; for a kitten cannot "chase" another until it has passed the "tiny" stage, unless that word be given an unduly wide meaning. My kitten was six months old at the time of the incident.

This case is one of those which (no doubt, largely because of their trivial subjects) make little impression at the first glance, but which, on closer examination, reveal a striking string of coincidences. It will be seen that in the following particulars it corresponded with an actual incident: (1) there were two kittens concerned (one really a cat); (2) they were outside a room; (3) one was running after the other; (4) somebody caught one; (5) it was the hind one; (6) it was caught by its tail; (7) it was put back into the room. In regard to the incorrect statement about the caught kitten being black, it is perhaps worth remarking that, about then, I had said several times severely to my kitten (which is grey and white) that it was obvious to me, judging from its deplorable condition, that it had spent some time in the coal shed.

XXVI.

Extract from Miss Samuels's notes (received April 11, 1919).

April 10, 1919. 4.30 [a.m.].

. . . .
An argument on the telephone *re* 2/10. £50 also is mentioned.

Note written by H. W., April 12, 1919.

I have recently received accounts from two publishing firms [the only two with whom I have business relations]—the first enclosed a cheque for £50. 7; the second (which I received on April 9, 1919) enclosed a cheque for 2/4. I feel there must be some mistake about this latter amount, which is far less than I expected, and have entered into correspondence about it. I did not remember the exact amounts of the cheques and have had to refer to papers to write this note: I knew only that one was for fifty pounds and something, the other for two shillings and something.

Corroboration is provided by two documents addressed to me, in the following terms:

(1) *From Hughes Massie & Co., Literary Agents:*

HUBERT WALES, Esq.,

London, April 7th, 1919.

Dear Sir, We have received from Messrs. Cassell & Co. cheque for 2/6 on account of Roys on "Thirty Days" and have pleasure in sending herewith our cheque for 2/4 representing such amount less commission. . . . Yours faithfully

pp HUGHES MASSIE & Co.

[The enclosed cheque, which I still have in my possession at the time of writing, is dated April 8th.]

(2) *From John Long, Ltd., Publishers:*

London, S.W. 1, 18th March 1919.

Dear Mr Wales,

Herewith please find statements of additional sales of books of yours, in various editions, to the end of last year. In terms thereof enclosed is my firm's cheque for £50. 7. Formal receipt in course will oblige.

Yours very truly,

JOHN LONG.

I have only to add that the statement about the telephone is wrong; I never use a telephone if I can avoid it; the "argument" or discussion is proceeding through the post. I noticed, however, during my few short visits to Miss Samuels's shop, that her telephone

was prominently in use. In this respect the case is one of several (see particularly XLIII. and LI. (2) below) which suggest that the setting of a veridical impression is often provided by the percipient's own associations.

XXVII.

The following does not purport to be telepathic, but in view of Miss Samuels's apparent ability to obtain knowledge of my thoughts supernormally, of which I have given instances, is, I think, worth transcribing.

Extract from letter from Miss Samuels to H. W., dated 8.30 p.m., August 28, 1918, received August 30, 1918.

I wonder if I shall like "The Purpose," I think I shall, anyhow most of it . . . [three or four lines omitted] I expect my notes are not at all new but they help to explain me and my modes of thought, if I do think? Or do we all read too much and father other people's thoughts?

Extract from the first essay in "The Purpose" by H. W. (published January 1914) (pp. 16-17):

Somebody said quite recently—I wish I could remember who it was—that most people read too much and think too little. I do not think you can travel very far without finding out that that is true. You meet people constantly who can talk fluently about what others have thought—they have Maeterlinck and Nietzsche and many others at their finger [!]-tips—but they never go on to give expression to any thoughts of their own that have sprung from their reading. They become storehouses and mechanical disseminators of what Milton calls "usurped opinions."

I wrote and asked Miss Samuels, without giving her my reason for asking, if, at the time she wrote to me, she had received the book from the library. She replied (September 1, 1918) that she had not, and in a later letter spontaneously complained that she had still been unable to obtain it.¹

¹ While this paper has been passing through the press, a similar coincidence in connection with this same book, *The Purpose*, has occurred with another correspondent, Miss F., of Watford (full name and address known to the Society). Miss F. has had other experiences which suggest, so far as they go, the telepathic acquisition of information from me, emerging, for the most part, not, as in the case of Miss Samuels, in dreams, but in waking hallucinations (apparitions of me). The references corresponding with *The Purpose*, however, occurred, as with Miss Samuels, in the course of an ordinary letter, suggesting nothing supernatural on its face, but which reached me, again as in the case of Miss Samuels, at a time when I had reason to think Miss F. would shortly read that book, because I knew it to be in the hands of a mutual friend, from whom I expected her to borrow it. The corresponding passages are as follows :

Extract from letter from Miss F. to H. W., received August 20, 1919.

I'm reading 'Wuthering Heights' again, and although at first it repels me, the characters are so very rough and barbarous that one almost shudders—at least I do—I'm fascinated and it grips me stronger each time. The people in it somehow fit in with the rugged scenery of Yorkshire. . . . I think the Brontë women were wonderful, and although I like 'Jane Eyre' tremendously, I always come back to Emily's book. I know it is not nearly so popular as Charlotte's works. I do hope you won't mind me writing like this and I don't suppose you'll agree with me in my views. Each time I read Emily Brontë's book I feel what a tragedy her life was—and to be only 28 or 29, I forget which, when she wrote it and to die at 30!

I endorsed this on November 23, 1919 :

Compare *The Purpose* pp. 248-9. Miss F. informed me that she had not read this book, though she had had it in her hands at the house of a friend [who had borrowed it from a library]. [The following added on November 29, 1919.] I had seen Miss F. only twice at the time of the receipt of this letter. I had not mentioned my views of 'Wuthering Heights' to her, and I have no recollection of speaking on the subject of the Brontës at all. She insists that she had not read the passage in 'The Purpose' or even glanced at it.

Extracts from "The Purpose" (pp. 248-51).

One of the greatest artists who has lived, in my view, was Emily Brontë. In her book *Wuthering Heights* she introduces you, one after another, to a collection of human beings who repel you without exception. . . . You feel it will be impossible to go through a volume in the company of this sinister and barbarous crew. The descriptions of the rugged scenery presently bring you a little comfort. . . . The story grips and you continue reading; and, long before the end, you have realized that the

XXVIII.

The following is an instance of apparent thought-transference from another agent. I quote it because of the unusual feature it contains in the indication of the verbal transmission of a thought—because, in other words, the agent, without consciousness of his act, appears to have succeeded in the task of “getting a name through.”

When I called on Miss Samuels on August 9, 1918, she gave me a slip of paper containing notes roughly jotted down. These, she said, were the notes she had made of her impressions of the previous morning, and added that she had sent a copy of them to Mr. Fuller in Ireland for his comments. (I am giving the facts from my contemporary note.) The paper was headed “8/8/18,” and the first note was as follows (I transcribe from the original document):

ill
nauseaum
ele

My contemporary note proceeds:

She [Miss Samuels] told me orally, when she gave me the notes, that the first phrase—which she pronounced “il nauseam”—was sounding in her ears when she woke, that she imagined it to be Italian, but that she had no knowledge of languages.

rough characters harmonize perfectly with the rough Yorkshire moors and are their complement. . . .

There is a glamour resting on that book and its author which appeals to me almost more than anything in the history of literature. . . . She wrote *Wuthering Heights* when she was twenty-eight and died at thirty. . . . Charlotte was afraid of *Wuthering Heights*; she shuddered at the nightly readings. . . . This is to suggest nothing in disparagement of the author of *Jane Eyre* and her wonderful gifts. [A passage appreciative of *Jane Eyre*.] One can perceive that enthusiastically, and yet place Emily . . . as far above Charlotte as Charlotte was above Anne.

Both this case and that given in the text are, of course, evidentially weak, because of the impossibility of proving that my correspondents had not read *The Purpose* or any part of it; but the independent occurrence of these parallel incidents, each in connection with a person whom there is other reason to consider possessed of telepathic perceptivity, is, I think, at least a suggestive coincidence.

She told me, too, I remember, that the duplication of the first word was due to alternative attempts on her part to reproduce the sound in writing.

I called again on Miss Samuels on August 14, when she gave me a letter which she told me she had received that morning from Mr. Fuller and also an envelope, bearing her printed address, which she said had enclosed it. The envelope bore the postmark :

[Undecipherable word] Camp. 12 Aug. 18.

The following is an extract from the letter :

[Mr. Fuller's full address] Curragh, Ireland.

Monday noon [12th August, 1918].

. . . Perhaps the strangest experience we have yet had is that connected with the two words you have quoted, the actual spelling as I saw it was IL NAUSEAUM; these words I saw written in thick blue pencil in printed letters as I have put them, on white paper and stuck up on a wall on the edge of the camp. I don't know whether I have ever told you, but if I come across words I cannot understand, I keep repeating them to myself, as you remark *you* kept repeating them. These words evidently are not Latin, nor French; at all events I have never come across them before; if French I should feel disposed to translate them as "It is nauseating" or as we might say, "It is sickening." Now what *do* they mean and who could have pasted them up in the Curragh and why. . . .

H. H. FULLER.

The omitted portion of the letter is mainly comment on other items in Miss Samuels's notes. In these, though Mr. Fuller finds correspondence with his thoughts, he points out confusion and discrepancies. I cite one of these matters, as relevant to the question of the good faith of the witnesses. Among the notes on the paper handed to me by Miss Samuels on August 9 was the following :

bowl or bath with deep cover.

Mr Fuller's comment on that was as follows :

The deep bowl I cannot trace, unless it is the baths we have here; they are rather primitive and have *wooden* covers.

I judge from the form of this comment that, in the copy of her notes sent to him by Miss Samuels, the words "or bath" were omitted.

I wrote to Mr. Fuller, asking him if he felt quite clear that he had not mentioned the words "il nauseaum" to Miss Samuels at any time before August 8, and if he could obtain corroborative testimony to his seeing them. The following is an extract from his reply, dated August 25, 1918:

Now to reply to your two queries, firstly, "Il nauseaum." I am confident that these words were not sent to Miss Samuels, as a matter of fact they must have been written by her to me on the day following the evening on which I saw them; I did not write them until I replied to that letter and corrected the spelling. The words puzzled me for an hour or two and were then dismissed from my mind, I gave them no further thought until I received her letter, then went round to make sure of the spelling; but the paper had been removed either by human agency or the rain the latter I fancy, as the night had been a very wet one. Unfortunately I was quite alone when I came across them, and, as I say, gave no further thought to them until the arrival of Miss Samuels' letter.

The manifest weakness of this remarkable case is that it rests upon the *bona fides* of Miss Samuels and Mr. Fuller, who were practically strangers to me. The whole thing *might* have been prepared for me. I feel, however, that—apart from the confidence in their sincerity I have since come to have—the subsequent correspondence of Miss Samuels's notes with my thoughts is strong presumptive evidence in their favour.

That is my first instalment of extracts. I do not know to what extent it may seem to Members of the Society and others that a case is made out. For my part, I feel satisfied, after allowing for the large admixture

of irrelevant matter, that *all* the correspondences recorded above cannot reasonably be referred to chance. Call it telepathy or what you will, there seems to me to have been acquisition of knowledge by some means other than the sensory channels of common experience. For those who may be of the same opinion, I propose to relate next some cases which, assuming a telepathic connection, seem as if they might be of interest to examine on other grounds.

Before proceeding to do so, I may perhaps make a few general remarks.

Although she recognises that willing or concentration by the agent are ineffective in her case, Miss Samuels is impressed by the popular view that telepathic communication is conditioned or facilitated in some way by the agent directing his thoughts upon her; and she has been fruitful of suggestions as to how I might think of things "in connection with" her. After repeated experiments, however, I have come to the conclusion that whether I think of things "in connection with" her or think of her at all has practically no influence on the results. In many of the most striking cases, I think in the majority, the correspondences have concerned matters which have affected my mind without the remotest conscious thought of Miss Samuels. In other words, the subjects of her veridical notes have nearly always been unexpected by me.¹ Even the "black evening dress cut low," though I had told my niece facetiously that I anticipated it, took me by surprise when it came; and the "black, heavy, childlike handwriting," although, as will have been seen, correct to the smallest detail, set

¹The following is an exception, though the coincidence is not strong enough to exclude chance. On October 22, 1918, I made the following note: "Thought of B. S. on bicycle being knocked over by a sheep." Miss Samuels's notes of the next day contained: "A large St. Bernard's dog—a sheep." There was, in fact, in the incident I had had in mind, though not mentioned in my note, a dog on the other side of the sheep. I can recollect no other allusion to a sheep in Miss Samuels's notes, but there have been many to dogs. I should add, perhaps, that the making of the note did not, in this instance, mean that I had concentrated on the thought—I made it merely as an aid to memory.

me vaguely wondering, for a time, if I knew any writing like it. On the other hand, there have been things which I have hoped Miss Samuels would get—to which my thoughts have turned again and again with that hope—which she has not got or got anything at all resembling. I remember, among others, an incident of a mongoose and an incident of a gramophone. After these eight months of observation and analysis, I cannot put my finger on any cause or condition which appears to have an influence on the selection of one thought rather than another for transference. It seems almost as if some mind other than my conscious mind chose the subjects, chose with evidential requirements steadily in view, and chose, on the whole, from that standpoint, remarkably well.¹ I can tell no more what, from out my stock of thoughts and memories, is likely to find a place in Miss Samuels's notes than I can tell what is likely to find a place in my remembered dreams. Indeed, many of her impressions in sleep as related by her might have been my own dreams.

During the whole period, however—in the course of which I have received many hundreds of notes—I have not noticed a single instance of correspondence with one of my dreams, though I am a prolific dreamer and often retain a very fair recollection of dream incidents for a day or two, or longer.² There have been one or two correspondences with those comparatively rare vivid visual images or auditory impressions one is liable to get in a somnolent state, usually, in my case, just after waking. In a few other cases of such impressions I have apparently been the percipient, but these have

¹ Note, for example, in Case XLIII. below, the correspondence with one of the, comparatively, very few stories I have *not* published. There have been no correspondences with published stories.

² Since the above was written, on the night of April 28-29, 1919, I dreamt of a human body (apparently dead) without arms. Miss Samuels's notes of the preceding day, received the next morning, contained the following: "A young lady about 25 to 28 without arms." This does not, however, affect the statement in the text, for, if the thing were not due to chance, I was apparently the percipient, since my impression was the later of the two.

not been numerous enough for any conclusion to be based on them.¹

I have noticed some tendency to periodicity in the occurrence of Miss Samuels's veridical impressions. Many days have sometimes passed without anything cropping up in the notes that was applicable to me; at other times, two or three striking correspondences have come close together, even in the same set of notes. Bright luminaries (such as are most of those I have quoted) have been frequently surrounded by a cluster of small stars. About the time of the receipt of the "memory of Paris" note, (Case VII.), for example, there was quite a number of minor, isolated references, relevant, so far as they went, to my visit to Paris, but not specially connected with it by Miss Samuels. This is, no doubt, to some extent (though I think not entirely) accounted for by the fact that the occurrence of a correspondence necessarily turns my thoughts anew to the incident upon which it is based.

PART II.

SOME CASES WHICH, ASSUMING A TELEPATHIC CONNECTION, SEEM WORTH EXAMINING AS THROWING LIGHT ON ITS NATURE.

In the extracts from my records which I now proceed to give I have not thought it necessary to mark omissions by dots, except in cases where it is important to show the precise place where words are left out. In all instances I have included every word that appears to be connected with the particular impression discussed.

The circumstance that many of Miss Samuels's notes have been seen by two or more possible agents independently has provided an excellent trap for chance-coincidences. I quote first one of these catches, for it gives an idea of how near one may expect to get to the detail of a thought by chance alone.

¹They all occurred in the week between the receipt of Miss Samuels's first letter and my first visit to her shop.

XXIX.

Extract from Miss Samuels's notes (received November 6, 1918).

November 5, 1919. 8.45 a.m.

Some children or young people learning to dance, one cried about something.

On the same day that I received the above I received also the following comment upon it by Miss Sylvia Howard, one of Miss Samuels's assistants, a young girl of fifteen or sixteen, but who looks older, who has on many occasions sent me notes indicating some correspondence between incidents affecting her thoughts and Miss Samuels's impressions :

I generally go to a club on Monday evenings for dancing and other amusements. When I went last night [November 4, 1918] there were not many ladies there, and those that were there were dancing and took no notice of me, and though I did not cry I felt very much like doing so.

Note written by H. W., November 6, 1918.

At dinner on November 4, 1918, my daughter talked most [of] the time about some children learning to dance (she had been seeing them) and of one making another cry or nearly so.

My wife's corroborative statement, dated November 6, 1918.

Two evenings ago we talked at dinner, in my husband's presence, of some children having dancing lessons, and my daughter told of one naughty little thing who was unkind to another and nearly made her cry.

I noticed that the words "or young people" in Miss Samuels's original notes were not in the body of the script, but were inserted between the lines. Upon my asking her about this, she admitted that she had added these words after she had reached the shop and heard Miss Howard's story—giving (I believe quite honestly) a turn to the fading memory of her percept in keeping with her assistant's experience. It will be seen that there

is no correspondence between them, except the general circumstance of dancing, if the words quoted are eliminated.

Distortion by Automatism.

I extract next some cases suggesting the confused and distorted emergence of information telepathically acquired.

XXX.

*Extract from Miss Samuels's notes (received August 18, 1918).
(Transcribed from copy typed by Miss Samuels.)*

Copy of Telepathy notes made in bed 5.45 a.m. received the 17th August by Miss Jane Samuels (in Maidenhead).

I feel that most of these impressions come from or [are] connected with Mr. Wales.

I see some pictures or prints laying (*sic*) on a table, a slave market picture I think [Miss Samuels's original notes have 'kind of thing' instead of 'I think']. A nude woman pale tone in skin, not white I mean [original notes have 'not quite white I should say'] the woman is being held [original notes, 'I think'] by two men one each side. I do not pick up the picture, I look at it in passing.

Sketch here of position of slave market picture.

[Rough sketch of raised platform or dais of two steps; on the top step rudimentary outline of figure, marked 'nude golden skinned woman,' with an upright oval on either side marked 'man,' 'man,'; below the dais circles marked 'people looking up.']

Note written by H. W., August 18, 1918.

A day or two before my visit to London [on August 8, 1918—date fixed by contemporary note], after I had made Miss Samuels's acquaintance by correspondence, but before I had met her, I looked, for a particular purpose,

at some prints [of engravings] in my possession. The first, which forms a sort of decorative frontispiece to the rest, shows a nude woman seated on a throne or ornate chair, apparently somewhat raised up, with an embroidered footstool under her feet. There is a man's head on either side of her, but these are not in her environment, but are vignettted in ovals amid seroll work. There are no other figures in the picture, and it is not intended to represent a slave market or similar scene, but is, as I have said, a decorative design. I looked at it on this occasion only casually in passing, going on to the other prints, which I [had] spread on my desk—not on a . . . table. The female figure in the print alluded to is dark: she is probably Italian, as are certainly the men. I have made no attempt to transmit any of these thoughts to Miss Samuels, but, on account of the particular matter in my mind, I have thought of these prints since the occasion mentioned.

In spite of the confusion, there are, I think, in the note quoted above, correspondences with my thoughts difficult to assign to chance. Miss Samuels, it will be seen, got a correct impression of a picture with the somewhat unusual grouping of a single nude female figure, seated on something raised, between two men;¹ that this was one of a series of "pictures or prints" spread out on a table [desk]; and that it was looked at only cursorily in passing.

Many of Miss Samuels's impressions suggest muddled dreams I might have expected to have as the result of antecedent experiences or thoughts; but since, in these cases, from their nature, the correspondence is rarely closer than could, without undue strain, be referred to chance, it would be tedious to relate them.

The following are further instances of confused correspondence.

¹ There is an evident implication, I think, that the men were clothed—as they are in my print.

XXXI.

Extract from letter from Miss Samuels, dated August 27, 1918 (received August 28, 1918).

Dear Mr. Wales,

No telepathy, all mixed up with thoughts from my own relations, the only one that might be something, and yet seems more like my own shop is, that I saw 4 shallow trays or box lids, the bordering edge about as wide as the spaces on this paper, the trays were about also as large as this paper [11 in. by $8\frac{3}{4}$ in., with $1\frac{3}{4}$ in. margins] filled well filled with an assortment of things like pins or clips. . . . I handle the things in the trays, move my fingers about, as if I liked the feel of the things.

Extract from note written by H. W., August 28, 1918.

A few days ago, finding my method of attaching together the papers connected with these experiments with ordinary paper fasteners rather inconvenient, when the papers were continually being added to, I looked up "letter files" in Harrod's list, with the idea of ordering some. They turned out to be much heavier and more elaborate things than I expected: two or three of the illustrations represented trays of just the size and shape described by Miss Samuels, with clip attachments. [The size given in one case is 12 by $8\frac{3}{4}$ by $1\frac{7}{8}$.] I thought these were altogether too clumsy for my purpose, and ultimately ordered four simple letter clips.¹ I ordered a box of paper fasteners at the same time. . . . My edition of Harrod's List appears to be neither dated nor numbered, but it is one almost certainly issued before the war. The illustrations of letter files at which I looked are on pp. 302-3.

Later note. Before she could have received my note on her impression Miss Samuels sent me a letter file.

¹ I still have these four clips; they proved to be quite useless for my purpose.

XXXII.

Extract from Miss Samuels's notes (received September 2, 1918).

7.20 a.m. September 1, 1918. BOURNEMOUTH.

I am with 2 men or I am one of 2 men (it's mixed) been playing perhaps golf or some game. One, however, has a thing which looks like a patent scat that can be carried about, when open or a part pulled out, it can be sat upon. Leaving the rather small field where they have been, they speak to a village boy who seems rather simple when asked some question. The boy is fair. . . . I should think these few things come from Mr. Wales. [Added in accompanying letter.] The man you had some game with was rather a big man, or bigger than you.

Note written by H. W., September 2, 1918.

The friend I met and talked with the other day (August 28, 1918) [reference to a previous note] is one with whom I have often played golf—in fact, he is the Secretary of the local golf club—but I have not played with him or anyone recently. He is a massively built man, but not more than medium height—about my height, but probably weighs [half as much again]. I have a dim impression that I have seen another member of the Club, a man who is somewhat decrepit, using such a portable seat as Miss Samuels describes, when playing golf. . . . In the days when I played golf here habitually one of the best known of the caddies was a youth of somewhat weak intellect, what is called “a natural.”

Later note. I learn, upon enquiry, that there is, in fact, a member of the Golf Club who uses a portable seat while playing.

Corroborative letter from the Secretary of the Hindhead Golf Club.

April 30, 1919. GOLF CLUB, HINDHEAD.

Dear Mr. Hubert Wales,

I perfectly recollect meeting you on the Portsmouth road and whilst you walked back with me we spoke about telepathy. It is a fact that a member here often takes out with him a portable stick seat—which he

sits on when tired. Yes for many years we had as a caddie a youth of weak intellect.

On this day Miss Samuels's notes contained also the reference to a missed train and the remark "Alone in London." (Case II.)

XXXIII.

Extract from Miss Samuels's notes (received October 26, 1918).

October 25, 1918. 6 a.m.

Brass, figure of a woman on it. [The following in typed copy.] A brass coloured thing shaped something like a tray with the nude study of a woman on it half facing the looker, she seems to be floating or swimming.

After I had told her that the above had some meaning for me, Miss Samuels wrote, on October 28, 1918 :

The brass or copper [I had probably mentioned copper] tray I saw very clearly—there was some remark about the position of one leg, or a thought about it, I think the remark was that she had *long* legs.

Note written by H. W., October 26, 1918.

A small bright polished tray with glasses upon it is placed in my study every evening. On first reading Miss Samuels's note I had the impression that this tray was brass, but on closer reflection realized that it is copper. It is always placed on the same table in a corner. On the wall [above it] on the left and slightly in front, as one faces the table, there hangs a small framed picture of a nude woman. She is lying face downwards, her head raised [half facing the looker] resting on her arms which are slightly extended, reading a book; her hips are also a little raised. As seen in a bad light, as I usually, indeed almost invariably, see it, in this dark corner, the attitude is distinctly suggestive of a woman swimming. Every night, before going to bed, when often the room is lighted only by my bedroom candle, I drink some water [at] this table, and my eye is generally caught by this picture of the woman "half facing" me.

The friend (a Frenchman) who gave me this little photogravure gave me also a statuette, also of a nude woman. This figure has exceptionally long legs—a feature which my friend was careful to point out, for he considered it a beauty. I have never agreed with him—for the proportions seem to me rather masculine than feminine—but when I look at this long-limbed statuette, I think of him and his remark.

I cannot, however, say, to the best of my present recollection, that the idea that the attitude of this woman in the picture suggested swimming had occurred to me before the receipt of Miss Samuels's note. Besides the above, the notes for this day contained one clear correspondence with my thoughts¹ and another somewhat confused.

XXXIV.

Extract from Miss Samuels's notes (received October 30, 1918).

October 29, 1918. 7 a.m.

Some American or Canadian [typed copy 'sisters'] invite me [typed copy 'someone'] to a *very* nice tea . . .

Such as they [the notes] are they are from Mr Wales.

Note written by H. W., October 30, 1918.

There is a Canadian Camp here. My daughter and niece have sometimes been invited to the messes to tea, and have come back with wonderful stories of the luxuries provided in these non-rationed places—pints of cream, fruit cakes, and sugar-icing galore, according to their accounts.

The above illustrates a point of which there are a good many examples in the notes—namely, that the introduction by Miss Samuels of words or phrases to her typed copies, made some hours after the reception of the impressions and when her memory of them is doubtless beginning to fade, is apt to mar what would otherwise have been

¹This was a reference to "a secret letter," the fact being that, on the previous afternoon, according to my contemporary note, I had received "a letter without an address heading and signed with an agreed sign," so that I alone could identify the writer.

exact correspondence with matters affecting my thoughts. The note quoted would have been completely veridical but for the insertion of the word "sisters," which had no meaning for me. I had not, of course, informed Miss Samuels that we had a Canadian Camp here; and any reference to it in a newspaper would probably have called it merely "Bramshott Camp," without indication that it was near Hindhead, which is in another county.

XXXV.

The following suggests a "portmanteau."

Extract from Miss Samuels's notes (received February 21, 1919).

February 20, 1919. 7.35.

I saw yesterday or the day before a curious writing or letter, the signature looked at a certain angle, it looked like a small cock or hen about this size [rough sketch of hen].

Note written by H. W., February, 21, 1919.

I have a correspondent who signs her letters with the drawing of a bee, generally at a slight angle. I received a letter from her on February 19, 1919. I have another correspondent who signs her letters with the word "Chicken." I received a letter from her on February 12, 1919, or about then.¹

¹ *Note, March 24, 1919.* I wrote the above [*i.e.* transcribed it for this paper], to the best of my recollection, in the afternoon or evening of Friday last (March 21, 1919). The following is an extract from Miss Samuels's notes for March 22, 1919, received this morning:

Overslept myself and can only remember one silly item—a rather large flea.

Rather large! I append a specimen of this beo signature.



Note, March 25, 1919. Miss Samuels has come nearer the truth this morning (at any rate, as regards size) with the following (March 24, 1919):

I also see some funny animal—a toy perhaps—a [doubtful word, looks like 'jap'] beetle or spider perhaps, mostly legs.

I told Miss Samuels yesterday that her "rather large flea" was a bigger and more reputable insect, but this letter crossed with the above note, as the dates indicate.

The notes of this date also contained the reference to a broken leg. (Case XXIII.)

XXXVI.

The following, though somewhat long, seems worth transcribing, for it provides distinct evidence pointing to the mixing and dramatizing of information telepathically acquired with the stock of the percipient's normal memory.

Extract from Miss Samuels's notes (received October 3, 1918, and transcribed partly from the rough notes, partly from the typed copy, the former being in places confused and illegible).

4 a.m. October 2, 1918.

A reception at Mr. Wales' house. I see Mr. Wales in a room with a good many people, more ladies than men. I get a thought of the Haymarket also Regents Park. I seem to be looking for Mr. Wales. I enter a front room [typed copy 'smaller room'] and see a young lady resting, my entrance disturbs her, her hat is lined with green silk [typed copy 'on later thoughts it may be a green light shade.'] I find Mr. Wales at last in a small back room [typed copy 'another room at the back'] (the 'I' in this case seems to be Jane Samuels) sketch of room enclosed. [Rough plan enclosed (see reproduction).] The room is very nice and settees are draped with light coverings [original notes, 'Indian table covers or light rugs.'] Mr. Wales seems very pleased to see me but is annoyed that I meet one lady, she seems to be trimming her nails, I note her hands and nails are well shaped, she wears her nails a little too pointed however. A smallish man [description on plan 'rather small elderly man'] is sitting near the window in a high backed chair, and is looking at and handing round some dim looking pictures and photos, one at the bottom is a coloured one which he keeps at the bottom of the pile. I seem to be hurried off a party is going to the theatre—the Haymarket. Mr. Wales is very anxious that I do not forget my impressions of rooms and the people. The

nicest lady is the most plain but she is charming. There is also a man to show us out (my sister seems to appear at the last) so we bow at the door and go. The lady Mr. Wales does not really like has been cutting the skin round her nails. When Mr. Wales first tries to make me see him he is alone the room is dark except for the light shining straight in his face. . . . I enjoyed my visit to Mr. Wales' house very much and admired the draped things. I shook hands with Mr. Wales on leaving but not anyone else in the room.

The notes for this date also contain the reference to Earl's Court Road (Case V.).

It is more convenient in this case to use my contemporary note as a guide to the facts, instead of quoting it *verbatim*. I will deal first with the features suggesting telepathy. On September 30, on entering a room, I disturbed my wife, who, unknown to me, was resting there on a sofa. The table lamp in my study has a green shade—the only shade in the room. I spend most of my time in this room and am usually alone. After dark the only light I use is this small electric table lamp on my desk. When people enter the room I have difficulty in seeing them at first, because the light (which is between the door and me) shines straight in my face. The plan enclosed by Miss Samuels shows the position of seven objects. Of these, five—"door," "sofa," "fireplace," "tall backed chair" and "window"—correspond with such objects in my drawing-room and are placed in the right relative positions. The "tall backed chair" is conspicuously right. The remaining two are a "desk," placed behind the sofa, where there is, in fact, a cabinet, and a "settee," placed in a position where there is an easy chair. (See plan of the room reproduced.) It is not a back room, but it is back in relation to my study. The window corresponding with that in Miss Samuels's sketch plan looks out at the back, but the room contains another window. It is small for a drawing-room (18 by 16 ft.), certainly small for a "reception" such as Miss Samuels indicates. We had

2/10/18 further I think
 in back room
 where plants were
 & lady's nails notes

Tall-backed
 chair
 window



fireplace

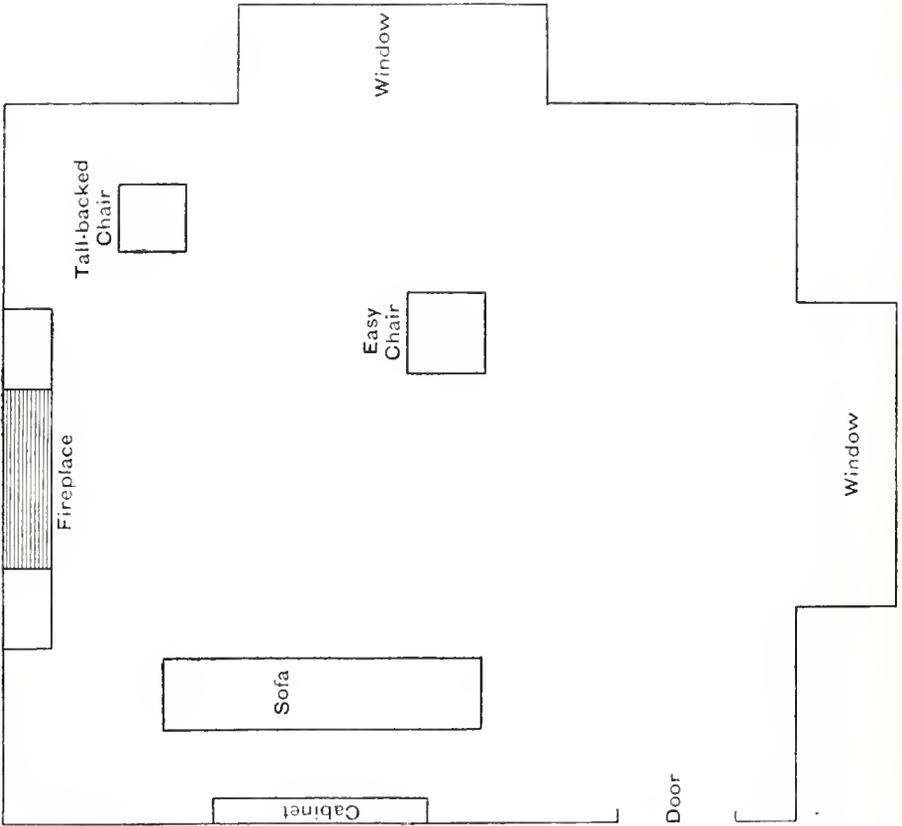
door

chair

door



MISS SAMUEL'S SKETCH PLAN.



PLAN OF THE DRAWING-ROOM AT THE LONG HOUSE, HINDHEAD.

had no reception, however, or anything of the kind; but Miss Samuels's description of two of the people of her visionary reception correspond, so far as they go, with two visitors who, about this time, had come on separate occasions to tea. The first, who came about a week before the date of Miss Samuels's impression, was a woman who was working on the land, and who talked a good deal about her nails and how she managed to care for them. I can remember her holding up her hands and looking at her nails as she spoke. They were not pointed—on the contrary, she said that she kept them short—but the mention of nails inevitably sends my thoughts to a woman I used to know who cut her nails to sharp, inelegant points. It is the case that, for some reason, I did not much take to the woman who talked of her nails, and I was quite conscious of this at the time. The second visitor came on the day preceding the date of Miss Samuels's note—that is, on October 1, 1918. She is a plain woman, but a particularly nice one. That is not, of course, an unusual combination, but in this case it was the subject of conversation both before and after her visit, there were references to the superficial judgment of men (she is unmarried) and so on. About ten days before the date of the impression I showed a third visitor (this time one staying in the house) photographs of Miss Samuels and Mr. Fuller, deliberately withholding a second photograph of Miss Samuels. It will be seen that the only unity of these various visits and incidents (which all took place in the drawing-room) is that provided by the retrospective vision of my mind. I have no particular association with the Haymarket, beyond that it forms part of the address of a firm of publishers with whom I have had a business connection for about fifteen years, and, excepting occasional walks there, none with Regents Park. The impression of light draperies is conspicuously wrong as regards the drawing-room; the main articles of furniture in that room are covered with dark purple velvet and the curtains are of plain shades of lighter purple. There is nothing in the least oriental about it. The "small

elderly man" and the man-servant suggested nothing to me.

I now come to the features of the vision which appear to have been suggested by Miss Samuels's normal memories. I told her, briefly and generally, the extent to which her impression corresponded with matters in my thoughts. I fear she was disappointed that I could not tell her she had described, literally and exactly, an actual occurrence; but on October 13, having probably been thinking about the matter in the meantime, she wrote:

The little old man belongs to me. As you will note, I state "my sister now seems to be with me a man-servant shows us out," etc. That is a memory from her or from myself as we were together. . . He is a very rich relation of ours, who we do not know very well, and when war broke out [I went to see him]. He does keep a tall man-servant or did in 1915.¹

One is tempted by this ease to the speculation that Miss Samuels's subliminal consciousness, having received a telepathic impact, produced a picture of the relative's room, as the closest approximation, available in her stock of memories, to the arrangements of my drawing-room; and hence, perhaps, the mistakes, not only about the little old man and the man-servant, but also about the light draperies and the misplaced articles of furniture. I feel pretty sure, at least, from my observations, that Miss Samuels can get an impression of nothing that is quite new to her, quite foreign to her knowledge and thoughts.²

¹ Miss Samuels told me in later letters (April 26 and April 28, 1919) that he lives in Hay Hill—which possibly suggested Haymarket—and that many years previously the family had lived in Portland Place, which is, of course (as Miss Samuels knows) close to Regents Park.

² This has its counterpart, I think, in supraliminal action. I, at least, find, when writing fiction, that I always have in mind some room (or other place, as the case may be, but usually a room) I have known. I cannot produce and sustain a sheerly invented mental picture. No doubt, for purposes of description, I could deliberately and by effort set up in my mind a kind of architect's plan of a strange room, as a dramatist does of a stage, but that would hold only while I was actually concentrating on description; as soon as I proceeded to the action of the story, a room known to me would inevitably be presented to my mind's eye as the scene of it.

Oedipus, for example (Case XIV.), came out as a scene in a modern theatre or picture. Miss Samuels, doubtless, has little or no knowledge of Greek history and literature; but she has attended an art school, and so it is not surprising to find that references to "draped figures" and so on come out with facility.

XXXVII.

Another instance of this apparent inability to obtain impressions of anything alien to her experience is the following.

The structure of the house I occupy is unusual: it is built all on one floor, extending, as its name suggests, over a long piece of ground, and the rooms have no ceilings but are open to the rafters. Miss Samuels's notes have never specifically referred to these peculiarities—it is extremely probable that she has no knowledge of any house of the same type—but those for March 21, 1919, contained the following significant item:

Inspect old rambling barn or house, everything to be cleared out, except Landlord's fixtures, such as old-fashioned fireplaces etc.

It will be seen that, although, in writing her note, Miss Samuels uses the word "barn" (apparently the nearest she could get, through her normal knowledge, to the kind of building she wished to describe) the reference to "old-fashioned fireplaces" indicates that some part of her knew that it was not a barn.

The next day, March 22, 1919, produced the following:

And a very vague remembrance of being in an old house again in a bad state of repair.

The "again" evidently connects this with the impression of the previous day, so she definitely commits herself to a house and abandons the barn. The reference to "a bad state of repair" is relevant. The house has been much on my mind of late, as we have unexpectedly (on March 5, 1919) received notice to leave it in September. I have been asked to buy it: its bad state of repair,

particularly as regards some of the floors, is one, but not the main, objection to doing so. The old-fashioned fireplaces are a feature of the house,—indeed, the landlord's fixtures generally, library shelves and cupboards, but particularly the fireplaces.¹

The only other note for March 22, 1919, is that about "a rather large flea" (see footnote to Case XXXV.).

XXXVIII.

The following is another of the rare cases where there is at least a confused correspondence with something in the main current of my thought, as distinguished from trivial and transitory impressions.

Extract from Miss Samuels's notes (received March 28, 1919).

March 27, 1919. 7.30.

A scenciable [*sic*] letter received relating to spiritualism, written of [*sic*] cream or yellow thin paper, this shape [$7\frac{1}{2} \times 4\frac{3}{4}$ ins.] but larger. The letter seems addressed to me, it also seems from my Father (who is dead) so I am afraid it is very mixed in my mind, it also seems to have my unusual pet name on it or a word of three letters "pet" of course it may be "Sir" or "Sis." The first two paragraphs of the letter are very striking [*sic*] (if you read the letter you liked it).

Note written by H. W., March 28, 1919.

Within the last month I have received two important letters from Mrs. Sidgwick (the second is dated March 17) which have much occupied my mind and led to my preparing a paper for the S.P.R. from these notes. Neither touched on spiritualism [though both were concerned with psychical research]; but Miss Samuels gives that word a very wide significance, and I think avoids the word "psychical," which she has difficulty in spelling. Both letters are written on paper $8\frac{3}{4} \times 6\frac{7}{8}$ ins. of a faint

¹ Since the text was written everything in the house "except landlord's fixtures such as old-fashioned fireplaces etc." has been "cleared out." As I walked through the empty rooms in September or October, 1919, I thought of Miss Samuels's note.

buff tint; both begin "Dear Sir," a form sufficiently unusual in any but the business letters I receive for me to notice it. The first two sentences of the second letter are of particular importance, for they state Mrs. Sidgwick's opinion of some extracts from these notes that I had sent her; the second sentence contains the words "very striking." Though not, of course addressed to Miss Samuels, the letter is concerned with her and mentions her name. In view of the authorship, no one will be surprised that it is "senciabile"; and I certainly liked it.

On March 29, 1919, I wrote to Miss Samuels asking her what was the pet name of three letters to which she had alluded, and if her father had used it. I also put the following question: "What do you understand by a paragraph?" In her reply, dated March 31, 1919, she said that the pet name was "pet," as stated in the note, and that her late father had always called her by it. The transition of ideas from this to the relevant "Sir" is difficult to follow. Replying to the second question, Miss Samuels said: "My understanding of a paragraph is part of a sentence, yet can stand alone." I have felt diffident of pursuing the interrogation to the extent of asking her what she understands by a sentence, but I suspect it is what most of us understand by a paragraph.

It is scarcely necessary to say that I had not told Miss Samuels that I was in correspondence with Mrs. Sidgwick or anyone on the subject of her phenomena.

XXXIX.

The following is an apparent case of confused emergence in which Mr. Fuller seems to have been the agent.

Extract from Miss Samuels's notes (handed to H. W., August 9, 1918). (These are the notes containing the words "ill nauseam," Case XXVIII.)

August 8, 1918.

3 storey small printing office. Centre one room file of newspaper (or like)—very narrow space to pass—about a foot.

Extracts from contemporary notes by H. W.

Miss Samuels told me [in reference to “file of newspaper or like”], when she gave me her notes, that she had had an impression of something like a double printing frame, the shape of an inverted V. She showed me a single printing frame and explained how, in [a] double one, another would stand with its back to it . . . in reference to “very narrow space,” that she had some impression, in connection with this, of the thick circular posts by which ships are made fast to quays.

Neither Miss Samuels nor I could remember the name of these posts at the time, but I now know it is “eapstan.” I gather, from the form of his reply, that she embodied these oral explanations in the copy of the notes she sent to Mr. Fuller.

Mr. Fuller's comments (for method of receipt see Case XXVIII.).

The typecase or newspaper file is, as a matter of fact, a fitting connected with the new tanks that are worrying Fritz—when I say that the fitting is very suggestive of a double typecase, I have said all I can say without offending D.O.R.A.

The difficulty of getting round a post or something:—Our planes are R.E. 8. type, the cockpit in which the photographer sits is so small there is scarcely room to turn round when standing up and as there is a small revolving stool (like a piano stool) in the centre, we experience great difficulty in fitting in our cameras, as the long lens is put through a hole in the floor of the 'bus.¹

It will be seen that, whereas Miss Samuels's impression related wholly to one subject—the arrangements in “a small printing office”—the correspondence noted by Mr. Fuller concerned two separate and distinct things.

¹ A slang name for an aeroplane.

A printing office is familiar to Miss Samuels, but “buses” and “tanks,” no doubt, are not.

Possible Transference of Latent Thoughts.

I turn next to some cases suggesting the transference of the agent's latent thoughts. Three have already been referred to, the Irishman's black horse (IV.), The Paris steps (VII.), and the portable seat (XXXII.). The following are others.

XL.

Extract from Miss Samuels's notes (received September 22, 1918).

4.5 a.m. September 21, 1918. HARROW.

A hospital Red Cross train comes in on another platform, so I do not see the first train glide out. One patient says “I am in no pain now, it will not be long” —he seems to ask the nurse for a leaf to hold.

The first part of this connects with a preceding note and is possibly veridical (see below, Case LI.). There was nothing in the remainder which conveyed anything to me at the time of its receipt, but on October 29, 1918, I wrote the following comment :

I recently [since the receipt of Miss Samuels's note] chanced to re-read Browning's “Evelyn Hope”—a poem I have read often before and admire—and noticed that the following lines occur in the last stanza :

“So, hush—I will give you a leaf to keep—
See, I shut it inside the sweet cold hand.”

Some months before the date of Miss Samuels's note—I think about six or eight—I had carefully read “Evelyn Hope” in connection with some remarks I wrote for the S.P.R. *Journal* upon Mrs. Verrall's “Hope, Star and Browning” script. It will be remembered that, in Browning's poem, the leaf is put into the hand of a dead girl: in Miss Samuel's vision it is asked for by a patient who says “it will not be long.”

In reply to a question Miss Samuels wrote, on March 25, 1919: "No, I have never read any of Browning's or anyone's poems, not my line . . . The only Evelyn Hope I know is an actress."

This is, again, a case, like those concerned with the man crying *Le Matin* (VII.) and the false Vandyke beard made of soap-suds (XXIV.), which must, I think, necessarily fail to make upon others so strong an impression as it made upon me. When I read Miss Samuels's note, I was struck by the oddness of the phrase "a leaf to hold." Why a leaf? It seemed such a strange thing for a dying man to desire. Had it been a flower, I should have thought nothing about it. And then, when, a few weeks later, I chanced to re-read Browning's *Evelyn Hope*, I remembered that, on my first reading of the poem, I had been struck in precisely the same way by the oddness of the idea "a leaf to keep." Why a leaf? It seemed such an unromantic thing to put into a dead girl's hand. I thought he must mean a petal of a flower.

XLI.

Extract from Miss Samuels's notes (received October 10, 1918).

3.10 a.m. October 9, 1918.

Mr. Mee.

When I received this, I had a strong impression, almost a certainty, that I had seen the peculiar name before, but I could not track the impression to anything definite, so left the note uncommented upon. On October 15, 1918, however, I wrote the following:

I have just chanced to notice that there is a book on my study shelves, a "Children's Encyclopaedia," which bears on its back the words "Edited by Arthur Mee."

When my eye was caught by the name, I was filling a pipe from a tin standing on a ledge beneath the bookshelves, idly glancing round as I did so. I must have done the same thing in the same place hundreds, perhaps thousands, of times before.

The notes for this date contained, besides the above, three or four having suggestive correspondences with my thoughts, among others, the following, just after a reference to "an old lady" described as "an Italian or gipsy":

I see a high block of flats and seem to go to a small room at the top.

Upon that I commented, October 10, 1918:

I read, a few days ago, in the Journal S.P.R. for October, a case concerned with a woman "who lives alone at the top of a high block of flats."

This woman is referred to as "Mme. R.," and it is stated that "she still takes the liveliest interest in the outer world"; so, no doubt, I thought of her as foreign and elderly.

XLII.

After receiving Miss Samuels's notes for October 26, 1918, I told her that the forest scene (Case XII.) was appropriate to some of the contents of a letter I had received from a friend in India. On October 29, 1918, I received from her the following note, dated October 28, 1918:

Another half remembered item—I think your friend in India has dogs, I seemed to see two pressing close to her side.

At the time I thought this was quite wrong, for my impression was that my friend was by no means a "doggy" woman; but on the following day (October 30, 1918) I wrote the following note:

On looking over some "snap-shots" sent me by this friend since she has been in India, I find that in three or four of them she has been taken with a dog or dogs with her, four or five different dogs appearing in them.

In a subsequent letter from India, replying to one in which I told her of Miss Samuels's impressions, my

friend told me she had two dogs of which she was particularly fond, "a lovely brown dachshund whom I adore, and Tatcho, a small white fox terrier." No doubt, she had told me the same thing before, but it had dropped out of my conscious memory.

XLIII.

Extract from Miss Samuels's notes (received March 27, 1919).

March 26, 1919. 7.30.

A photo of a bearded man called the Stranger.

Note written by H. W., March 27, 1919.

Many years ago, quite twenty, I wrote a story, which was never published, about a bearded man, called "The Stranger." I have just had to hunt up the MS., in a parcel at the back of a cupboard, to see if the man had a beard, though I had an impression that he had. It is most exceptional for me to give a character a beard; I can think at the moment of no other instance.

References to photographs are common in Miss Samuels's notes. No doubt the fact that she is in the photographic business begets a tendency of dream images, whatever their source, to take this form. There have been many indications of the same general tendency: compare the reference to a telephone in Case XXVI. The feeling left on my mind is precisely that described by Mrs. Salter in discussing Mrs. Piper's phenomena (*Proceedings*, Vol. XXIV., p. 353): "It is as though vague, unattached ideas were presented to the mind of the medium, and were by her provided with an imaginary and inappropriate setting."

XLIV.

In the following case an objective event makes it probable that I had recently been thinking about the subject suggested by the note, though I had no conscious recollection of doing so.

Extract from Miss Samuels's notes (received February 28, 1919).

Thursday, 2.2.19 [should be 27.2.19].

In a shop or auction room, inspection of old vases clocks, etc, etc,—3 special forks attract attention, offer to exchange—pickpockets.

Gower Street.

Catching a thief and trying to make him confess and go straight in future.

Note written by H. W., February 28, 1919.

On Tuesday or Wednesday evening (February 25 or 26, 1919) I received a letter from a friend, Mme d'A—u, of whom I had heard nothing for a very long time, asking me to go and see her. I became acquainted with Mme d'A—u through a great friend of hers Mme A. Since they are very much together, are both foreign and both young and good looking, I necessarily associate them in my mind. I don't think it would be possible for me to think of one without thinking of the other. When I first knew Mme A., she lived in Gower Street, and I several times went to see her there. [I have known no one else who lived in, or was connected with, Gower Street.] She once stayed with us for two or three weeks, and during that time had her pocket picked in Selfridge's shop [losing her purse], which was a serious trouble to her [and we had to give her some temporary help] as her resources at that time were very limited.

This case seems to invite a comparison with communications purporting to come from the dead. Had Mme A. been dead, and had I been given "Gower St." and "In a shop—pickpockets" as evidence of the identity of a purporting communicator, I should assuredly have known who was meant and, I think, have felt that the identifying details were well chosen. But these, as will have been seen, are very meagre.

Possible Transference of Associated Ideas.

Besides this, case there have been a good many which have suggested the transference of associated ideas. One of the most curious is the following.

XLV.

On 9th April, 1919, I made one of my rare visits to London, having been thinking of doing so, of course, on the preceding day. On April 10th, after my return home, I received Miss Samuels's notes of her impressions dated the morning of April 9th. They contained the following :

A lot of white birds come flying past, I put out my hand, one comes quite near to see if there is any food, as there is not he flies away with the rest. [In accompanying letter] the white birds were the clearest, like small gulls.

Now, a few years ago, whenever I went to London, I bought buns at Waterloo and fed the gulls as I crossed Hungerford Bridge. They would come flying all round me, almost taking the food from my hands. I had not consciously been thinking of this at the time of Miss Samuels's note, but, as I have said, I had been thinking of my visit to London. I have been there only three times in the eight months covered by the observations.

Telepathy as against Clairvoyance.

The following case, in addition to several quoted in other connections (notably the "reception," Case, XXXVI.), suggests that, if information be obtained supernormally, the means is telepathic, rather than by any sort of direct vision.

XLVI.

Extract from Miss Samuels's notes (received January 6, 1919).

January 5, 1919. 5 a.m.

I am holding a water bottle by the neck like this [rough sketch of bottle with fluted top and hand holding it] [typed copy 'which is fluted with 4 divisions']. I wake up thinking I am holding a real bottle it is so clear.

The notes for this day contain also the description of the "childlike writing" (Case XVIII.) as well as some other suggestive correspondences.

Note written by H. W., January 6, 1919.

This description exactly corresponds with our table water-bottles, one of which I use several times daily—the tops of the necks, instead of being circular, are divided into four spouts as in Miss Samuels's sketch.

On examining one of the water-bottles afterwards, however, I found that the mouth was divided, not into four spouts, as I had supposed, but into three.

It is perhaps worth saying that this water-bottle, Frank Craig's picture (the possible source of one of Miss Samuels's notes not included in this report), the bright, polished tray and the small photogravure of a nude woman in a swimming attitude (Case XXXIII.) all occupy, in the evening, a particular corner of my study near the door, which catches my eye the last thing at night, as I go to bed. I have noticed no such apparent concentration upon any other part of the house. There is one other object in the corner—a small brown photogravure of trees. This also has formed the subject of a correspondence, but it belongs properly to the cases in which there is a *prima facie* suggestion of precognition (see below, p. 205).

Casual Agency.

I extract next a few cases suggesting casual agency—cases, that is, in which the apparent agent is neither Mr. Fuller nor I.

XLVII.

Extract from Miss Samuels's notes (received September 22, 1918).

4.5 a.m. September 21, 1918. HARROW.

An old [typed copy 'elderly'] lady wants the Southampton train. They find they have to change into front end of train. I seem to take 4 tickets. There is an old gentleman also, tall. Lots of luggage [typed copy 'hand luggage'] . . . Connected with buying the tickets, more money was wanted. I remember a 10/- note and 3 extra shillings. [Typed copy, 'There is a question of money I seem to want more than the 10/- note and 3 odd shillings that I hold in my hand.']

I found nothing in this to correspond with my thoughts, and Mr. Fuller returned to me, without comment, on September 30, 1918, the copy I had sent him. On October 7, 1918, however, I received through Miss Samuels a letter from a friend of hers, Miss C. Thorpe. She is not, I understand, a great or intimate friend of Miss Samuels's, but merely one of the many people with whom she is on pleasant terms; and she "blew into" her shop one day. The letter, which was dated October 5, 1918, is as follows:

Dear Mr Wales, Miss Samuels has just been showing me some of her notes, and strangely enough about a train bound for Southampton, on which an elderly lady and myself were travelling. We had to get into the end of this train because part of it was being left at Winchester, and two gentlemen saw us off, taking 2 platform tickets, making 4. But somehow I lost my ticket and only had [a] 10/- note, so we had a quarrel with the porter. He ended by taking my address as I refused to pay. We were also worried as my friend had a lot of luggage, a dressing-case containing all her jewellery, and we had to leave it in the cloak room.

I wrote to Miss Thorpe, asking her if she could remember the date or approximate date of the train incident. The following is an extract from her reply, dated October 27, 1918, received October 29, 1918:

Dear Mr Wales, Thank you so much for your letter. Yes, I think I can give you the exact date, as I was on leave, it was the 20th September, I was on my way to Winchester where my people live and have to travel on a Southampton train.¹

Since Miss Thorpe was travelling to Winchester, where a part of the train was slipped, she would evidently have to change into the back, not the front, end of the train. It will be seen that, in her first letter, she does not state which end it was; and the presumption is that this omission was due to the fact that she was not able to state that it was the front end. I refer to this point because it appears to bear on the question of *bona fides*. Had the statement been a concoction, or an exaggeration of a slight coincidence, there would have been no apparent reason why she should not have made the correspondence exact; but the letters, I think, indicate the natural desire of an honest witness, while keeping within the bounds of fact, to make the most of the hits and the least of the misses. It is worth noting, too, in this connection, that though Miss Samuels appears to have shown a number of her sets of notes, on the 5th of October and later, to Miss Thorpe, the latter claimed correspondence with her thoughts only in the cases of the Southampton train and some small undistinctive references such as "a stopped up pipe."

XLVIII.

The following case not only points to casual agency, but suggests, like the laughter incident (Case VI.) and some others not quoted, that thoughts may be transmitted which the agent does not wish to send. In this instance, for obvious reasons, I substitute pseudonyms for the real names.

¹This letter was received direct from Miss Thorpe—not through Miss Samuels—and was headed with the Chelsea address to which I had written.

Miss Samuels's notes (received September 2, 1918.

6.30 a.m. August 31, 1918. BOURNEMOUTH.

I feel like a girl who has met a tall unpleasant sloppy kind of man and is only thinking how I can get away from him, before he annoys me by perhaps trying to kiss me.

(There was no other note on this day.)

Miss Samuels told me, when she sent the above, that she thought the impression came from a young friend of hers, Miss Ray Peveril, a girl of about 16; that, upon her return to London, she had asked her if she had had any corresponding experience; but that Miss Peveril had replied that she had not. A few days later, however, on the 7th of September, I received the following letter from Mrs. Holbrook, a friend of Miss Peveril and also of Miss Samuels, dated 6th September, 1918:

Miss Samuels has just asked me to write about the man wanting to kiss a girl, the tall man, she had the telepathy while in Bournemouth. Miss [Peveril] told me about the incident, but when Miss Samuels asked her about it she would not admit it at all, as Miss Samuels had told her not to flirt. But I think you ought to know when things are correct. Miss [Peveril] will often tell me things she would not like to tell Miss Samuels.

In a letter bearing the same date as the above Miss Samuels wrote:

You will have a little letter from Mrs [Holbrook] about that tall man who frightened [Ray] while I was at Bournemouth. He did try to kiss her but she would not admit it to *me*, but she did to Mrs [Holbrook]. So without telling the girl we are telling you, to clear up the point.

There is a manifest suggestion here, as elsewhere, of the absence of inhibitory power in the subliminal strata,¹ or at least of failure always to exert it, whether we regard the agent as impressing the percipient, or the percipient as reading the thoughts of the agent. One

¹ A case strongly suggesting such an absence of inhibitory power is recorded in the *Journal* for March, 1920, pp. 174-5.

or two cases, which I cannot relate privately, far less publish, appear to indicate that even the most personal and secret thoughts of our intimate lives are not immune from transference telepathically.

Most people, I find, are rather startled by the suggestion that there are latent powers in us, which, if they become universal, would deprive us of the ability we have hitherto enjoyed to keep certain things to ourselves. It seems to me that that feeling is based on some misconception of what such a state of general mind reading, if in course of time it is to be developed, would imply. It would put a premium on sincerity. Your neighbour would know your affairs, but you would know his, and your knowledge would be your defence. Only hypocrites, as it appears to me, have any serious reason to fear the approach of the day, if it is to come, "when the secrets of all hearts shall be disclosed."

On the whole, however, I feel inclined to infer from these incidents—what most people must have inferred from a consideration of the phenomena of professional mediums—that the subliminal knows the supraliminal's business. In this case my business was to obtain evidence about telepathy, evidence of its utmost reach and power. Had my subliminal consciousness known that, in the interests of obtaining that evidence, I should be willing to be placed personally in a disconcerting position, it would have known no more than the truth. Similarly Miss Peveril, at the bottom of her heart, might have had some motive for desiring the disclosure of the information contained in Miss Samuels's note.

Miss Samuels has told me repeatedly that she receives what she regards as telepathic impressions from her near relatives, with whom she lives and who to a large extent share her thoughts; but since she appreciates that it would be almost impossible to make these evidentially cogent, she does not send me notes of them.

Evidence of the possible agency of total strangers is necessarily difficult to obtain. Indeed, there would appear to be no way of obtaining it except by chance

or the concurrence of some public event. The two following cases seem just worth quoting in this connection, though it will be manifest that, at the most, they only hint at the possibility of such a wide telepathic sweep.

XLIX.

Extract from Miss Samuels's notes (received August 27, 1918).

26th August, 1918.

I now remember that I hear people talking about the war, that some big operation is taking place in Egypt.

The date is important. At the time I received the note I thought the suggestion it contained very improbable: public attention was directed wholly upon France, where the tide was just turning, nothing had been heard of the Egyptian forces for so long that they had almost been forgotten, and to me, at least, it seemed that everything pointed to an intention to concentrate upon the West and attempt nothing further in the minor theatres.

On the 31st of August I noticed, at the foot of a column in a newspaper, and filed, the following report:

HOLY LAND ACTIVITY.

The Turks report "great movement on the part of the enemy at the mouth of the Jordan."

On the 3rd of September I came upon the following, similarly at the foot of a column:

ITEMS FROM ABROAD.

The great heat in Palestine is rapidly moderating and men and horses are in fine fighting trim.

It was on the 21st of September, 1918, nearly a month after the date of Miss Samuels's note, that the papers reported the opening movements of General Allenby's operations in Palestine, which led to such important results. It may be added that General Allenby, in his despatches, referred to the troops under his command as the "Egyptian Expeditionary Force."

It will be seen that there is no suggestion of pre-cognition here—merely of obtaining telepathically knowledge of decisions and arrangements which were not permitted to pass the Censor. That great military preparations were going on in Egypt at the time of Miss Samuels's note, though few people knew it, is evidently a fact. But manifestly the possibility cannot be excluded that small newspaper paragraphs, similar to those quoted, may have appeared before I began to look for them, and that Miss Samuels may have seen and subconsciously retained an impression of them.

L.

Extract from Miss Samuels's notes (received September 11, 1918, transcribed from Miss Samuels's typed copy).

6.45 a.m. September 10, 1918. MAIDENHEAD.

I am in a large house in a foreign town yet with English people. The room has two very large windows, the house is white stone fronted, the windows have stone balconies [original notes 'in French style'] yet it is above the street level, the windows face a wide, well kept street. Suddenly some ladies enter, one asks if she can hide under the sofa. I am so surprised and stunned, standing unable to move, when suddenly the streets are filled with fleeing people in a panic. I hear cries, shouts, I see a shot fired near left hand window, the other people in the room are standing too frightened and stunned to move. I snatch up a young child and dash out of room into passage—the awful din continues. I am terribly frightened, full of terror and wake up still frightened.

This suggested nothing to me at the time of its receipt. I thought vaguely, I remember, of Brussels.

On the 12th of September, 1918, the papers published the following telegram under prominent headings :

WASHINGTON, *Wednesday* [September 11, 1918].

A despatch from the American Legation in Christiania says that, according to reliable information received there,

Petrograd is burning in twelve places and an indiscriminate massacre is proceeding in the streets.

A telegram from Stockholm, in similar terms, also dated "Wednesday," was printed the same day.

Several Independent Agents.

LI.

Though it involves some repetition, I give in full Miss Samuels's notes for 21st September, 1918, for they provide a good instance of the apparent access of information telepathically from several independent agents. The numbers in brackets are inserted by me for convenience of reference.

4.5 a.m. September 21, 1918. HARROW.

(1) An old [typed copy 'elderly'] lady wants the Southampton train. They find they have to change into front end of train. I seem to take 4 tickets. There is an old gentleman also, tall. Lots of luggage [typed copy 'hand luggage.] [The following is added in a later part of the notes.] Connected with buying the tickets more money was wanted. I remember a 10/- note and 3 extra shillings.

(2) I hear the name "Whillets" [typed copy 'Willets.'].

(3) A hospital red cross train comes in on another platform, so I do not see first train glide out. One patient says, "I am in no pain now, it will not be long" he seems to ask the nurse for a leaf to hold.

(4) Mr. Wales was very happy last night, he laid (*sic*) on a sofa or lounge and knew he was happy. (To be happy and know you are happy is a double happiness!).

(5) [in typed copy only] I am powdering my neck.

(6) 6 oc. p.m. 20.9.18. [Miss Samuels's London address.] Numb sensation all up left arm, upper part—from Ireland, I expect.

(7) Also about 2 p.m. Pain in big toe nail.

(1) For comments on this by Miss C. Thorpe see Case XLVII.

(2) This impression appears to have been entangled with the previous one about the Southampton train.¹ In a subsequent letter (September 23, 1918) Miss Samuels said that she seemed to hear the word called out, and thought it was either the name of "someone's groom" or of an "unknown wayside station." I refer to this as another example of very many cases, the majority of which I have had no space to quote, which indicate that the *form* of the emergence of an idea has no necessary connection whatever with its significance in the apparent agent's mind. (Other instances of this included in this paper are XXVI. and XLIII. above.)

My contemporary note on this name seems over long for the occasion, so I do not quote it in full. It states (giving instances of specific thoughts) that, for some days just previous to the date of Miss Samuels's note I had been thinking much about Mrs. Willett's script, puzzling particularly over the difficulty involved in the confusion of the greater and lesser Ajax (*Proceedings*, Part LXIII., p. 168), indicating, as it does, on the one hand, a mistake too gross to be attributed to the purporting communicator, and, on the other, too much classical knowledge to be attributed to Mrs. Willett herself. Possibly this very set of notes, pointing to the receipt of information telepathically from a variety of sources, may contribute something to the solution of the problem.²

¹ References to trains and railways are very common in Miss Samuels's notes, occurring considerably oftener, probably, than those to any other subject. The next favourite topic is, perhaps, jewellery and finery generally, particularly pearls.

² In connection with my contemporary note to this case there occurred a good, and rather amusing, instance of the untrustworthiness of memory even for a week. I stated in the note, without the smallest suspicion that I was saying anything but the exact and literal truth, that a few days earlier I had written Miss Samuels "a long letter" upon the subject of "The Baptism of Statius" and "The Ear of Dionysius" cases, but had not mentioned the name of the medium. Subsequently it occurred to me that the best evidence of this would be the letter itself, so I wrote and asked Miss Samuels to return it to me. She sent me all my recent letters, and, with some difficulty, I found among them the one I wanted. It was a *postcard*. The date it bore was 15 Sep. 1918, exactly a week before the date of the note. It was the case that it did not mention the name of Mrs. Willett.

Miss Samuels told me upon enquiry--and I have no difficulty in accepting her statement--that she had never heard of Mrs. Willett.

(3) Miss Samuels wrote to me on October 5, 1918: "Miss Thorpe is an ambulance driver, and saw the Red Cross train arrive." On October 29, 1918, I received a letter from Miss Thorpe dated from an "A.I.F. Garage." For my comment on the second part of this note, indicating a correspondence with a latent thought of mine, see Case XL.¹

(4) *Note written by H. W., September 22, 1918.*

It is a fact that I was particularly comfortable on Friday evening (September 20, 1918), for I had allowed myself the first fire of the season, and, after shivering for several nights in deference to the apparent wishes of the fuel controller, the change was decidedly pleasant; and, furthermore, since I was nominally "keeping the fire alight" for the feminine members of the household, who were out, my joy was not impaired by any intrusive remarks by the voice of conscience. I sat first on a sofa, afterwards in an easy chair before the fire. I was reading with great enjoyment William James's review of "Human Personality" in *Proceedings, S.P.R.*, Vol. XVIII.

In her accompanying letter Miss Samuels added a detail which increases the correspondence.

(5) *Letter from Miss Sylvia Howard to H. W. (received through Miss Samuels, September 22, 1918).*

Miss Samuels has just shown me her notes of September 21, 1918, and the last one about powdering I think is to do with me. On Tuesday last [September 17, 1918] I distinctly remember powdering my neck as it was very brown owing to the sun. Last night I looked for the powder box but could not find it.

Since this item is not included in the original notes, it must be understood that, as happened in another

¹ For another incident suggesting the influence of two agents upon one impression see Case XII., footnote.

case,¹ it was possible for it to have been inserted after Miss Samuels had heard Miss Howard's story. But of course no stress is laid upon this trivial correspondence, considered individually.

(6) (7) I much regret, in view of the special interest of the set of notes as a whole (which of course was not apparent to me at the time) that these two, owing to an oversight (Miss Samuels had omitted them from her typed copy), were not sent to Mr. Fuller. He returned the remainder without comment. Had the full notes been sent to him, it would have been most exceptional had he noted no correspondence with these bodily sensations. Attributing them to him, it will be noticed that the impressions from the four apparent agents concerned emerge in sequence, those attributed to Mr. Fuller, though last in the notes, being first in order of time.

“Rapport” Objects.

I have tried two experiments of sending “*rapport*” objects to Miss Samuels. On the whole, the results were negative.²

Mistakes Resembling Mishearing.

There have been a few incidents, in the course of the observations, that have oddly suggested mishearing. For instance, on one occasion, September 24, 1918, Miss Samuels's notes contained, “Vinegar is good to clean a long sword.” Had the last word been “saw” instead of “sword,” this, absurd as it seems, would have been quite appropriate to certain trivial circumstances affecting my mind at the time. Again, on November 21, 1918, the notes contained, “Winnie, William.” “Winnie” was, and is, meaningless to me. Had it been “Willie,” the two names would have been highly relevant; more so, perhaps, than any two that could have been given.

¹ See above, Case XXIX.

² Miss Samuels had no faith whatever in the efficacy of these articles in her own case, and so far misconstrued my object in sending them as to attempt to forward one of them to a public medium. Fortunately she was unable to carry out that project, since it appeared that the “medium” concerned had temporarily retired from business, on the advice of the police.

With agent and percipient separated by forty miles, there can evidently be no question of involuntary whispering; so that, if these cases are not due to chance, they seem to require the hypothesis that Miss Samuels's supraliminal consciousness can mishear, or appear to mishear, her subliminal.

That something in the nature of mishearing between strata of consciousness may occur, I feel pretty sure from my own slight experience of sensory automatism. I have a distinct recollection, upon one occasion, of mishearing the word "hope" for "propose" and having it corrected. I wanted the word to be "propose" and tried to make it "propose"—it was concerned with the producing of evidence of identity—and I still retain a vivid impression of the firm, somewhat admonitory, tone in which was repeated the words, "which we *hope* to give you."

Perhaps I may add that it never was given. And I have since come to feel that, in withholding it (presuming it could have been obtained) my providential guardian—which in this case, at least, was clearly my subliminal self—did me a considerable service. For, had evidence been forthcoming which suggested the identity of some discarnate mind, I should probably have found it difficult afterwards to bring an unbiassed judgment to bear upon the question of the nature of these personalities of automatic states. At present I can see no reason to regard them, wherever they occur, however lifelike and seemingly independent they may be—and whether or not there be at times a telepathic agent, incarnate or discarnate, conscious or unconscious, in the background—as other than the creations of this same inexhaustibly fertile underlying self.¹

Apparent Premonitory Impressions.

I referred in the early part of this paper to certain of Miss Samuels's veridical impressions that were antecedent

¹ By this I do not suggest an indefinite number of secondary personalities, but characters built up subliminally, as a novelist builds up characters supraliminally.

in time. I give a list of some of these, with my comments,¹ briefly, in parallel columns. The numbers in brackets are mine.

MISS SAMUELS'S NOTES OF
HER IMPRESSIONS.

INCIDENTS AFFECTING THE
THOUGHTS OF H. W.

*August 15, 1918. 5.50. Written
in bed on waking.*

(1) A man in green and gold uniform twangs at a harp.

(1) When I was returning from London on the afternoon of 15th August, 1918, a soldier in the railway carriage twanged at a guitar. He did not appear to know the name of the instrument, and his comrades made wrong suggestions.

August 20, 1918. 9 a.m.

(2) Someone pulling something long out of his mouth.

(2) At tea on the 23rd August I had to take surreptitiously from my mouth a long piece of string which had got into the war jam.

September 9, 1918. 2.45 a.m.

(3) One envelope seems larger than the others . . . seems from France or from a Frenchman.

(3) On 16th September I received a letter from France from a Frenchman, dated 8th September. This is my only French correspondent and he rarely writes.

September 22, 1918. 2.45 a.m.

(4) I see all that is left of a watch after it has been

(4) In the *Daily Mail* of 25th September I saw

¹ These, in every case, are based on contemporary notes, though the latter from considerations of space are not always quoted *verbatim*.

in a fire or affected by the war.

a reproduction of a photograph of a watch which had been damaged in the war. The bullet was still imbedded in it.

September 26, 1918. 7 a.m.

(5) Someone says "There, *that's* an oak tree," pointing to some very beautiful trees.

(5) On 26th September at about 5^o p.m., I was sitting talking to a friend in the window of my study, when he suddenly pointed to a large oak among the trees in the grounds and said "Oh, if it were mine, I should have that oak tree down."

September 28, 1918. 6.30 a.m.

(6) [Typed copy] A gentleman enters a room, a lady is laying [*sic*] down on a sofa or settee, but [he] does not notice her at first, she seems to be asleep.

(6) On the morning of the 30th September I went into the drawing-room with some wood logs, supposing it to be empty. When I got well into the room I was slightly startled to notice my wife lying on the sofa—a most unusual occurrence at that hour. She seemed to be dozing.

October 9, 1918. 7.15 a.m.

(7) I seem to look from a good height down to a railway, and see electric and steam trains running, and people climbing stairs, etc.

(7) On 9th October about 8 p.m. my wife and daughter, who had been to London, told me they had climbed the stairs from the Tube at Waterloo, instead of using the lift—a most exceptional thing to do.

October 11, 1918. 6.25 a.m.

- (8) I nearly fall off some step ladders.
- (8) On the afternoon of 12th October I was on a short ladder, in an awkward position, sawing a branch from a tree. I rather feared I might fall and wondered if Miss Samuels would get an impression of the feeling. I received her note later.

November 9, 1918. 2.45 [a.m.].

- (9) [Original notes] Sudden news of a death, quite unexpected.
- [Typed copy] News of the sudden death of a man.
- ...
- A man in scholastic dress [typed copy] wearing a mortar board.
- (9) When I went in to dinner, about 8 p.m. on 9th November, my wife startled me by telling me of the sudden death of a neighbour—Dr. Selwyn. Both the news and the death were sudden.
- He had been headmaster of Uppingham.

November 19, 1918. [No time stated.]

- (10) A piece of rose-bush held in hand.
- (10) On the afternoon of 20th November I replanted and re-trained a rose-bush. This occurred before Miss Samuels's letter containing her notes arrived.

December 3, 1918. [No time stated, but almost certainly early morning.]

- (11) A cut hand.
- (11) About 2 p.m. on 3rd December I heard my wife call to my daughter that she had cut her finger "rather badly."

December 15, 1918. 9 a.m.

(12) I am dressed in white and without moving my limbs yet am skimming or gliding along the ground at a great rate.

December 22, 1918. 8.30 [a.m.].

I seem to float about a foot from the ground.

December 29, 1918. 9.15 a.m.

I float suddenly again.

(12) On the evening of 8th January, 1919, I read the following in *Proceedings S.P.R.*, Vol. VI., p. 248: "There it was I first saw the figure. . . . At first I thought him of great height, but afterwards remarked that he was gliding some distance (at least a foot) above the ground."

I received the volume from the S.P.R. Library only on 8th January.

January 5, 1919. 9.30 a.m.

(13) A trolley of girls in costume like from Chu Chin Chow.

(13) On 9th January I saw reproduced in the *Daily Mail* a photograph of a lorry load of theatrical girls in costume, on their way to a ball. Immediately above was a photograph of the Chu Chin Chow company in costume in a motor bus.

January 9, 1919. 8.15 a.m.

(14) Someone says they would not be frightened if they saw one or 1,000 ghosts.

(14) On 10th January, at 9 p.m., I read a ghost story in *Proceedings S.P.R.*, Vol. VI., p. 256. Two sisters, sitting alone in a house at night, hear mysterious sounds. One was afraid to explore. The other said: "I will go and not be afraid though 10,000 men are against me."

January 21, 1919. 1.45 a.m.

- (15) An engine without a train—a train without an engine. (15) On 21st January, about midday, I saw a traction engine trying to get up a short, sharp hill. It had left its truck behind while thus engaged, so that I saw engine without truck and truck without engine.

January 26 [mistake for 27, received 28] 1919. 7.15 [a.m.].

- (16) A brown photo of trees. (16) There hangs in a corner of my study, near the door, a small brown photogravure of trees. ("The Avenue" by Hobbema.) As I was going to bed on the night of January 27, 1919, this caught my eye, and I thought, "Miss Samuels has never got that."¹

April 27, 1919. 5 a.m.

- (17) A lady remembers the spot where she lost her umbrella [*sic*]. (17) On 29 April my wife told me that, when out that morning, she found herself in the butcher's without her umbrella, remembered she had left it in the clockman's, and had to go back there for it in a shower of rain.

My statements in regard to 3, 4, 5, 6, and 13 are corroborated by other documents. Particularly, the dated sheet of the *Daily Mail* referred to in the remarkable case about a van-load of girls in costume "like from

¹ She had obtained correspondent impressions with everything else in this corner, see p. 189.

Chu Chin Chow" (together with Miss Samuels's dated note, endorsed by me with the date of receipt) can be seen at the rooms of the Society; it is too large to reproduce here.

I ought to say, perhaps, that, when I embarked on these observations, I did not anticipate getting such correspondences as are set out in the above table; indeed, my mind was so strongly set against anything suggestive of precognition, that for some time I made only rough pencil notes of these incidents. I regarded the whole subject with suspicion, it seemed to me to owe its being to the popular demand for fortune telling, and I could hardly read anything about it with patience. I felt that to obtain knowledge of the future, except in so far as it could be inferred from the present, was impossible, whatever supernormal powers or agencies one was prepared to postulate; and metaphysical arguments about the reality of time found in my mind a most unreceptive soil. If such a personal confession be of any interest, I will frankly admit that I have been shaken somewhat (though not dislodged) by the number of missiles of the kind shown in the table with which Miss Samuels has bombarded me.

Analysis of the cases above recorded, however, reveals that many of them, perhaps most—even if the coincidences appear too close to be attributed to chance—may be explained, by one means or another, without invoking prevision. Some of these routes of escape may seem to us tortuous and uninviting; but the question to be considered is whether, even so, they do not demand less strain upon probability than does the supposition that, in any circumstances or by any agency, things which other facts do not enable us to anticipate can be known before they have taken place.

Consider, for example, the third item—the Frenchman's letter. It will be seen that, at the date of Miss Samuels's note, this letter had been written and probably posted, though it had not then reached me. It is, therefore, *possible* to suppose, if we accept telepathy at all, that Miss Samuels had received by this means, news of its

despatch from my French friend, either direct or *via* the trans-marginal regions of my mind. And we can resort to a similar hypothesis in Case 9: for Dr. Selwyn's death (which, I learn upon enquiry, occurred on the 8th of November) took place a few hours before Miss Samuels wrote her note, though I did not hear of it until a day later. In this instance, however, since I was not personally acquainted with Dr. Selwyn or any of his family, it can hardly be supposed that I acted as a connecting link, or mutual point of *rapport*, between one or more of them and Miss Samuels. Furthermore, we are left with a small unexplained residuum in the matter of the suddenness of the news (though, no doubt, most announcements of death are almost necessarily sudden) and the general circumstance that the stress of Miss Samuels's note seems to be laid, less on the death, than on the hearing of it.

Next, consider the incidents of the step-ladder and the rose-bush (8 and 10). In these cases, the fulfilment of the prophecy (so to put it) rested upon action on my part; so again we have open to us an emergency exit from the hypothesis of precognition. Miss Samuels, it may be urged, having obtained, during the course of these experiments, a close knowledge of my general activities and thoughts, announced in advance actions, which she either knew I was likely to perform or subsequently (but before her notes could arrive) caused me to perform by telepathic suggestion—the whole process being subliminal.

Even in the case of the van-load of chorus girls (13), a path can be found to lead us at least part of the way out of our difficulty. This coincidence, I may perhaps say parenthetically, was to me the most impressive of those which suggest, *prima facie*, a knowledge of the future. For the picture conjured up by Miss Samuels's note seemed so preposterous, so fantastic, so removed, with dreamlike inconsequence, from the world of sober fact, that I felt inclined to laugh at it, until, a few days later, I was startled by seeing the reproductions of the photographs in a newspaper I had picked up.

But even here, as I have indicated, the material of the corresponding details was not all in the future at the time Miss Samuels wrote and posted her note. Doubtless, there were numbers of people who, at that time knew all about the proposal to transport theatrical companies in costume, from the theatres to the ball, in commercial vehicles of various kinds. It is necessary, however, frankly to recognise that this does not quite clear us; since it is difficult to see how anyone can have known before the night of 8th January, that, of the many flashlight photographs of these proceedings which, no doubt, were taken, the two chosen for reproduction and placed in contiguous positions, in, at least, one newspaper, would represent a lorry-load of chorus girls and the company of *Chu Chin Chow*.

I will leave this subject by reminding Members of the Society of a passage in Lord Rayleigh's Presidential Address: "We live in times which are revolutionary in science as well as in politics. Perhaps some of those who accept extreme 'relativity' views, reducing time to merely one of the dimensions of a four-dimensional manifold may regard the future as differing from the past ^{mi}n ^{is}e than north differs from south" (*Proc.*, Pt. LXXVII. p. 33).

General Conclusions.

The observations as a whole, considered in relation to other observations and to experiments in thought transference, have suggested a hypothesis to my mind, which I tentatively put forward. It may have something in it or it may be quite unworthy of consideration. It is this: that what we have been accustomed to call telepathy may comprise two utterly distinct phenomena, as widely divided as the poles, indeed, far more widely. I mean, there may be a physical phenomenon—something, conceivably, in the nature of the popular "brain waves," carried by the ether—operating over limited distances and where there is no considerable material obstruction between the transmitting and receiving brains;

and there may be also a psychical phenomenon—requiring us to contemplate the mind as existing independently of the organism and having a different relation to space from the organism—occurring in all conditions and circumstances, but observable mainly where there is such distance or obstruction between agent and percipient as to exclude the physical phenomenon.¹ At any rate, one cannot help being struck by the fact that, in the large number of experiments in thought transference at close quarters, reported in the *Proceedings*, it has again and again been found that separation of agent and percipient, by distance or material obstacles, has been followed by diminution or complete cessation of the success obtained when there was no such separation. It does not seem to me that theories of lack of confidence on the part of experimenters and so on can wholly and satisfactorily account for this. It was particularly marked in the long series of experiments with hypnotised subjects conducted by Mrs. Sidgwick in 1889 and 1890. The results obtained, in the course of those experiments, with agent and percipient in the same room, were very impressive; with agent and percipient in adjoining rooms, success, though much diminished, persisted to a degree considerably beyond what chance would have given, and so (as it seems to me) put out of court, as an explanation, the theory of involuntary whispering or other sensory cause; with the experimenters more widely separated there was, to quote Mrs. Sidgwick's report (*Proc.*, Vol. VIII., p. 547), "practically no success," though "nearly four hundred

¹ Since writing the above, I have discovered that a similar query was propounded by Myers: "Is there one and only one form of influence which is not communicated by the ordinary channels of sense? Or is there an influence which is felt by a percipient only when the agent is very near him? and another influence which the percipient feels equally when the agent is at an indefinite distance? . . . Speaking for myself only, I am inclined provisionally to accept the hypothesis that more than one form of force, or at least more than one form of receptivity, is concerned in the phenomena" (*Proc.*, Vol. IV., p. 176). And, from a reference there given, the same point appears to be urged in *Phantasms of the Living*, which I had not read. Myers, however, does not seem disposed to draw any sharp distinction between a psychical and a physical phenomenon, or even between mind and matter.

trials were made with Miss B. as percipient, and the agent or agents either in a different building or divided from her by at least two closed doors and a passage." Yet we find, in such cases as those above recorded, as those obtained experimentally by Miss Miles and Miss Ramsden, reported in Vols. XXI. and XXVII. of *Proceedings*, as those pointing to the inducement of hypnosis at a distance, as those noted in numerous experiments in hypnotic "clairvoyance," and particularly as those common experiences called shortly "death coincidences," that the intervention neither of distance nor of innumerable material obstructions between agent and percipient appears to have the smallest influence of any kind upon the transference of thought. To me, in the light of my own experiences and of those apparently allied to which I have referred, the impediment to success so frequently encountered when a single wall has divided the experimenters is, if we are dealing with the same phenomenon, inexplicable.¹

The observations recorded in this paper have an evident bearing upon the consideration of phenomena purporting to be communications from the dead. I do not feel competent to discuss that aspect in any detail, since I have never had a sitting with a medium—to use a question-begging word, but one difficult to avoid. All I will venture to say is, that the unconscious or sub-conscious telepathic agency indicated (especially if the observations be confirmed by other observations, as they are themselves confirmatory of certain observations of crystal vision) manifestly offers an alternative explanation, extending far beyond the range of telepathy from the sitter, of some at least of the phenomena which take a spiritistic form. They appear, in particular, to make it gratuitous to invoke the agency of discarnate

¹ It should be pointed out, however, that, even at the closest quarters, if there were no sensory communication, the difficulty with regard to a code, which Lord Rayleigh considered an objection to a physical theory of telepathy more fundamental even than the failure to get attenuation with distance (*Proc.*, Pt. LXXVII., p. 288) would still apply.

minds to account for knowledge of contemporary events occurring at a distance from the automatist, and, I think, (speaking of course from a strictly evidential point of view) of facts in the past, emerging as the memories of someone deceased, *when they are all known to a single living person*. I think, however, that the observations suggest, equally clearly, that a percipient's power of utilizing knowledge extracted from the living may prove to have limits. I have found no trace of a capacity so to group information collected as to suggest the unity of any mind other than that of the apparent agent. In saying that, I am thinking, of course, primarily of the mind of a dead person; for had there been such grouping as to suggest the mental unity of someone living, one would naturally have regarded that person as the agent. I have referred to a tendency for various allusions to matters relevant to a particular topic (as, for instance, the memory of Paris) to occur for days and weeks, when that topic has been brought to the front of my mind; and if such specialized allusions were unmixed with other veridical matter, it might well be made to appear that they emanated from a sharer of the experiences, whether living or dead. I can recall, however, in the voluminous records of her impressions which Miss Samuels has sent me, no sustained isolation of notes corresponding with my memories associated with a particular person; and it should be pointed out, in regard to the Paris references, that, even if we extract these from their setting and look at them by themselves, it is still the unity of my mind, not that of my French friend, that is suggested: for he knew nothing, for instance, of the *Le Matin* incident.

I feel, too, that, in considering cross-correspondences, due weight should be given to the indications, as I have put it, that the subliminal knows the supraliminal's business, and may be able and willing, when such is the latent desire of the automatists or either of them, to transmit messages telepathically in a form which suggests the intervention and direction of a third mind. My personal experiences of automatism, both motor and

sensory, have inspired me, I confess, with a high respect for the powers of the subliminal self; and it seems particularly to shine in artifices which insinuate the action of a discarnate intelligence. I do not feel, as do some, that there is anything "fiendish" in subliminal activity of that kind; I am more disposed to see in it merely a reflection of the desire, probably latent in most of us, whether we admit it or not, to find that there is life after death.

Having touched upon this subject, I would like to say, in conclusion, (though, in doing so, I feel I am only reiterating what has been better said by others) that, in spite of the inroad made upon the spiritistic interpretation of certain mediumistic phenomena, the effect upon my mind of the observations I have recorded has been to make survival and communication seem more probable than they previously seemed: because, by reinforcing the evidence already accumulated in favour of a psychical, as against a physical, theory of telepathy, (1) they point to there being something in man capable of intelligent action apart from the material organism, something unconfined by conditions of space and perhaps even by conditions of time, and (2) they indicate the practical possibility of mind communicating with mind independently of matter.

APPENDIX.

The following list includes all references to bodily sensations in Miss Samuels's notes which I sent to Mr. Fuller. The numbers in brackets are inserted by me.

MISS SAMUELS'S NOTES.

MR. FULLER'S COMMENTS.

August 10, 1918.

- | | |
|--|-------------------------------------|
| (1) Little bodily aches and pains I used to get from Mr. Fuller during the day when he worked in the shop. | (1) Cramp again from my cold water. |
|--|-------------------------------------|

August 11, 1918.

- | | |
|---|---|
| (2) I feel that I am a man and rubbing my arm from elbow to wrist and back, the left arm, am very surprised and annoyed to find a lump as large as a small egg near wrist. I keep on rubbing till it is pushed back into the muscle [<i>sic</i>]. | (2) Not my pains, I was massaging the right arm of a man who had sprained it. |
|---|---|

August 14, 1918.

- | | |
|--|--|
| (3) I think I forgot to give you a slip <i>re</i> Mr. Fuller, stating that 13th ins., about 5.45 to 6 p.m. and for at least an hour later, I felt a numbness of the right leg from knee to foot, I sent it to him first . . . he will not have received it yet, as I only posted it this morning. ¹ | (3) Quite correct, had been standing for a long stretch of hours on concrete, no exercise. For once you have not transposed, it really was the <i>right</i> leg. |
|--|--|

¹ I sent no copy of this note to Mr. Fuller in addition to that stated by Miss Samuels to have been sent by her.

August 20, 1918.

- (4) A bad top headache starting from Monday dinner time lasting all night. (4) One of my regulars.
- (5) Mr. Fuller wrote and asked for some camphor as he had a pain in chest, but yesterday I had reflected pains *below* and all round body, just where a deep body belt would lie. (5) Pains accompanying influenza cold.

8.45 *p.m.* Wed. [August 21, 1918.]

- (6) I feel a pain at the end of the first finger of the right hand (this from Ireland). (6) Have contracted amidol poisoning. This pain will probably be experienced daily by Miss Samuels, possibly in all fingers, particularly the right ones.¹

4.30, August 23, 1918.

- (7) I have had for the last hour between 3 and 4 p.m. and [*sic*] most frightfully fainting feeling from Ireland, faint from want of food feeling, not a headache faint feeling. (7) Miss Samuels was quite correct as to sensation and day, but it was in the forenoon, the result of going without breakfast.

¹ I did not of course communicate this anticipation to Miss Samuels. The following is an extract from a letter from her to me, dated August 28, 1918, received 30th: "Today my finger next to the little finger on my right hand had a pricked sensation." Later Miss Samuels sent me, for a reason unconnected with this, a letter to her from Mr. Fuller, dated "Wed. noon" [August 28, 1918], received by me on September 2, 1918. It contained the following words: "Have also got developer poisoning again." This, from its form, appears clearly to be the first mention of the matter to Miss Samuels.

September 2, 1918.

- (8) During last night I had a pain bottom right side of spine (from Ireland I expect). (8) From Ireland is quite correct.

September 3, 1918.

- (9) For some days I have noticed during the day-time a pain in the left ear, not all day, it comes on now and again. (9) [Continuation of above comment.] Also No. 5. [This is 9 in the present numeration.]

September 8, 1918.

- (10) Saturday evening—a pain in right instep.
(11) Headache from Ireland Sunday morning.

[No comment.]

2.45 a.m. September 9, 1918.

- (12) Burning feeling in chest (just below chest on stomach) caused, I think, by Mr. Fuller leaning up against something hot. (12) I plead guilty, the pain was not caused by leaning on something hot, but had a desire for a hot poultice.
(13) Mr. Fuller's right hand very painful tonight. (13) Too true.

5 a.m. September 23, 1918.

- (14) I feel someone has pain or stiffness in the upper thighs especially the right one. (14) This I expect also refers to me. The result of a chill etc. when returning from leave.
(15) My left toes also my right instep still bother me a bit, I mean the condition I get from other people. (15) [No comment.]

September 28, 1918. 6.30 a.m.

- (16) Sharp pain back of neck and between shoulders, the pain is slightly on the left side.
- (16) How my aches and pains must be blessed, this also refers to me, not caused through the effort in pieking up the (apparent) 10s. note [reference to another of Miss Samuels's notes] but through the draughts in the windows here.

October 3, 1918.

- (17) Pain in right foot toes.
- (17) Pain in right toes is correct.

Sat. evening 7.45 p.m. [October 5, 1918.]

- (18) Still pain in right foot toes.
- (18) Pain in right toes is correct. [Same comment as above—notes returned together.]

6.25 a.m. October 11, 1918.

- (19) A pain is felt in the left arm about five inches from wrist.
- (19) Guilty, but only cramp or stiffness through lying cramped up in bed, which are *not* feather beds.

3.20 a.m. October 19, 1918.

- (20) The palm of my right hand seems to have a burning feeling, also part of the wrist, the right hand.
- (20) [No comment.]
[Contemporary note by H. W., after observing absence of comment by Mr. Fuller: 'I have lately been doing a lot of sawing, which has raised a small blister in the palm of my right hand.']

October 19, 1918.

- (21) Mr. Fuller is treating me to a headache in a new place as sketch enclosed, perhaps he also has eye strain. Shaded part represents pain. [Rough sketch of face, part over nose and each eye shaded.] Pain sharp at top of nose. I felt all this early in bed this morning. (21) Quite correct.

Memo : October 22, 1918.

- (22) A pain left [? felt] in the left wrist, a pricking pain. (22) [No comment.]
 (23) At the back of the right hand also a hurt feeling, like a knock. (23) Me again.
 (24) Also I note the last few days no desire to eat the midday meal. (24) Ditto.

These bodily feelings usually come from Ireland.

4 p.m. *Monday, November 4, 1918.*

- (25) At 12.10 Mr. Fuller had a very sharp pain in the right temple, it didn't last long with me but was intense while I felt it. (25)
 (26) Late this afternoon I felt my head was woolly and heavy all day. (26) Guilty as usual.
 (27) Saturday [November 2, 1918] I noted a pain in the longest finger on the right hand, the middle joint. (27)

SUPPLEMENT.

REVIEWS.

A Technique for the Experimental Study of Telepathy and Other Alleged Clairvoyant Processes. A Report on the Work done in 1916-17 at the Harvard Psychological Laboratory, under the gift of Mrs. John Wallae Riddle and the Hodgson Fund. By LEONARD THOMPSON TROLAND, Albany, N.Y. Pp. 26.

One can imagine that the 'reaction' of an old-fashioned psychical researcher on a first reading of this paper would be Horatian, and would take the form of (1) *Parturient montes!* and (2) *Yankicos odi, puer, apparatus!* but he would be wrong if he did not thereupon continue his search for grains of sense amid masses of what may fairly be called academic chaff. For the S.P.R. ought certainly to have a laboratory, and if it had one as good as that of Harvard University, it would find that psychologists flocked to it, and that its own reputation in the scientific world went up by leaps and bounds. Much allowance should, moreover, be made for the conditions under which Dr. Troland laboured. Years ago Harvard had become the beneficiary of a 'Hodgson Memorial Fund,' since it is a principle of the management of every American university (as of the Catholic Church) to take any endowment that is offered (even were it for the purpose of communicating with Mars!), and never to reject an endowment merely because it did not quite approve of its object or its terms.¹ But nothing in the way of Psychical Research was done with the proceeds of the Fund until Mrs. Riddle gave a further sum in order to start research. Then

¹ As Oxford University did the Squire Law Scholarships.

something had to be done, though possibly not without an *arriere pensée* (as in the Seybert case in the University of Pennsylvania and the Stanford case in California) that a negative issue to the investigation would be more desirable than the opposite, and would liberate the funds for academically more convenient purposes. At any rate Dr. Troland was the first 'researcher' to be appointed, and as nothing more appears to have been done since 1916-7, the idea cannot be entirely excluded that this Report is a huge joke! At the expense either of *Psychical Research*, or of experimental psychology. In the absence, however, of independent evidence that Dr. Troland is possessed of the sense of humour and audacity to play such a trick, I dare not press this hypothesis, and must (with a little reluctance) review his Report as intended to be serious.

Taking it thus, the first difficulty one encounters is the amount of its *irrelevance*, and the enormous disproportion between apparatus and achievement. (1) If we regard it as the aim of his research to determine whether or not 'telepathy' occurs, and whether the alleged communication between two minds unable to do so by recognized methods can be tested by apparatus which will indisputably exclude all vitiation by (a) fraud, (b) unconscious bias, the initial homily on scientific method is irrelevant. If it were not, it would be highly objectionable, as involving either the dogmatic assumption of a materialistic metaphysic, or a 'behaviorist' method of psychological experimentation, of disputable application, or both. As, however, Dr. Troland does not *need* the notion of 'the reflex arc' to read off his instruments, his use of it is simply irrelevant.

(2) Having artificially ruled out any reference to psychic process in his version of psychological method, Dr. Troland proceeds to call the appeal made to it by those who do *not* so rule it out, a 'break' or 'gap' in the *physical* series. On his own showing this is indefensible. His method cannot recognize any 'interaction' between psychical and physical, and therefore cannot recognize such 'gaps.' It can only look for *physical* antecedents of physical events. So if it were experimentally proved that the thoughts I was formulating in Oxford were being instantaneously recorded in New York

by Dr. Hyslop, the logical inference would be, not to 'telepathy,' but to some (unknown) physical connexion between us.¹ It would be Dr. Troland's duty to search Dr. Hyslop for 'wireless' apparatus. Furthermore, his method gives him no right whatever to regard the two physical series occurring in our bodies as interrupted, and to *connect* them by a 'gap.' For there would be no 'gap' in *my* thoughts and acts, which would go on continuously after I had 'telepathed' to Dr. Hyslop. Neither would there be a 'gap' in *his* life, as he recorded what Dr. Troland would subsequently discover to be a 'telepathic' message. It is, therefore, purely arbitrary for Dr. Troland to assume that he is dealing with a *single* 'reflex arc,' one-half of which is located in one body, and the other in another. *Prima facie*, what he is dealing with is a curious coincidence, or (conceivably) an influence of one organism on another. But if it be true that scientific method *cannot* recognize any but physical processes, it follows necessarily that this influence *must* be mediated physically. And, of course, there is plenty of 'ether' to close all 'gaps.' On the other hand, if it is permissible in psychology to recognize psychic process, it can easily be interpolated between the 'afferent' and the 'efferent' neural process, and we can attribute to it the function of *choice* between possible reactions. Nor will it be more impossible in principle to conceive a mind as reacting on another brain than on its own.

(3) The technical terminology Dr. Troland invents to lend a *cachet* to his theory is amusing but irrelevant. *Schizokinesis* has a solemn sound, and the boldest would think twice before they exposed themselves to 'afferent' or 'efferent' *Schizoneurosis*. But one would have liked to have seen Dr. Troland hesitate, and use a little Humian criticism on himself, before he began to talk about "the usual physical *chain of causation binding* the central and motor processes with the object" (p. 6). For it is well to avoid the pitfalls in the old philosophic terminology before plunging into innovations.

(4) The elaborate description of Dr. Troland's apparatus, good as it is, and great as is the credit it does to his ingenuity, seems disproportionately long. The apparatus is no doubt a great advance on any that was available before.

¹ This was written before Dr. Hyslop's lamented demise.

Henceforth mechanical 'timers,' 'counters,' 'stimulus-shufflers' and 'totallers' (though not perhaps *essential* to successful experimentation) ought to find a place in every well-equipped psychical laboratory. But Dr. Troland is so much taken up with them that he quite forgets to give his readers a plain account of how he actually experimented. We are told indeed that the two experimenters "were seated in very comfortable Morris chairs on opposite sides of a small table, the distance separating their heads being about 6 feet. Both subjects faced in the same direction. The experiments were carried out in complete darkness, and a screen placed in the centre of the table also served to shut off their view of each other. The room in which the work was done was heavily carpeted, and was rendered sound-proof by double walls and double doors. The control mechanism was in another room on the opposite side of the building," etc. (pp. 21-2). One gathers, though one is *not* told, that the experiment consisted in the agent's looking at a 'stimulus-field' on which a square was electrically lighted up either on the *right* or on the *left* of an illumined circle, while the 'percipient' moved a 'reaction key' to the right or to the left, the agreement of two 'rights' or lefts constituting the rightness, a disagreement the wrongness, of the response. Presumably (though this is not stated) the percipient could not possibly see the 'stimulus-field.' On this most vital and relevant point nothing is said, any more than on the psychic idiosyncrasies of the experimenters.

(5) What did all this preparation lead up to? In 605 experiments the direction of the stimulus and the reaction movement coincided 284 times. The probable number being half of 605, there was actually a considerable *deficiency* in right responses! As Dr. Troland says (p. 23), "this would appear to be indicative of 'negative telepathy,' or in other words, it would suggest that exposure of the stimulus to the agent prevented the percipient from making the right reaction in a certain number of cases. This is a kind of result which has little interest for the popular mind, because telepathy is commonly supposed to increase the chances of a correct guess, instead of decreasing them. However, from a coldly scientific point of view, 'positive telepathy' is no more interesting or probable than 'negative telepathy.' There

is not the slightest reason for rejecting a depression of coincidences below chance as non-significant, when an equal elevation above chance figures would have been hailed as real evidence." He admits that his 'depression' lies "well within the range usually allowed for chance 'fluctuations of sampling,'" but calculates that "the odds are about 14 to 1," that it is *not* purely casual.

Unfortunately he does not note *how* his anomaly was produced. It was due to a heavy excess of failures (199 to 155) in half his experiments, the '40-second' series, in which the agent was allowed only 15 seconds to perceive his stimulus. The '80-second' series, with the stimulus exposed for 30 seconds, gave a slight excess of *right* reactions (129 to 120). Also while it is true that all anomalies must be significant, their significance need not be the same. If the experimenters are both *trying*, a 'positive' anomaly would mean that they were succeeding, a 'negative' that their very effort was causing its own frustration. Hence (on the assumption always that the psychic condition of the experimenters *may* make a difference), one might suggest that *very short* exposures were 'flustering,' *i.e.* so disturbing as to tend to generate an 'anxiety neurosis' and to *inhibit* the right reaction. On the other hand, *long* exposures might yield a different result and a distinctly supernormal number of successes; while at some intermediate length of exposure a series indistinguishable from chance might be obtained. Nevertheless *all three* series would really tell in favour of telepathy. This is clearly one of many lines of experiment that should be pursued.

In any case Dr. Troland's experiments, as they stand, prove little. He has obtained no conclusive results. That only means that 605 experiments between himself and Mr. Murphy, under the conditions and with the method stated, yielded no positive evidence that either was interested in, or cognizant of, the contents of the other's 'stimulus-field.' The reason might only be that he had succeeded in maximizing the lack of human interest which renders psychological laboratory experiments so woefully inadequate as clues to the normal behaviour of so emotional a being as the human soul.

We may grant, indeed, that he has devised apparatus which facilitates the accurate recording of conditions, the elimination of the researcher's personal equation, and the mathematical

calculation of the chances. But he does not appear to have asked himself the important question, 'Will my apparatus work, with me, in the field for which it is designed?' If it doesn't, little can be inferred. It may be that it was the wrong apparatus for the purpose; or that it could be made to work by changing some of the many conditions involved. It might be that the wrong *persons* were employed, and that both the experimenters were congenitally devoid of 'telepathic' sensitiveness. Or, again, it might be that *no* apparatus could cope with the subject. But of this there is no evidence.

I should demur equally to Dr. Troland's exaggerated estimate of the aid of mathematics. He says (p. 25) that "if data cannot be presented in such form that they can be discussed mathematically, they cannot furnish the basis of scientific generalizations." But mathematical treatment is neither the primary aim nor the *first* achievement of a science. It generally comes rather late in the career of a science. The primary aim must everywhere be *to obtain control*. Once this is gained, we can experiment at pleasure, and measure, if we please. But measurement as such is no guarantee of scientific success. Else its laborious measurements would long ago have put experimental psychology on a par with physics. And it is precisely because it has *not* obtained practical control over the soul that its measurements have been so futile. Moreover, it is this same lack of control which has been the great obstacle in Psychological Research. He who discovers how to control the soul, with or without machinery, will *ipso facto* fulfil the desire of psychology to be a science, in fact as well as in ambition. Until then, it should moderate its exultation over its 'truly scientific' character as compared with more backward inquiries.

But I agree with Dr. Troland's conclusion (p. 26) that "the average academic psychologist will look upon the above proposals as a waste of good technique upon a hopeless situation." No doubt he will, unless psychical researchers can get their machinery to work and their 'phenomena' to appear. But is it too sanguine to hope that when our present President takes over the command of the Harvard Laboratory he will provide the required 'stimulus' and Dr. Troland's researches will be continued?

F. C. S. SCHILLER.

Totem and Taboo. Resemblances between the psychic lives of Savages and Neurotics. By Professor SIGMUND FREUD, LL.D. Authorized English Translation by A. A. Brill, Ph.B., M.D., xii. + 268. 10s. 6d. net.

Prof. Freud seldom writes on any subject without contributing much that is novel, much that is profoundly illuminating and suggestive, and at the same time not a little that is startling and disconcerting in its apparent remoteness from the lines of everyday thought. This general rule is well exemplified in the present small volume, which contains a collection of four essays originally published in the psychoanalytical periodical *Imago*. The main purpose of the book is, as the subtitle indicates, the application of knowledge gained in the treatment of neurotic patients to the problems connected with the mentality and social life of primitive peoples.

In the first chapter on the "Savage's Dread of Incest," the phenomena of Exogamy, Avoidances and other prohibitions of a sexual nature are passed in review, and an attempt is made to show that these prohibitions are directed against the (usually unconscious) tendency to incest—the same tendency that is observed in the "Œdipus complex" of the neurotic. In certain of his previous works Freud had shown that the myth of Œdipus (who unwittingly kills his father and marries his mother) gives expression to tendencies that represent the logical outcome of a very fundamental form of reaction of the developing human mind to the family environment—tendencies which are, however, inconsistent with the ethical standards of adult life accepted by the conscious personality, and which are therefore repressed into the Unconscious. Such repression does not, however, constitute annihilation, and the repressed tendencies continue to exercise an influence over thought and behaviour; the conflict between these tendencies and the repressing tendencies opposed to them giving rise to the neurosis. In the present chapter evidence is brought to show that this same conflict is at work in the mind of the savage, who by his own sterner method of taboo endeavours to achieve mastery over the same primitive impulses as those with which the civilised neurotic has to contend. In other words, the sexual prohibitions of the savage are concerned with the very same persons (*e.g.* mother, sister, mother-in-law,

etc., in the case of a man) as those to which the repressed desires of the neurotic are directed. The universality and social character of the prohibitions in the case of savages indicate that the conflict is in a sense more acute among them than among civilised peoples, who have achieved a more thorough mastery of the primitive passions concerned; the neurotic, however, by the severity of his conflict showing a tendency to regress in this respect to the savage level.

In the second chapter on "Taboo and the Ambivalence of Emotions," it is shown that taboo has certain important characteristics in common with "compulsion neurosis;" this correspondence pointing to a fundamental similarity between the psychic mechanisms involved in the two cases. In both cases there is a powerful compulsion combined with the absence of any adequate conscious motivation. In both cases, moreover, there is a strong tendency for the characteristic mental attitude to extend to other objects and situations than those to which it had originally reference and for this attitude to give rise to serious inhibitions and cumbersome ceremonial performances; the restriction on the freedom of action thus brought about being again in both cases very considerable. Applying to taboo the conceptions regarding mental conflict and repression arrived at by the psychoanalytic study of the compulsion neuroses, Freud concludes that "taboo is a very primitive prohibition imposed from without (by an authority) and directed against the strongest desires of man. The desire to violate it continues in the unconscious," the taboo being, in fact, an externally imposed prohibition directed against the very same tendencies of human nature as those against which are aimed the internal prohibitions of the neurotic.

If this conclusion is correct, we should expect to find evidence of conflict (or ambivalence of emotions, to use a term of Bleuler's that is now very generally adopted by psychoanalytic writers) in the actual details of taboo. When we examine these details, we find that such evidence is not wanting. Thus, as Freud here shows, the taboo of the dead arises as the result of a conflict between conscious sorrow, corresponding to an attitude of affection towards the departed, and unconscious joy resulting from repressed hatred. While the dead were still alive and with us, their desires often conflicted

with our own, and we (the living) were often tempted to wish in the innermost recesses of our mind that those whose presence thus interfered with the fulfilment of our own wishes could be removed safely out of our way. Now that Death has gratified these secret desires, we behave as if these desires had really been effective, and guiltily imagine that the dead will surely take revenge on us for the murderous thoughts that we have harboured. In so doing, we avail ourselves of the psychological mechanism of *projection*—so common in certain forms of neurosis—by which we endeavour to free ourselves of unwelcome thoughts and tendencies by attributing them to others; in this case our own hostile feelings towards the dead are attributed to the dead themselves, who are then supposed to harbour enmity against ourselves. Hence the very widespread fear of the dead and the consequent necessity of avoiding contact with them which manifests itself in the taboos: as in the case of all pathological fears, a fear originally directed against our own unconscious desires has here been converted into a fear of something outside ourselves—a fear which in its new form is quite unreasonable, and has no reference to reality.

Similar considerations are shown to apply to two other sets of taboos—those connected with enemies and with rulers respectively, and the chapter closes with an interesting and suggestive discussion of the relation of taboo to conscience and morality.

In the third chapter on “*Magic, Animism and the Omnipotence of Thought*,” Freud indicates the parallelism between the systems of thought involved in Magic and Animism on the one side and Neurosis on the other. In both there is discoverable that “omnipotence of thought” (a phrase taken from one of Freud’s own patients), that mistaking of thoughts for outer realities which distinguishes the unconscious levels of the mind. In this Freud is, of course, only carrying a step further the conclusions of authorities such as Tylor and Frazer, who had already pointed out that Magic resulted from a failure to distinguish between “the order of ideas and the order of nature,” “an ideal connexion being mistaken for a real one” (the two chief kinds of magic, homœopathic and contagious, corresponding to the association of ideas by similarity and contiguity respectively). Magic, according to Freud, differs from Animism in that, while in the former omnipotence

of thought is manifested in a pure form, in the latter this omnipotence is "projected" on to imaginary spiritual beings, many of the undesirable mental tendencies being thus got rid of in the same way as the death wishes to which we have already referred. At the more advanced stage of Religion Man hands over his original omnipotence to the gods, though indirectly he still retains some remnants of it through his power of influencing the gods by prayer, sacrifices or threats. At the still higher level of scientific thought, this omnipotence is abandoned altogether, except in so far as science enables us to control Nature by understanding her laws.

In the fourth chapter on "The Infantile Recurrence of Totemism," after a review of the main theories regarding Totemism and Exogamy and their relations to each other, Freud compares the attitude of primitive man towards his totem with the attitude sometimes adopted by neurotic children towards a certain class of animals. Psychoanalysis of animal phobias occurring in childhood has shown that the dreaded animal is often treated as a symbolic representative of the father, the conflicting love and hate originally directed to the father being displaced on to the animal. If we assume that the totem of primitive peoples is also a father symbol (an assumption that is justified by the very close correspondence between the attitude of child and savage respectively towards the animal concerned), many of the characteristics of totemism are largely explained, *e.g.* the fact of the totem being regarded as an ancestor, the identification of the present members of the tribe with the totem, the general prohibition of killing the totem combined with the occasional solemn sacrifice of the animal and the taboo on sexual relations between members of the same totem, *i.e.* the connexion between Totemism and Exogamy, a connexion that had puzzled so many of the earlier authorities. If Totemism springs from the father-regarding aspects of the Œdipus complex, it is only natural that it should be combined with Exogamy, which (as several of the most eminent writers on the subject have independently recognised) constitutes a reaction against incest tendencies. The two closely connected institutions thus represent the two aspects of the Œdipus complex, *i.e.* the desire to kill the father and marry the mother. The reaction against the

former desire is of course responsible for the prohibition of killing the totem animal (father representative). The occasional exceptions to this rule, as when the totem is solemnly sacrificed and eaten, are themselves of the greatest interest as revealing the ambivalent attitude towards the father, and Freud's analysis of the totemic feast, which is based to some extent upon the previous work of Robertson Smith, constitutes perhaps the most fascinating portion of the book, revealing as it does in a most striking way the wonderful complexity of human motive and throwing at the same time a flood of light upon the history and meaning of a great number of religious observances, including the central rite of the Christian Church.

Within the small compass of this book Prof. Freud has compressed a very considerable mass of material that should be of the greatest interest to the psychologist and anthropologist. No doubt many of his conclusions will afford matter for controversy, and it must be admitted that as regards detail there are many points where difficulties suggest themselves, and where wider knowledge may necessitate modification of the views here put forward.

In the opinion of the present writer, however, Prof. Freud's main conclusions as here set forth are not only in themselves correct, but (when taken in conjunction with the work of Jones, Rank, Reik and other psychoanalytic students in the same field) will be found to have opened a new and most important chapter of comparative psychology.

Freud's works present a task for the translator that is by no means easy, but Dr. Brill has been much more successful in this case than in some of his earlier translations. Certain errors and inconsistencies in the references (a matter of some importance in a work of this character) should be corrected in a second edition; the titles of English works being sometimes incorrectly given, while the titles of German works are sometimes quoted in German and sometimes in English, even where translations do not appear to exist or where the page reference is to the original. There are also occasional obscurities and inelegancies in the text, but on the whole the meaning is clearly rendered, and the book in its English guise should find many readers.

J. C. FLÜGEL.

The Road to Endor. By LIEUT. E. H. JONES, I.A.R.O.
(John Lane, The Bodley Head, London, W.)

The successful attempts by certain British officers to escape from the Turkish prison camp at Yozgad have resulted in the publication of two of the most exciting books relating to the War: *Four Hundred and Fifty Miles to Freedom*, and *The Road to Endor*. As narratives of combined daring, endurance and ingenuity, the two books may rank equal, but the latter has a peculiar interest for all persons interested in psychical research.

In February, 1917, Lieut. Jones, with three or four of his companions, began experimenting with a ouija-board. The first attempts, though made principally with the object of relieving the tedium of prolonged imprisonment, were serious but fruitless, as the board would write nothing but meaningless combinations of letters. Then, when they were all about to give up in disappointment, the "Devil of Mischievous," as Lieut. Jones puts it, prompted him to "fake" replies to his companions' questions, purporting to come from a very communicative spirit named "Sally."

Lieut. Jones played the game with his fellow-prisoners strictly. He never claimed that the phenomena which so much intrigued them were genuine. He invited them to apply any test they liked and form their own conclusions. As a first precaution, however, he decided not to make the board work except when he had as fellow-sitter, Dr. O'Farrell. This led the rest of the camp to believe that the results were due to some mysterious "rapport" between the two.

"Sally" was joined by "Silas P. Warner" and several other communicators. They predicted the course of the war, or reported events of which news had not yet reached the spectators, and as these statements frequently turned out to be true, their reputation steadily increased. With equal success they referred to facts concerning the private lives of persons who supposed these facts known only to themselves. Careful records were kept for the benefit of the S.P.R., which, it is to be feared, has not yet received them.

Various tests were applied, but the Spook triumphantly surmounted them all. First Lieut. Jones and Dr. O'Farrell were blindfolded, then the board was placed upside down

so that the letters on it were invisible, but in each case, after a short interval, answers were forthcoming as rapid and as satisfactory as before. Finally the Spook was subjected to a more elaborate and apparently conclusive test. The order of the letters on the board was altered, and duplicate and triplicate boards with the altered order were prepared. The mediums were blindfolded and their hands placed on the original board, which had not been shown to them after the order of the letters on it had been altered. The duplicate and triplicate boards were placed in another room, and the triplicate, which was of small size, made to revolve within the duplicate. The officers who made the triplicate revolve left the room before it had stopped running. The test was whether the Spook could write on the original board according to a code formed by the duplicate and triplicate in conjunction. It did, to the satisfaction of the investigators, and its reputation was thereby finally assured.

Meanwhile the Turkish Commandant of the Camp, Kiazim Bey, had become interested, and sent the Camp Interpreter, an unpleasant person called Moise Eskenazi, but more generally known in the Camp as the Pimple, to report. So deeply impressed was the Pimple that Kiazim became anxious to enlist the services of the Spook in tracing a buried Armenian treasure. The Spook was only too willing to oblige, as Lieut. Jones conceived the idea that the treasure-hunt, if conducted under strict psychic instructions, might be made to lead to his removal from Yozgad to some point nearer the sea, from which escape would be relatively an easy matter.

About this time Lieut. Jones joined forces with Lieut. Hill, an Australian airman, whose determination to escape was as great as his own. At a camp entertainment they gave a highly successful exhibition of stage-telepathy. Lieut. Jones, blindfolded, named articles handed to Lieut. Hill by members of the audience, read the numbers of banknotes, told the time of watches, etc. Few mistakes were made, and if the whole camp was not convinced it was genuine telepathy, none could explain how it was done. Lieut. Hill thus became accepted as Lieut. Jones's fellow-medium.

Between them they fooled the Pimple and Kiazim Bey to their hearts' content. Under the Spook's directions they were

confined in a separate building, where frequent seances with the Pimple were held. The story of the treasure-hunt, while most entertaining and exciting, is too long and complicated to set out here. Suffice it to say that, after the discovery of important and mysterious clues, the Bey became nervous as to his fate in the event of the matter becoming known to his military superiors, and decided to back out of it.

Lieuts. Jones and Hill were thus reduced to their last hope of escape, namely to get repatriated by simulating madness. For this purpose they had to reveal to some of their fellow-prisoners, including Dr. O'Farrell, that the whole of the phenomena of the ouija-board and the telepathy exhibition were faked, and it was only with great difficulty that they succeeded in convincing them that this was so. Dr. O'Farrell then coached them carefully as to the symptoms of the different types of madness they were respectively to simulate.

To the Pimple and Kiazim the Spook explained that the apparent madness on the part of the mediums was produced by psychic control, in order that they might be sent to Constantinople, whence the treasure-hunt could be more satisfactorily directed. The two lieutenants were examined by local Turkish doctors, who expressed the opinion that they were mad. The Spook then dictated a telegram which Kiazim sent to the War Office at Constantinople suggesting that the two officers should be sent there for observation, and the War Office concurring, off they set under the Pimple's escort.

After a wearisome journey the three arrived at Constantinople. Here Lieuts. Jones and Hill had to submit to a far more rigorous medical examination than at Yozgad. For several months they were kept under close observation by mental specialists, both Turkish and European. Both on their journey to the capital and while in hospital there, the sufferings they endured to maintain their deception, from prolonged self-starvation and other causes, would have broken down the resolution of all but exceptional men. Eventually, however, their endurance was rewarded: the specialists reported them of unsound mind, and they were sent to Smyrna for repatriation. By the time they reached Alexandria the armistice had been signed.

Kiazim's actions came to the knowledge of his superiors and he was court-martialled. This may have chilled his ardour for psychical research. The Pimple was, however, in June, 1919, notwithstanding rumours of fraud which had reached him, a convinced believer, and so far as is known, he may be so still. The Spook had changed his whole moral outlook; it had made him a comparatively honest man, persuaded him to restore stolen property, and to volunteer for active service, and held out hopes to him of becoming a central figure in the religious revolution which was shortly to sweep over the world. It is to be feared, however, that when peace with Turkey is restored, he will consider the S.P.R. too lukewarm and unprogressive a body to apply for membership.

Kiazim and Moise were of course easy dupes, but it may be worth enquiring in some detail how Lieut. Jones avoided for so long the detection of his fellow-prisoners. They might fairly have been described as a picked company. In addition to the technical naval and military attainments shared by them all, many of them had knowledge of various branches of science, or had achieved success in different kinds of business. Almost every occupation in life was represented, except, fortunately for Lieut. Jones, that of investigator for the S.P.R. And yet, given a man of Lieut. Jones's powers of memory and visualisation, and of the smartness in eliciting information by fishing questions, developed by his experience as a magistrate in Burma, the deception was "as easy as falling off a log." At every possible stage his victims delivered themselves up bound hand and foot.

Dealing first with the mechanical tests, that is to say, those designed to prove whether or not the mediums could produce intelligible replies under conditions apparently excluding fraud, we note that the tests were inadequate in conception and carelessly executed, and that the results were still more carelessly observed. Thus when Lieut. Jones was blindfolded, he could (as usually happens when the blindfolding is done by amateurs) see quite sufficiently for his purpose. When the ouija-board was turned upside down, his companions failed to observe that he had made nicks in the edge of the board, so that by an exercise of visual memory, he could locate

any letter as clearly as if the board were lying right side up before his open eyes. They further, on the ground of his failure to remember his part in a pantomime, attributed to him a bad memory for things in general, whereas, in fact, as this test and numerous other incidents show, he had an exceptionally good one.

The test with the duplicate and triplicate boards, although faulty in conception, should have caught Lieut. Jones out, if only it had been conducted with reasonable care. The main defect in conception was the complexity of the test, the duplicate and triplicate boards being intended to furnish a code unknown both to Lieut. Jones and the investigators, and so to exclude any possibility of telepathy between them. But this complexity in fact defeated its ends, as each factor which was designed to act, and, given caution and discretion, would have acted, as an additional check, merely served, in the atmosphere of carelessness which prevailed, as an additional loophole of escape.

The first mistake was in the preparation of the "original" board. Instead of selecting an entirely new order of letters, the investigators retained the order so well known to Lieut. Jones, merely transposing three pairs of letters, one of the pairs consisting of the adjacent letters DV, which thus became VD.

Then one of the investigators came into a room, where Lieut. Jones was sitting, holding the board with the new order of letters in his hand. This gave Lieut. Jones sufficient time to memorise the new order, which as regards 20 out of 26 letters simply reproduced the old order; he failed, however, to note the transposition of the V and D. Notwithstanding this, the investigators were positive that the mediums, when the test was made, had had no opportunity of seeing the new board.

Accordingly, when the test began and Lieut. Jones was blindfolded, he knew, apart from his error of observation as to D and V, what was the order of the letters on the board placed before him. To succeed, however, he still required two items of information; (1) which way the board was turned, *i.e.* which were the letters nearest to him and which furthest, and (2) how many places to the right or left of

any particular letter on the duplicate board the same letter was to be found on the triplicate board. Both these gaps in his knowledge were speedily filled through slips on the part of the investigators.

The blindfolding was so imperfect that he could see the edge of the board nearest him, so that when the board was asked whether it could write on the new arrangement of letters, the reply came, "Yes, ask something." It was then asked to write in code, the triplicate board having in the meantime been made to spin, and produced a long series of the letters BMX. This puzzled the investigators, who, not of course knowing the code, thought it might be the code for "Yes." One of them accordingly went to the other room, and came back saying, "Can't make it out: it's not code for 'Yes.' BMX is V——." Here he was interrupted, but not before he had given Lieut. Jones sufficient information to reconstruct the whole code, subject to the error that V was in fact on all the three test-boards one place further to the left than he supposed. Code messages were thereupon freely produced.

Now the revolving triplicate had stopped in such a position that each letter on it was twelve places to the left of the corresponding letter on the duplicate, and this was the code on which the messages ought to have been written. Owing, however, to the double accident, (1) of Lieut. Jones's mistake as to the relative positions of V and D, and (2) of V being the letter the identity of which had been revealed, Lieut. Jones was working to an imaginary code in which twenty-two of the twenty-six letters were one place further to the left than in the real code, two were two places further to the left and two were in the right position.

When the investigators came to de-code the messages at first they found they made nonsense, but finally they triumphantly declared that the Spook had been "coding their code" by "writing one letter to the left all the way through." As appears from the last preceding paragraph, careful de-coding would have shown that sense could only be obtained by abandoning this principle as regards four letters of the alphabet. As Lieut. Jones says, "The proportion of cases in which the letter appeared one to the left of where it should be was

great enough to make the investigators believe that the Spook was purposely writing in this way. They either did not notice, or passed over as negligible, the four exceptions. Yet in these exceptions lay the clue to the trick."

He was equally skilful and equally successful in establishing the evidential nature of his messages. These, as already mentioned, related both to public and private events. As regards the first class he had to rely on information given to him in letters from the outside world, which he disclosed to the Camp exclusively through the Spook, and on deductions and intelligent anticipations based on the contents of his fellow-prisoners' letters, and to trust to events to justify him, as they not infrequently did. His companions appear to have given the Spook credit for all his hits, and not to have marked his misses. Thus, about the time America came into the War, the Spook stated that a large expeditionary force was being got ready for transport to Vladivostock, full details of the number of ships, equipment, etc., being given. Now the details as to tonnage, etc., corresponded to what would actually have been required for a force of the size mentioned, and as Lieut. Jones was supposed to be quite ignorant as regards the overseas transport of troops, it seemed certain that some supernormal source of knowledge had been tapped. Lieut. Jones happened, however, to have sufficient knowledge of the subject to frame a plausible answer, and the fact that nothing further was heard of the expedition did not damage either his or the Spook's reputation.

As regards the private news revealed by the board it would be difficult to improve on Lieut. Jones's own account of the "Louise" incident, the main part of which is here set out verbatim.

Our War-news Spook had occupied the stage for the early part of the evening, and had just announced his departure. We asked him to send some one else.

"Who are you?" said Alec. As he spoke the door opened and "Antony" came in, and stood close to my side.

"I am Louise," the board spelt out.

I felt Antony give a little start as he read the message. Without a pause the Spook went on:

"Hello, Tony!"

"This is interesting," said Tony. (That was give-away number 2.)

"Go on, please; tell us something."

I now knew that somewhere Tony must have met a Louise. That was a French name. So far as I knew he had not served in France; but he had served in Egypt. One night, a month or so before, in talking of Egyptian scenery, he had mentioned a long straight road with an avenue of trees on either side that "looked spiffing by moonlight," and ran for miles across the desert. It struck me at the time that there was nothing particularly "spiffing" about the type of scenery described; nothing, at any rate, to rouse the enthusiasm he had shown, and his roseate memory of it might have been tinged by pleasant companionship. Remembering this, I ventured to say more about Louise. Nothing could be lost by risking it.

"You remember me, Tony?" asked the Spook.

"I know two Louises," said Tony cautiously.

"Ah! not the old one, *mon vieux*," said the Spook.

(Now this looks as if the Spook knew both, but a little reflection shows that, given two Louises, one was quite probably older than the other.)

Antony was delighted.

"Go on," he said; "say something."

"Long straight road," said the Spook; "trees—moonlight."

"Where was that?" asked Tony. There was a sharpness about his questioning that showed he was hooked.

"You know, Tony!"

"France?"

"No, no, stupid! Not France! Ah, you have not forgotten, *mon cher*, riding in moonlight, trees and sand, and a straight road—and you and me and the moon."

"This is *most* interesting," said Antony. Then to the board:

"Yes, I know; Egypt—Cairo."

"Bravo, you know me. Why did you leave me? I am in trouble."

This was cunning of the Spook. Tony must have left her, because he had come to Yozgad without her. But Tony did not know this. He was too interested, and his memory carried him back to another parting.

"You told me to go," said Tony. "I wanted to help"—which showed he hadn't!

"But you didn't—you didn't—you didn't!" said the Spook.

Tony ran his hands through his hair. "This is quite right as far as it goes," he said, "but I want to ask a few questions to make sure. May I?"

"Certainly," said Doc. and I.

He turned to the board (it was always amusing to me to notice how men had to have something *material* to question, and how they never turned to the Doc. or me, but always to the board. Hence, I suppose, the necessity for "idols" in the old days).

"Have you gone ba—" he checked himself and rubbed his chin.

"No," he went on. "I won't ask that.—Where are you now?"

He had already without knowing it, answered his own question, but he must be given time to forget it.

"Ah, Tony," said Louise, "you *were* a dear! I did love so your hair."

This was camouflage, but it pleased Tony.

"Where are you now?" Tony repeated, thinking, no doubt, of soft hands on his hair.

"Why did you not help me?" said Louise.

"Look here, I want to make sure *who* you are. Where are you now?"

"Are you an unbeliever, Tony? C'est moi, Louise, qui te parle!"

"Then tell me where you are," Tony persisted.

"Oh dear, Tony. I *told* you I was going back. I went back!"

"By jove!" said Tony, "that settles it. Back to Paris!"

The stage "telepathy" was, of course, done in accordance with a pre-arranged code, which is set out in full in one of the appendices to the book, and is well worth careful study.

It will be seen that Lieut. Jones possesses in a very high degree all the qualities that go to the constitution of a successful fraudulent medium. Fortunately both his inclinations and his official duties prevent his adopting this career. On the principle, however, that the best gamckeepers are made of converted poachers, it is to be hoped that he will see his way to collaborating with the Society in the detection of fraud. He would be an ideal investigator of a kind never more needed than at the present time, especially if, by contact with those who have for long done research work for the Society, his experience were somewhat widened, and his present tendency to excessive dogmatism thereby slightly corrected.

For certainly dogmatism is the great blemish on Lieut. Jones's book. He is, of course, too logical and cautious to assert in so many words that, because he "faked" psychical phenomena so as to deceive his companions, therefore no genuine psychical phenomena exist. He doubtless reflected that he would have exposed himself to the retort, "In that case, because you and Lieut. Hill simulated madness so as to deceive the mental experts, do you say that there is no such thing as real madness?" What he does suggest is that he produced phenomena as remarkable and varied as those produced by any medium, under conditions at least as rigorous as those to which mediums are ever subjected, and that therefore

fraud, which was certainly the cause in his own case, cannot be eliminated as a possible explanation of the others. It is no doubt due to the paucity of psychical literature at Yozgad prison camp that Lieut. Jones has committed himself to this untenable position.

If postal arrangements had permitted free communication between Yozgad and Hanover Square, and the records of the sittings had been forwarded, as they were made, to the officers of the S.P.R., it would very soon have been pointed out to Lieut. Jones's companions, that they would be wise to attach little importance to the "mechanical" side of the Spook's performances, *e.g.* the writing of coherent messages on the "ouija" board when reversed, or when the "mediums" were blindfolded. Their attention might have been drawn to even more remarkable results produced under more stringent conditions by persons who admitted they faked the results, but successfully concealed their *modus operandi*, to the slate-writing, for instance, of Mr. S. J. Davey, as recorded in Vol. III. of the Society's *Journal* (1887-1888).

Mr. Davey's performances and the discussion which followed them are of especial interest as showing that from the earliest days of the S.P.R. it was generally recognised that the only evidence of the supernormal origin of communications, to which any importance could safely be attached, was that based on the contents of the communications, and not on the apparent impossibility of producing them except by supernormal agency. It would appear from his book that Lieut. Jones would claim that, even judged by this standard, he produced results as remarkable as any obtained through professedly genuine mediums.

But in point of fact Lieut. Jones was working under conditions far more favourable to fraud than the average medium enjoys. He was one of a small group of men shut up together for months and even years: to relieve the tedium of captivity they freely told each other all sorts of details of their past lives, both before and during the War, and then forgot they had ever told them: they shared with each other news from the outside world: and finally, as the book clearly shows, they none of them had the slightest idea of the precautions necessary to exclude fraud.

Very different is the lot of a professional medium. Any member of the public may obtain a sitting with him. Many of his sitters will no doubt be as guileless as Lieut. Jones's victims, allowing themselves to be "pumped," or of their own accord giving away vital information without knowing that they have done so. But not all will be of this class: from time to time the medium will be confronted with sitters he has never seen before, to whose identity and previous history he has not the slightest clue, who say little (if anything), and keep a careful note of what they say to him and he says to them. If they have more than one sitting, they carefully check anything said by the medium at the later sittings, to see whether he is working on any statement made or hint given at a previous sitting. Nor is the possibility of the medium making enquiries between the sittings overlooked. Private detectives have even been employed to discover whether anything of this kind has been done (see Vol. XXX., p. 342, of the S.P.R. *Proceedings*).

It may be admitted that, even when every conceivable precaution has been taken, it is impossible to guarantee with absolute certainty that the medium has not obtained by normal methods unknown to the investigators, information purporting to be derived from supernormal sources. The records of the S.P.R. are, however, full of cases where mediums have displayed knowledge which, if not supernormal in origin, could only have been obtained by them by collusion with third parties, carefully elaborated and concealed with miraculous skill. On this hypothesis, to account for some of the "book-tests" given through Mrs. Leonard, one must assume that Mrs. Leonard, with the connivance of her sitter's servants, secretly introduced into her sitter's private apartments within a particular period of a few days, an accomplice with a good working knowledge of classical Greek. Most people, when faced with the alternative of assuming this or of accepting some supernormal means of communication, find that the latter course makes less demands on their credulity.

Lieut. Jones must, however, be aware that those who think there is something more in professed supernormal communications than can be explained by chance or fraud, do not rest their case entirely on results obtained from professional mediums,

even from mediums who, as Mrs. Piper, have been kept under close observation by trained investigators over a long period. Much of the most interesting material which has engaged the Society's attention has come from amateur automatists, whose *bona fides* is entirely above suspicion.

Particularly is this the case with regard to telepathy, whether spontaneous or experimental. In the nature of things telepathic experiments are not worthy of serious consideration unless the *bona fides* of both agent and percipient is undoubted, and there is no clearer proof of the inadequacy of Lieut. Jones's companions as investigators than their willingness to attach importance to stage performances like those of Lieut. Jones and Lieut. Hill. It may be hoped that by this time they (and Lieut. Jones also) may have found an opportunity to study, *e.g.* Prof. Gilbert Murray's experiments (see Vol. XXIX. of *Proceedings*), and thereby to learn on what grounds the case for a serious examination of the subject really rests.

Notwithstanding these unfortunate blemishes the book is one which deserves the careful study of all interested in Psychical Research. Much may be learnt from it as to the ease with which investigators even of a high standard of general ability can be deceived by a medium with sufficient brains to take advantage of apparently unimportant slips and negligences, and as to the untrustworthiness of any tests which are not carried out with the most rigorous and exacting attention to detail.

W. H. SALTER.

PROCEEDINGS

OF THE

Society for Psychical Research

PART LXXXI.

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AN EXAMINATION OF BOOK-TESTS OBTAINED IN SITTINGS WITH MRS. LEONARD.

BY MRS. HENRY SIDGWICK.

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§ 1.

INTRODUCTORY.

THE so-called book-tests we have to examine are attempts by Mrs. Leonard's control Fedra to indicate the contents of a particular page of a particular book which Mrs. Leonard has not seen with her bodily eyes, and which is not, at the time of the sitting, known to the sitter. For example, Fedra might tell the sitter that the communicator wants him to go to the book-case between the fireplace and the window in his study, and in the third shelf from the bottom to take the seventh book from the left and open it at the 48th page, where about one-third of the way down he will find a passage which may be regarded as an appropriate message from the communicator to him. In the most typical cases the interior of the sitter's residence, and sometimes even the sitter's name, is unknown to Mrs. Leonard. The sitter himself is unlikely consciously to remember what book occupies the exact place indicated, and even if he has read the book, which he often has not, it is practically certain that he does not know what is on the specified page.

A good book-test therefore would exclude ordinary telepathy from the sitter as an explanation, and would make it extremely difficult to suppose that Fedra derives her information from any living human being. It would seem that either she is capable of exercising pure clairvoyance—that is, obtaining knowledge of physical appearances which are out of the range of any one's senses;¹

¹The term clairvoyance is sometimes used to express externalised or semi-externalised vision of "spirits" such as Mrs. Leonard in trance (or Fedra) appears to have. I have, however, been accustomed to use it in the above defined sense, though without any implication of analogy to the sense of sight. It is called by Myers in *Human Personality* *Telaesthesia*.

or else that she is in communication with some spirit, in or out of the body, who has this power. It is as excluding telepathy from the sitter that Fedra professes interest in the book-tests. She will say to a sitter who has not had one before: "He [the communicator] wants to give you one of the book-tests . . . tests that prevent people thinking it is telepathy," or "this test is to do away with any idea [you] may have of telepathy." It is noticeable that the book-tests in this collection are always given through Fedra as an intermediary. Even communicators who themselves on occasion control directly, such as A. V. B., are represented as dictating their book-tests to Fedra. Fedra, however, is not generally represented as herself perceiving the inside of the closed book. That is the function of the communicator.

The origin of book-tests is not exactly known to us, and probably cannot be ascertained; for Mrs. Leonard's waking knowledge of what passes while she is in trance is at most very imperfect, and we are of course not in touch with all who have sat with her. Nor do we know when they first began. We have, however, a large collection of book-tests given in 1917, 1918, and January 1919; and I think it is probable that if they occurred before 1917 they were at any rate infrequent, or we should have heard of them more. Our collection is a miscellaneous one. It contains first a great many—about 63—received by Miss Radclyffe Hall and (Una,) Lady Troubridge (either together or one of them alone) as sitters,¹ and very carefully recorded and annotated by them. These I shall call the A. V. B. book-tests, the communicator being the same A. V. B. who took a leading part in the Leonard sittings reported by Miss Radclyffe Hall and Lady Troubridge in their paper recently published in the *Proceedings S.P.R.*, Vol. XXX.

Then we have twelve received by Mrs. Salter, purporting to come from her father, Dr. A. W. Verrall, whose name is familiar to readers of the *Proceedings* as a communicator in the "Staius" and "Ear of Dionysius"

¹When Miss Radclyffe Hall and Lady Troubridge sat together with Mrs. Leonard, as they usually did, one or other acted as note-taker.

cases. These I shall call the A. W. V. book-tests. And further we have book-tests received by about 37 other sitters, one or more by each—the Rev. C. Drayton Thomas has sent 19—and examined so far as possible by Lady Troubridge or Mrs. Salter.

It is noticeable that throughout this collection of book-tests each sitter has his or her special communicator. Thus in book-tests received by Miss Radclyffe Hall or Lady Troubridge (whom for short I will call M. R. H. and U. V. T., as they call themselves in their own paper above mentioned) the communicator is always A. V. B., though occasionally A. W. V. or some one else is also said to be present and taking part. Similarly in those received by Mrs. Salter, A. W. V. is always the communicator, though sometimes accompanied by Mrs. Verrall or by A. V. B. Mrs. Beadon's communicator is always her husband, and so on.

It will have been perceived from the general description I have given of a typical book-test, that the plan of referring the sitter to a particular page for "a message" gives great opportunity for vagueness. And in fact in some cases no indication whatever is given of the nature of the message, and in some cases the description is of the slightest. It seldom happens that the sitter can say beforehand from Feda's description exactly what he expects to find. It is often almost presented to him as a kind of puzzle, as if the communicator said: "See if you can guess what I mean when I say there is a message for you on such and such a page." It would be an error, however, to suppose that on almost any page of any book something that may pass as a message may be found; and there is of course still less probability that when indications, even vague ones, of the nature of the message are given, the message when found will conform to them.¹ The difficulty is in deciding what we may legitimately expect in the way of accidental coincidences; and this difficulty will be with us in a good many of the cases to be considered. It is obviously

¹ In Appendix A will be found some experiments in random correspondences.

a matter on which people are likely to form different judgments to some extent, and in which bias might come in. For this reason I, as a person outside the experiments, have been asked to report on the evidence collected. I have had nothing to do with collecting it, and have no successful book-test to contribute, so that it is perhaps easier for me to approach all the cases from an equally outside point of view, than it might be, *e.g.* for Lady Troubridge or Mrs. Salter, who might possibly be thought in danger of judging their own cases differently from the book-tests received by others. These ladies therefore asked me to undertake the Report.

Before proceeding with it I had better say that I have taken no personal part in verifying the tests, having simply accepted the records as furnished to me, both of what was said at the sittings and of the subsequent verification. This verification has, so far as I can judge, been very carefully carried out in every instance I have made use of. Here and there I have asked a question to make certain points clear, but that is all. In quoting the records of Feda's remarks I have, in order to make easier reading, ventured to modify the childish mode of speaking—omitting the lisping l's for r's and some of the mispronunciations. I have also occasionally put full stops for commas in quoting from records, but never where the sense would be thereby altered.

It should be understood from the beginning that many book-tests and items of book-tests are complete failures, and that apparent precision and fulness of detail in what the communicator says, and confidence expressed by him that the test should be a good one, are no guarantee of success. I have endeavoured to tabulate roughly the number of successes and failures in the cases before us. Roughly speaking, out of about 532 items, rather over a third were completely or approximately successful.¹ But I do not

¹The following are further details. There were 34 sitters whose book-tests were verified (2 others failed to send us their notes, and 3 others were unable to identify the book-case in which the book was said to be). These sitters had among them 146 sittings at which book-tests were given, and at these sittings about 532 separate book-test items

think this really tells us very much; first, because the classification is difficult and uncertain, and secondly, because the evidential importance of successes, as unlikely to occur by chance, varies enormously.

Assuming the success of any book-test under examination to be beyond what can be attributed to chance, we have to ask three questions about the supernormal knowledge displayed—meaning by supernormal knowledge that not normally possessed by Mrs. Leonard. First was it, or may it have been, possessed by the sitter, and therefore possibly obtained telepathically from him? Correct description of the bookcase and its surroundings and of the outside of the test-book, or books near it, is usually of this kind, for a bookcase in the sitter's home must as a rule be assumed known to him, and the appearance and titles of the books in it are likely to have passed under his eye. Some experiments were, however, tried in which special precautions were taken to exclude knowledge by the sitters of what books stood in particular places.

A second question is, was the knowledge possessed by any other human being who can be supposed in touch with the medium or the sitter? There are three cases in our collection where the books are located in a house unknown to the sitter, but well known to a previous sitter. These, however, were not very successful as book-tests.¹

A third question is, was the knowledge possessed by the communicator before his death, so that his memory may be the source drawn on? In the absence of the first and second possibilities the third would of course, if clairvoyance be excluded, give us evidence of survival.

If all these three questions are answered in the negative, but only then, do we seem driven to assume pure clair-

occurred, not including statements about titles or other outside things. The number of items at a sitting varied from 1 to 15. These 532 items may be classed as 92 successful; 100 approximately successful; 204 complete failures; 40 nearly complete failures; 96 dubious. Taking the first two classes together we may say that about 36 per cent. of the attempts were approximately successful.

¹ They are referred to on other grounds on pp. 372-374.

voyance—a knowledge of physical appearances not obtained through anybody's senses.¹ Evidence for this it will be remembered is at present very scanty,² whether we suppose the perceiving mind to be incarnate or discarnate, so that it would be extremely interesting if it could be established through book-tests. According to Fedá, it is generally clairvoyance exercised by the communicator that is the source of the knowledge shown. It will be observed that the three above-named sources of supernormal knowledge—the sitter, other living persons, and the memory of the communicator—may work together, or any two of them may, and when they do so may perhaps fortify each other. It would be interesting to discover, if we could, whether knowledge possessed by both sitter and supposed communicator is more likely to reach the control Fedá, than that possessed by the sitter alone.

In order that the reader may know something of what he is embarking upon I will conclude this introductory section with a typical book-test which, I think it will be admitted, is decidedly good, though not as complete as we could wish. It is accompanied by a remarkable display of knowledge of external things near the book, which must apparently have had a supernormal origin.

¹ I have in this list of possible sources of information ignored one suggested by Fedá because I cannot profess to understand it. It is that previous readers of the book have left recognisable psychic traces on it. As she puts it on one occasion (see below, p. 357), "When reading the book they have in a way psychometrised the book and left a thought." This would seem, however, to involve something analogous to clairvoyance whatever interpretation we put upon it.

² The most important work that has been done on the subject with any success was a series of experiments carried out by Prof. Charles Richet, of which the account was published in the *Proceedings* of the S.P.R., Vol. V., in an article entitled, "Relation de Divers Expériences sur la transmission mentale, la Lucidité, et autres Phénomènes non explicables par les Données Scientifiques actuelles." For clairvoyance, or as Professor Richet calls it, *Lucidité*, see pp. 77-116 of that article. The experiments were done with different hypnotised subjects, who tried to describe or reproduce drawings in closed envelopes held near them, no one knowing the contents of the particular envelope. What may be regarded as success was obtained in somewhat over 10 per cent. of the experiments, which is about three times what chance produced in a series of parallel experiments.

The book-test in question was an A. V. B. one on September 12, 1917. M. R. H. and U. V. T. were both present, one of them, as was their wont, recording. Feda, who has her nicknames for most sitters and communicators, calls A. V. B. Ladye—a nickname used by A. V. B.'s friends in her lifetime (see *Proc.* XXX., p. 344).

F.¹ Now, to-day she [A. V. B.] wants to give another one [*i.e.* book-test]. She's skipping back to [M. R. H.'s] own books, it's the books that go from the window.

[This particular set of bookshelves had been identified in connexion with previous book-tests, so its mention here is not evidential; but in view of what follows it must be remembered that at this time M. R. H. and U. V. T. were anonymous to Mrs. Leonard. It is believed that she did not know their names, and it is almost impossible to suppose that she had ever been at M. R. H.'s flat.]

F. (*s.v.* But there couldn't be nineteen books, Ladye!)
Could there be nineteen books in a row?

S. Yes.

F. She says it's the nineteenth book from the window.

S. On what shelf?

F. There. (Here Feda indicates the height with her hand.)

S. I would like to get that height correct. I will stand up and you shall touch me just about where you think that that shelf would come on my body. (Feda touches sitter's skirt just barely below the top of a side pocket in the skirt.)

F. She says it's the nineteenth book and the fifty-twoth page, and it's near the top of the page, but it's not the first sentence.

S. What's it about?

F. Feda can't make this out. Oh what *does* she mean? This is funny! (Feda begins pulling at [an ornament worn by the sitter].) She says, in a way, it has a bearing on this.

S. Do you mean this [ornament] that you are touching?

¹In dialogues quoted in this paper F. stands for Feda and S. for the sitter. Feda has a way of interspersing her conversation with asides, generally addressed to the communicator but sometimes apparently to herself. These asides are enclosed in round brackets and preceded by the letters *s.v.* standing for *sotto voce*.



LE CANAPÉ BLEU.

[To face p. 249.]

F. Yes. Well, she says, if you go back in your mind to that, what you will find on page fifty-two, will take you back to something connected with that. (Here Fedra touches the [ornament] again.) She's laughing, she says that even though if read in one way it is connected with that [ornament], yet in another way it will fall into line with the other messages. It can be read in two ways. She says, a person reading it who did not know the connection of the [ornament] would read it only as being appropriate to the other messages.

[This means as referring in some way to psychical research which previous book-test messages to M. R. H. and U. V. T. had been interpreted as doing.]

F. [continuing] Now what is she doing? Fedra don't know what this bit means, but she's showing Fedra a picture. She just flashed it up before Fedra.

[Fedra proceeds to describe a picture, quickly identified by the sitters as a small painting called "Le Canapé Bleu," which was hanging close to the book-case in question, a photogravure of it is given opposite. The description, though not quite correct, is I think, and I believe every one would agree, unmistakable. The description is as follows :]

F. It's somebody sitting down without many clothes on. [This was said in rather a shocked tone suggesting disapproval of the absence of clothes.] They're bending down like this. (Fedra assumes a pose, she bends far forward from the waist, extends her right arm, and drops her face on to the extended arm.)

S. What more can you see?

F. Well, one leg seems to be a bit over the other, like this. (Fedra assumes a position with her legs as well as she can do under a skirt; she elevates the right thigh till it almost touches her body, dropping at the same time the left leg till the knee nearly touches the ground.) You can only see one leg plainly, the other one seems to be underneath it. [This is, of course, not an accurate bit of description.] Fedra thinks it is something that you've got.

S. Which of us?

- F. Fedá thought it was Mrs. Una [U. V. T.] but Fedá isn't sure because Ladye can often give things through you [one for the other] so Fedá won't say which. Fedá won't jump her on to that just yet.
- S. Can you see what the figure is lying or sitting on ?
- F. It's not lying, it's sitting, because Ladye can make Fedá do it on this chair. There's something that looks to Fedá rather round.
- S. She gives this picture after mentioning the books ?
- F. Yes, while giving the test about the books, suddenly that picture came quick up. Fedá sees that she hasn't got much clothes on, the woman hasn't. Ladye says you must put it in more artistic language than Fedá's. Do you know, she's showing it to Fedá in a funny kind of way like black and whity looking, the figure seems to show up light against dark ; but Fedá can't see any colour. [The actual colouring of the picture is very sombre and neutral, the white figure standing out against a dark background ; the jet black hair of the woman enhancing the black and white effect which seems to have been caught by Fedá.] She says something about something with four lines going down. Fedá thinks it's something to do with what the figure is sitting on. She's laughing.
- S. There's no mistaking now where the books are.
- F. She says, no, she thinks now that she knows them by heart. It's a funny position in that picture. It's silly Fedá thinks, because you can't see the face. Oh ! Fedá sees that the fingers aren't quite straight, Fedá sees that three of them are curved in rather, but the forefinger sticks out straighter, it's like this ; (Fedá takes a pose with her right hand, showing the second, third, and fourth fingers curved in, but the forefinger sticking out almost straight) Ladye's showing Fedá that the wrist and hand make rather a smooth outline, not showing the bones or knuckles much, like you see sometimes.

This ends all the portion of the sitting connected with the book-test. The picture so minutely and so nearly accurately described belongs, of course, to the external class of

things—those known to the sitters and possibly telepathetically learnt from them. But it should be noted that the description is not entirely in accordance with their conscious recollection of the picture. They thought at the time that the description of the position and appearance of the right hand, which was really accurate, was wrong. We cannot, however, assume that they had not retained a correct impression subliminally.

Another important point to note is that the picture had been well known to the communicator in her lifetime, so that her memory may have been the source of information. She may have “flashed it up before Feda” from her own mind. It had been bought after being seen at an exhibition by A. V. B. and M. R. H. together, and it had afterwards hung in their house. The room in which the picture hung at the time of the sitting was not known to A. V. B. in her lifetime,¹ nor therefore the proximity of the picture to the bookcase. Articles of furniture and other objects which had belonged to or were familiar to A. V. B. were in the room, and some of these were on later occasions well described by Feda (see Appendix B).

I now turn to the verification of the part constituting the book-test proper. The shelf whose height had been indicated proved to be one from which the books of two previous book-tests had been selected. These two volumes had been temporarily removed for purposes of verification and annotation,² and this introduced a difficulty. For owing to the fact that the trance personalities affirmed that book-tests were, generally speaking, prepared at an indefinite time beforehand—not selected and read at the time of communication—Feda had been previously assured that the books at the flat would not be moved. It was hoped by this means to avoid doubt as to what the order of the books had been at the time of selection.

¹ Strictly speaking, A. V. B. knew M. R. H.'s flat in an unfurnished condition, but she died before it was furnished and occupied.

² Miss Radclyffe Hall and Lady Troubridge made a practice of including in their records a full copy of the whole of any page on which a message was stated to be.

Unfortunately it produced in this instance another ambiguity. Were the conspicuous and carefully marked empty spaces belonging to the temporarily absent books to be counted as books in arriving at the nineteenth, or were they not? Without looking inside the books, it was decided that the nineteenth volume from the window, in the shelf as it should be, not in the shelf as it was at the moment, must be taken as the one meant. This proved to be *Orval, or the Fool of Time*, by Owen Meredith. It had belonged to the communicator, and had indeed been presented to her by the author in 1878. It had not, to the best of their belief, ever been read or even opened by M. R. H. or U. V. T. The poem is in dramatic form, and the line indicated—namely, one near the top of page 52, but not the first sentence—in fact the line following the first full stop is :

To-day—to-morrow—yesterday—for ever !

This line must, I think, be regarded as conforming in some degree to both of the two things affirmed by Feda about the passage near the top of page 52. Feda said it would be found appropriate to the ornament which she touched, and also in some way to psychical research. Now the ornament had a history causing it to be regarded in a marked degree with a sentiment which might be summarised in the words of the line ; and as to psychical research, it was the hope of proving the continuation of individual life beyond the grave, or, as we sometimes express it, life “for ever,” that led M. R. H. and U. V. T. to devote much time and energy to psychical research. I think then that it must be admitted that without any straining we find up to a certain point the double appropriateness required. Is it sufficient to exclude accidental coincidence? Our decision must depend, partly at least, on an accumulation of similar evidence in other cases. But we may be allowed to express a natural wish that the description here and elsewhere had been a little more definite—that we had, for instance, a correspondence as unmistakable and complete as that of the picture with Feda’s description of it. It would

have been more satisfactory if the line could have been quoted, or if we had been told that the words "yesterday" and "for ever" occurred in it, or that the line implies continuation through life and after death.

As regards the question of the communicator's memory here as a source of knowledge, we may no doubt assume that she had read the poem, and read it in this particular volume. But it is, I think, very improbable that, if she remembered the line, she associated it, in this life at any rate, with the number on the page on which it occurs. That is an association that we do not make in reading, unless there is some special reason for it.

§ 2.

A CASE WHERE THE MEMORY OF THE COMMUNICATOR SEEMS THE MOST LIKELY SOURCE OF INFORMATION.

I will next quote a case in which the memory of the communicator seems almost certainly to be the source of information—so much so that if accurately described it serves as evidence of the communicator's identity in the same kind of way as would the reading of a sealed letter after the writer's death. The test was received by Mrs. Hugh Talbot, and is one of the earliest book-tests of which we have a record.¹ It was given on March 19, 1917, but most unfortunately was not recorded in writing till the end of December of the same year. This, of course, greatly diminishes the value of the record, though happily we have the testimony of two witnesses, besides the sitter, who were aware of what Feda had said before verification.

Mrs. Talbot's report, written out and sent to Lady Troubridge on December 29, 1917, is as follows:

Two sittings with Mrs. Leonard were arranged for me through Mrs. Beadon last March, one for Saturday 17th at 5 p.m. and the other at the same hour on Monday the

¹ We have one earlier—namely one received by Mr. Kenneth Richmond on Feb. 13, 1917. It conforms to the ordinary type, and is distinctly interesting though somewhat confused. I do not quote it in this paper.

19th. Mrs. Leonard at this time knew neither my name nor address, nor had I ever been to her or any other medium, before, in my life.

On Monday the first part of the time was taken up by what one might call a medley of descriptions, all more or less recognisable, of different people, together with a number of messages, some of which were intelligible and some not. Then Feda (as I am told the control is called) gave a very correct description of my husband's personal appearance, and from then on he alone seemed to speak (through her of course) and a most extraordinary conversation followed. Evidently he was trying by every means in his power to prove to me his identity and to show me it really was himself, and as time went on I was forced to believe this was indeed so.

All he said, or rather Feda for him, was clear and lucid. Incidents of the past, known only to him and to me were spoken of, belongings trivial in themselves but possessing for him a particular personal interest of which I was aware, were minutely and correctly described, and I was asked if I still had them. Also I was asked repeatedly if I believed it was himself speaking, and assured that death was really not death at all, that life continued not so very unlike this life and that he did not feel changed at all. Feda kept on saying: "Do you believe, he *does* want you to know it is really himself." I said I could not be sure but I thought it must be true. All this was very interesting to me, and very strange, more strange because it all seemed so natural. Suddenly Feda began a tiresome description of a book, she said it was leather and dark, and tried to show me the size. Mrs. Leonard showed a length of eight to ten inches long with her hands, and four or five wide. She (Feda) said "It is not exactly a *book*, it is not printed, Feda wouldn't call it a book, it has writing in." It was long before I could connect this description with anything at all, but at last I remembered a red leather note book of my husband's, which I think he called a log book, and I asked: "Is it a log book?" Feda seemed puzzled at this and not to know what a log book was, and repeated the word once or twice then said

“Yes, yes, he says it might be a log book.” I then said “Is it a red book?” On this point there was hesitation, they thought possibly it was, though he thought it was darker. The answer was undecided, and Fedá began a wearisome description all over again, adding that I was to look on page twelve, for something written (I am not sure of this word) there, that it would be so interesting after this conversation. Then she said “He is not sure it is page twelve, it might be thirteen, it is so long, but he does want you to look and to try and find it. It would interest him to know if this extract is there.” I was rather half hearted in responding to all this, there was so much of it, and it sounded purposeless and also I remembered the book so well, having often looked through it wondering if it was any good keeping it, although besides things to do with ships and my husband’s work there were, I remembered, a few notes and verses in it. But the chief reason I was anxious to get off the subject was that I felt sure the book would not be forthcoming; either I had thrown it away, or it had gone with a lot of other things to a luggage room in the opposite block of flats where it would hardly be possible to get at it. However, I did not quite like to say this, and not attaching any importance to it, replied rather indefinitely that I would see if I could find it. But this did not satisfy Fedá. She started all over again becoming more and more insistent and went on to say “He is not sure of the colour, he does not know. There are two books, you will know the one he means by a diagram of languages in the front.” And here followed a string of words, in what order I forget “Indo-European, Aryan, Semitic languages,” and others, repeating it several times, and she said “There are lines, but not straight, going like this”—drawing with her finger lines going out sideways from one centre. Then again the words, “A table of Arabian languages, Semitic languages.” I have tried to put it as she said it, but of course I cannot be sure she put the names in that order. What I am quite sure of is the actual words she used at one time or another. She said all the names and sometimes “table,” sometimes “diagram” and some-

times "drawing," and all *insistently*. It sounded absolute rubbish to me. I had never heard of a diagram of languages and all these Eastern names jumbled together sounded like nothing at all, and she kept on repeating them and saying this is how I was to know the book, and kept on and on "Will you look at page twelve or thirteen. If it is there, it would interest him so much after this conversation. He *does* want you to, he wants you to promise." By this time I had come to the conclusion that what I had heard of happening at these sittings had come to pass, viz. that the medium was tired and talking nonsense, so I hastened to pacify her by promising to look for the book, and was glad when the sitting almost at once came to an end.

I went home thinking very little of all this last part; still, after telling my sister and niece all that I considered the interesting things said in the beginning, I did mention that in the end the medium began talking a lot of rubbish about a book, and asking me to look on page twelve or thirteen to find something interesting. I was to know the book by a diagram of languages. After dinner, the same evening, my niece, who had taken more notice of all this than either my sister or myself, begged me to look for the book at once. I wanted to wait till the next day, saying I knew it was all nonsense. However, in the end I went to the book-shelf, and after some time, right at the back of the top shelf I found one or two old notebooks belonging to my husband, which I had never felt I cared to open. One, a shabby black leather, corresponded in size to the description given, and I absent-mindedly opened it, wondering in my mind whether the one I was looking for had been destroyed or only sent away. To my utter astonishment, my eyes fell on the words, "Table of Semitic or Syro-Arabian Languages," and pulling out the leaf, which was a long folded piece of paper pasted in, I saw on the other side "General table of the Aryan and Indo-European languages." It was the diagram of which Feda had spoken. I was so taken aback I forgot for some minutes to look for the extract. When I did I found it on page thirteen. I have copied it out exactly.

I cannot account now for my stupidity in not attaching more importance to what Feda was trying to say about the book, but I was so convinced, *if* any book was meant, it was the red book. This one I had never opened, and as I say there was little hope of getting the other, nor did I feel there could be anything in it my husband would want me to see. Also it was only my second sitting. I knew nothing of mediums and the descriptions seemed so endless and tedious. I can't see why now.

(Signed) LILY TALBOT.

1 Oakwood Court.

Page 13 of Notebook.

“I discovered by certain whispers which it was supposed I was unable to hear and from certain glances of curiosity or commiseration which it was supposed I was unable to see, that I was near death. . . .

Presently my mind began to dwell not only on happiness which was to come, but upon happiness that I was actually enjoying. I saw long forgotten forms, playmates, school-fellows, companions of my youth and of my old age, who one and all, smiled upon me. They did not smile with any compassion, that I no longer felt that I needed, but with that sort of kindness which is exchanged by people who are equally happy. I saw my mother, father, and sisters, all of whom I had survived. They did not speak, yet they communicated to me their unaltered and unalterable affection. At about the time when they appeared, I made an effort to realise my bodily situation . . . that is, I endeavoured to connect my soul with the body which lay on the bed in my house . . . the endeavour failed. I was dead. . . .”

Extract from *Post Mortem*. Author anon. (Blackwood & Sons, 1881.)

I do not attempt to reproduce the diagram of languages, which is complicated, but Feda's description of it as having lines going out from a centre is correct; this branching out from points and from lines happens repeatedly.

Mrs. Talbot wrote, at Lady Troubridge's request, to her niece and her sister, asking them to write down what they remembered. Their account follows :

Miss Bowyer Smyth's Account.

On March 19, 1917, my aunt, Mrs. Hugh Talbot, had a sitting with Mrs. Leonard. When she came home, her sister, Mrs. Fitzmaurice, and I, asked her about it. Among other things she said she had been told to look for "a book, but not exactly a book, a sort of note book." She would know the book by a "drawing about languages" in the beginning of it and on page 12 or 13 she would find something interesting.

My Aunt did not seem at all impressed or interested, in fact she thought the whole thing sounded such nonsense that she was sure it was no use looking for the book; the size of which had also been indicated by the medium with her hands, namely about eight or ten inches long.

It was not till after dinner that night that Mrs. Fitzmaurice and I persuaded her to look for the book, she was so firmly convinced it would be no use. She finally got out some old and dusty note books of her late husband's, and in one found, first a table of languages, and on page twelve or thirteen the sensations of a man passing through death. I remember the whole incident quite clearly, as it seemed to me so unusual and interesting, especially as my Aunt had evidently never opened or read these note books before, in fact it took her a considerable time to find them and she at first thought she had not kept them.

(Signed) DORIS BOWYER SMYTH.

Charmouth, 18.12.17.

Mrs. Fitzmaurice's Account.

On Monday, March 19, 1917, my sister, Mrs. Talbot, had her second sitting with Mrs. Leonard. She had already had one very interesting one, so that my niece, Miss Bowyer Smyth, and myself were very anxious to hear about it. My sister repeated as far as she could everything the

medium had said and mentioned particularly that she had been asked to look for a certain book. She asked the medium what kind of book, and she was told it was a book with a diagram or table of languages in the front. My sister said, is it what they call a "log" book, and the medium immediately said "Yes, yes a log book," and that she was to find page twelve or thirteen. My sister in telling us spoke as if this were nonsense and I personally did not pay much attention about the book. I was so much more interested in certain remarks purporting to come from my brother-in-law, for to me who knew him so well they seemed so exactly like what I could imagine his saying; they seemed to bear his personality.

Later on, at the end of dinner, my sister went to a book case in the dining room to look for the book (I do not remember asking her to do so, though my niece says we both asked her to), but she suddenly gave an exclamation of surprise and handed me across the table a leather note book open at page twelve and thirteen and there we found an extract which was plainly what she had been told to look for. It described the sensations of a man who had died, or nearly died. I have forgotten it exactly, but I know it described a man whose spirit was passing away, and what he felt when he saw the faces of his people round his bed. And on turning to the front pages of the book we found the diagram of languages which had been mentioned in his effort to describe through the medium *which* book the extract was in, for it appears there were two books somewhat similar.

To us my sister's interview seemed intensely interesting and I have written it down as far as I can exactly how I remember it.

(Signed) MABEL FITZMAURICE.

December 20, 1917.

It is evident that even the discovery of the diagram of languages revived no recollection in Mrs. Talbot of ever having seen it before, and this makes it difficult to suppose that the knowledge shown by the communicator was derived telepathically from her. At the same

time it will be generally agreed I think that the coincidence is quite beyond what can reasonably be attributed to chance. Further, the quotation on page 13 of the notebook seems quite appropriate; and we may even regard it as probable that had contemporary notes been taken of what was said at the sitting, the truth of the statement attributed to the communicator that the quotation "would be so interesting after this conversation" would have been still more apparent. The incident must, I think, rank among the best single pieces of definite evidence we have for memory of their earth life in communicators, and therefore of personal identity. But it is scarcely, strictly speaking, a book-test.

§ 3.

MRS. BEADON'S BOOK-TESTS AND COMMENTS THEREON.

The interesting incident just described is not a book-test proper because it does not furnish evidence of knowledge by the communicator of present facts not within his memory, nor within the knowledge of living human beings. Of this there are no specimens among the book-tests so striking as either the vision of the picture described in § 1, which may have been derived either from telepathy or from memory, or as Mrs. Talbot's test described in § 2, which looks like a case of memory. Still there are some striking cases, and to some of these we may proceed.

I will begin with the book-test received on September 29, 1917, by Mrs. Beadon, the lady who, as mentioned above, introduced Mrs. Talbot to Mrs. Leonard. The communicator was her husband, Colonel Beadon. Mrs. Beadon reports Fedá as saying:

In a squarish room some books in the corner, not quite in the corner but running by the wall to the corner from the window a row of books. (Fedá indicated by a gesture of her hand a shelf across a corner and said 'it is not that.')

Counting from right to left the fifth book, p. 71. Fedá is not sure if it is 17 or 71. (After repeating both

numbers several times Feda says she is sure it is page 71—second paragraph or about middle of the page.) On page 71 will be found a message from him to you. The message will not be as beautiful as he would like to make it, but you will understand he wants to make the test as good as he can. On the same shelf is a book in dirtyish brown cover and a reddish book and an old fashioned book.

(1) It refers to a past condition

(2) But has also an application to the present.

(3) It is an answer to a thought which was much more in your mind at one time than it is now,—a question which was once much in your mind, but is not now, especially since you have known Feda.

(4) On the opposite page is a reference to fire.

(5) On the opposite side is a reference to light.

(6) On the opposite side is a reference to olden times.—These have nothing to do with the message but are just tests that you have the right page.

(7) On the same page or opposite page or perhaps over the leaf a very important word beginning with S.

(I asked if it was the top shelf, and Feda said “yes.” It turned out that there was only one shelf.)

Verification.

Six out of the seven indications of the message are found to be clear.

The room proved to be the dining room of [address given] my mother's house where I was staying temporarily. Mrs. Leonard had never been inside the house at all. There was a book shelf across the corner as well as the one on which the test book was to be found. The room was not square; one end was squared, the other end octagonal. There was an old volume of Dryden's poems and the others as described on the same shelf. The fifth book from right to left was a volume of poems by Oliver Wendell Holmes (Routledge pocket library edition). I had never read O. W. Holmes' poems—Page 71 and 17 had the same thought expressed on both.

Page 71, second paragraph, has the following :

“The weary pilgrim slumbers,
 His resting place unknown,
 His hands were crossed, his lids were closed,
 The dust was o’er him strown ;
 The drifting soil, the mouldering leaf
 Along the sod were blown,
 His mound has melted into Earth
 His memory lives alone.”

[The communicator] was killed in action in Mesopotamia. He was buried by chaplain and officers the same night near where he fell. The officer in charge wrote that all traces of the grave had been carefully obliterated to avoid desecration by the Arabs.

(1) The poem (“The Pilgrim’s Vision”) refers to early settlers in America—“refers to a past condition.”

(2) It has an application in this verse to the communicator’s own case. He received reverent burial, his resting place unknown

(3) It was a question in my mind constantly at one time whether it would be possible to identify the spot with the help of the officers present, and when the war is over to mark it with a cross. I have thought very little of that lately and have not felt concerned as I did at first that his grave was unmarked and unknown.

On the opposite page is the following verse :

- (4) Still shall the fiery pillar’s ray
 Along the pathway shine,
 (5) To light the chosen tribe that sought
 (6) This Western Palestine.

The reference to fire, light and the journey of the Israelites fulfils (4), (5) and (6).

(7) The important word beginning with S I cannot place definitely. This is the only point that is uncertain. Out of seven indications six are fulfilled. [Mrs. Beadon has since informed us that there is a poem called “The Steamboat” on the next page, that this title headed the

page in capital letters, and the page was all about steam-boats. This was her first book-test and she was very critical, otherwise she does not think she would have said she could not trace "the important word beginning with "S" on the next page. At the time she thought it far-fetched to take it as more than a coincidence, but now she thinks it is what was intended. And certainly it corresponds to the statement made about it. It is an important word on the page, if not connected with the message.]

Mrs. Beadon goes on to point out that on page 17, the other page mentioned by Feda, the subject of an unmarked grave also occurs, but near the bottom of the page; and on the opposite page appear the words fire and sunset glow. Between these two pages, 17 and 71, she could not find any page which fulfilled the conditions of the message at all.

The appropriate verse on p. 17 is :

The Indian's shaft, the Briton's ball,
 The sabre's thirsting edge,
 The hot shell shattering in its fall,
 The bayonet's rending wedge,
 Here scattered death ; yet seek the spot,
 No trace thine eye can see,
 No altar,—and they need it not
 Who leave their children free.

Mrs. Beadon tells us that this seems to her more appropriate in some ways than the verse on p. 71; and though agreeing with what is said below about Feda's frequent uncertainty as to which way to place the numerals forming the page number—of which she has herself had experience—she writes :

In this case I got the impression from [Feda] that "they" on the other side had chosen both [pages] and were uncertain which to proceed with. . . . It seems to me that page 17 gave the main message far the best. But on p. 71 they were able to give more of the secondary tests that strengthen it. Taking *both* 17 and 71 leaves

no room for doubt as to the message, or for coincidence. My reasons for preferring page 17 are

[I.] that it is essentially a soldier's message about a battlefield. Page 17 gives the conditions of a battlefield and hot fighting.

II. It mentions "the *Indian's* shaft, the *Briton's* ball." It was a feature of the war in Mesopotamia that mixed troops were employed—*Indian* and *British* brigaded together. My husband was commanding Indian troops.

III. Above all I was told the main message was about a question that had occupied my mind a good deal and troubled me at one time. This question was whether it would be possible to erect a memorial. This is answered on p. 17. "No altars—and they *need them not* who leave their children free." I felt this was what they wanted to say—that their achievement would be their best memorial.

On p. 71 there is no reference to its being a soldier's message, no reference to a battlefield. Nor is there any reference to the main question—"altars" or memorials to their fame. I felt the expression "weary pilgrim" very inapplicable to the state of mind expressed in his letters, written up to the very day before he was killed. So altogether I feel page 17 gave the message and p. 71 strengthened and supplemented it.

That both these pages should be as appropriate as they are is in any case very remarkable, and Mrs. Beadon's reasons for believing both to have been intentionally referred to seem to me strong. If she is right, this double reference is very interesting and important. It must, however, be borne in mind that the kind of hesitation that Feda showed here in deciding between two pages with numbers of which the component numerals are in reversed order, is often shown by her in other cases when it is in no way justified by the content of the pages. For instance, on September 25, 1918, in an A. V. B. test, Feda says :

"What she wants you to look for is the 4th book from the left, on the floor. Wait a minute, Ladye, two? Can't

see it Ladye! Three eight, three eight, eight three? Yes, eight three, half way down, she says not only halfway down, but all that part just there seems to speak not only of a place, but also of an environment that you and Ladye had been in on the earth plane. Now Mrs. Twonnie [Feda's name for M. R. H.] that's right, and she hopes it will be interesting; 'cos she says it is evidential, 'cos it does speak about a place, and it's personally evidential, 'cos it speaks of a place that's connected with her. [Feda adds that on the opposite page at the top] she certainly thought she'd got a word that conveyed stockings to her.

This test, in spite of apparent definiteness, was a complete failure. Nothing relevant was found on either page 83 or 38, nor on pages opposite. Feda seems on other occasions to recognise a difficulty about the order of the figures as one generally affecting her. Thus she says in an A. V. B. sitting on September 11, 1918: "Page two 0, twenty; that's a nice number, 'cos it couldn't be 0 two, you see."¹ Whether the difficulty is genuine is of course another question. It may be part of Feda's affectation of childishness. On the other hand, as I have suggested further on (p. 365), it may perhaps be explained by the fact that the numerals constituting the number are sometimes perceived by Feda as built up separately by the communicator.

To go back to Mrs. Beadon, there seems, so far as we can judge from eight sittings, to have been a proportion of success considerably above the average in the book-tests received by her.² One very successful one occurred in the course of a communication too private to be reported to us, though Lady Troubridge was

¹ Other cases of doubt on Feda's part as to the order of the numerals will be found below.

² The fact mentioned above (p. 244) that each sitter has his or her special communicator and that for book-test purposes they form an inseparable pair, prevents our being able to judge whether a higher average of success, such as Mrs. Beadon's, is due to qualities in the communicator, or the sitter, or the combination of the two. It is true that M. R. H. and U. V. T. had at their sittings a communicator common to both, but they were almost always both present—one as sitter and one as note-taker.

informed in confidence of the evidence concerning the book-test. Here is another "message" received on March 16, 1918. Mrs. Beadon reports :

FEDA. "A single row of books over a window" (aside Feda said "You mean *beside* a window of course—people do not put books *over* windows—no?") "He will have it that the books are *over* a window. The window is not set like ordinary windows with the glass put in plain—this is set differently—the glass put in strongly with thick kind of ridge. Is there a *sunk in* look about this window? Mr. Will does not know how else to describe it but you will know what he means by sunk in."

About this description Mrs. Beadon says :

In the library at [Mrs. Beadon's house] there is a single row of books over each of two small windows. The window panes are a fancy shape heavily set in lead which makes a ridge round each pane. The windows are on each side of the fire place in a recess sunk back from the rest of the room.

After statements—one right and one wrong—about a picture and a date in another book "a little further to the right," the report continues :

FEDA. "The books are on the left and you must count 3rd book from the left, p. 92. It is a message about the little girl whose foot was being treated.¹ It is what he is wishing and desiring for her. He is very much interested in this test—it is that which he hopes she will attain while she is in the physical body. He wants her to, and he thinks she will."

Taking the books over the left-hand window and counting the 3rd book from the left is a volume of a set of Cowper's poems. Page 92 has this verse :

Farewell—endued with all that could engage
All hearts to love thee, both in youth and age,
In prime of life, for sprightliness enroll'd
Among the gay, yet virtuous as the old.²

¹ This child, aged seven, and the remedial treatment, had been referred to by the communicator at a previous sitting.

² These are "Lines composed for a memorial of Ashley Cowper, Esq.," and they occur on the 92nd page of Vol. III. of Cowper's poems published in London by Baldwin Cradock & Joy in 1817.

This corresponds quite appropriately to the description of the "message." But unfortunately Feda went on to speak of

"Page 73 (about half way down he thinks) is almost like an allusion to her foot—read it quite literally. It is almost as if it gave a clue to the identity of the child."

and at this place Mrs. Beadon found nothing appropriate. A failure like this accompanying closely a success cannot but weaken our estimate of the latter, and this sort of mixture is common in the book-tests we are examining, though I think it occurs less in Mrs. Beadon's than in those received by other sitters. It is impossible to say in a case like this whether some passage in a book was really perceived by the communicator but its whereabouts wrongly described, or whether the whole thing was imagination. It may have been pure invention or guessing on Feda's part, but if we accept as not accidental the success in the same sitting, it seems probable that the erroneous impression also seemed to Feda to reach her from a source outside herself. If it did we may suppose that she misunderstood and repeated wrongly what she was told. There are obviously several opportunities for error, besides misapprehension of the passage alluded to; for the room, or the shelf, or the place of the book in the shelf, or the number of the page, or the part of the page on which the message occurs may be wrongly described.

A rather curious instance of persistent failure to describe, or at least to bring to the minds of the sitters, the place where the book in question was to be found, occurred to M. R. H. and U. V. T. in September 1917. A book-test was given and elaborated on September 5 and at two subsequent sittings, it being stated that the book was at a flat which the two ladies had visited. But they have been quite unable to identify the flat. In this instance and others¹ it is possible perhaps that

¹ Mrs. Stuart Wilson was given a book-test on January 31, 1918, but she was quite unable to find the book-case, though its supposed surroundings were elaborately described and she tried several houses.

the failure was in the memory of the sitters. In the following instance, however—and in some others—it is clear that the description was in fault. Mr. G. H. S., on June 2, 1917, was told by Feda :

She wants you when you get home to go to the room where the books are. She is showing Feda a dark room with books all round it and she is pointing to the third book on the second shelf from the floor, quite close to the door; and she says on page 19 you will find a message from her.

Mr. G. H. S., who, in the course of the sitting, had had some communications from the same communicator which seem to have been remarkably veridical, says about this: "I felt that this was padding, as there is no such room or bookcase . . ." And in reply to further enquiries he says :

I have carefully examined the book indicated in every book-case in the house, and there is no possibility of result. I think the whole section wrong because the tone of the voice was quite lifeless and different during this section,¹ and the detailed description of the room where the books were supposed to be (much more detailed than I have reproduced it) was quite obviously wrong, so far as concerns every house in which I have lived.

This failure in a rather good sitting is more interesting than similar failures experienced by sitters who have received no communications, or hardly any, affording evidence of supernormal knowledge. I may remark here that, as far as I can learn, the bad book-tests in the collection before us usually occur at sittings otherwise poor. The most successful sitters may of course at times have very poor sittings, and they may at times receive elaborate book-tests consisting of a considerable number of items, which give no good results at all.

There are sometimes indications pointing to genuine mistakes or confusion as distinct from random state-

¹Sitters who have sat often with Mrs. Leonard tell me that this lifeless kind of voice does not always mean failure in communication.

ments. For instance, as regards this point of the book-shelves meant, Mrs. Beadon had the following experience. On November 24, 1917, which was apparently her next sitting to that of September 29, at which the book-test described above (page 260) was given, the communicator made a remark about that test being all right except one point. A little discussion about it followed till Fedá said :

“He is afraid he is getting the conditions of the test mixed with the one he wants to give you to-day. He is afraid it will spoil it.”

(I said we had better leave it alone and get the new test.) Fedá was afraid they had got it mixed with the conditions of the former test. She said “Anyway it is the same shelf—the same place as last time.”

Particulars follow about other books on the shelf, and then “Left to right second book page 39 is a message.” Of this some description is given, and Fedá proceeds: “He *thinks . . . about* page 3 is a reference to some place where you were together long ago—before you were married.” Mrs. Beadon went at once to her mother’s house, where was the shelf on which was the book of the previous test, but “there was *nothing at all* on that shelf to correspond with the test.” In her room at her own house “there is a book-shelf in the corner running towards the window” which she believes to be the one that should have been given. All the particulars given about the titles, etc., of other books besides the test-book were appropriate; and *if* we may regard the second and third books from the left as amalgamated, the messages were right too—the third page of the second book having on it the name of an appropriate place, and page 39 of the third book an appropriate message. There is too much error here for us to use the case as evidential, but there is a method in the errors which certainly suggests mistakes or confusion rather than reckless statements aided by chance.

Later in this paper I discuss some similar methodical errors as regards volumes and pages.

§ 4.

INSTANCES OF STATEMENTS ABOUT WORDS OR SENTENCES
IN A CLOSED BOOK WHICH TURN OUT TO BE VERBALLY
ACCURATE.

I PROPOSE now to give some cases—there are not very many and they are of different values evidentially—where a statement that a particular word or sentence is to be found in a particular part of a particular book is found to be correct—cases where there is no vagueness as to the message.

But before doing so I may remark that it not infrequently happens that what Feda says about one page turns out to be true not of that page but of the preceding or following page. For this she and the communicators have their explanations, which we shall have to consider later when dealing with their theories as to the mode of perception. In the meanwhile it must be remembered that by allowing the two pages adjacent to the one named to count, we multiply the chances of accidental success by three.

The first case in chronological order which I shall quote occurred in a sitting the Rev. C. Drayton Thomas had on November 8, 1917. He reports :

“Another book test ; the same bookshelf as the last and the fifth book on the shelf. Page 65 will have a reference to contrast in shades of colour. Take literally.”

[On reaching home and examining the shelf Mr. Thomas] “noticed that there remained the empty space whence . . . the previous week’s test book had been taken. The fifth book on the shelf, neglecting of course the vacant space,¹ was *No Friend like a Sister* by R. N. Carey. Macmillan, 1908.” [A book Mr. Thomas had not read. On p. 64 facing page 65 was found the sentence :] “Don’t we all know the woman who is fond of pink, who adores pink roses and chiffons, and wears them blandly with preposterous shades of green and blue.”

¹The mode of counting adopted here was it will be observed the reverse of that adopted by M. R. H. and U. V. T. on Sept. 12, 1917 ; see above, p. 252.

In this case we cannot at any rate complain of want of definiteness, though we must admit doubt as to the book intended.

The next I will take occurred at an A. V. B. sitting on November 21, 1917. It was a failure in spite of the striking coincidence, for the word was not found in the right book, but it may possibly be instructive. Feda said that in the first book in the right-hand corner at about a height indicated, in a certain book-case, on page 12 ("figures one and two that makes twelve") near the top of the page would be found "Charleroi,"¹ a name like that. It sounds like Charleroi . . . lower down nearer the middle is where the message is." Something is then said about the message, and two other statements made about things to be found on that page or possibly the next. Nothing whatever that could be considered applicable was found in the book and page indicated. But in describing the shelf Feda had said that Ladye "shows books in a row, and it seems as if there's another book pushed behind it." Now this was not true in the case of the shelf indicated by its height from the ground, but it was true of the shelf above this, and of no other shelf in the bookcase. The book behind the others was towards the left-hand end of the shelf, and this led to the first book at the left-hand end of this shelf being examined. There was nothing relevant on page 12, but on page 13 facing it and at the top of the page was the word "Charolois."² The coincidence was certainly remarkable, and it is curious that the indications given should have led, though in a round about way, to the word. On the other hand, there was nothing else on the pages in question corresponding to what Feda had said, and this of course weighs on the side of the coincidence being accidental.

The next case I will take—following chronological order—occurred in an A. V. B. sitting on January 2,

¹This was the notetaker's contemporary rendering of Feda's pronunciation of a name evidently foreign.

²The book was a volume of Carlyle's *French Revolution*.

1918. The items of the book-test were fairly successful all through. After giving "messages" from two books Fedá continues :

On p. 57 of the first book there is something rather more personal than the rest that she's given to-day. It's near the bottom of the page, and she says there's a distinct little message there, which she would like you to hold like a little light in front of you as coming from her, a little light to show you the way through the difficulties which have been, and are encompassing you. She says that sometimes she thinks of herself as, or rather it is that she tries to be, a little light so as to attract your eyes, so that while your feet are stumbling over obstacles, your eyes are fixed on a light that you follow.

The book was *Chronique du Regne de Charles IX.*, by P. Mérimée, and in the three last lines of p. 57 are the words: "Quelques figures s'y montraient un instant avec des lumières et disparaissaient aussitôt." What I have taken as definite in the description of the "message" is the word light. It is, however, not stated that this word will be found in the "message," and I should hardly have taken this as a specimen of a word being definitely indicated and found, had it not been for another message about lights on August 24, 1918, which I will quote presently. First, I must quote from the report of the sitters on the book-test of January 2, 1918—the one now under discussion—what they say about the topic of the "little light," as it shows that there was an appropriateness which would not otherwise be obvious. They say :

We will turn to a recurrence of this topic of the "little light" which is to be found during the A. V. B. control which followed the Fedá Control during the sitting. . . . These are the words upon which we must rivet our attention. A. V. B. is speaking to M. R. H. and says: "Have you seen a little light again? because I've tried to show you a little light several times, and once I thought you saw it, it was quite lately." M. R. H. replied "Yes, I told Una about it." A. V. B. said: "I think you were

writing at the time." . . . It was correct to say that M. R. H. was writing at the time when she observed the light, and apropos of this, M. R. H. remarked: "I must be getting clairvoyant." Towards the end of the control A. V. B. returned to the subject of the light, saying that when M. R. H. saw it it was because she, A. V. B., was showing it; apropos of the light A. V. B. remarked "that's me." She said further that she could not always hold the light that she showed very long. "Or rather," she added, addressing M. R. H., "You cannot hold it in the ether." We have in these two references to a little light given, first during the Feda control [in the book-test] and then during the A. V. B. control, a mixture of the literal and metaphorical.

The A. V. B. book-test given nearly eight months later—on August 24, 1918—was very like the one just described, but the "message" about lights was more definite and successful, though some other statements made were not true. As on January 2, reference apart from the book-test was made in the course of the sitting to lights seen. Almost at the beginning of the sitting Feda said:

She says did you know she'd been trying to show you lights while you was away? She tried three times.

M. R. H. What does she think she produced?

FEDA. She thinks she did produce something, but not quite a usual one. She says she wanted to produce a usual one, but she didn't know why but it seemed in a way to alter when she manifested it. To start with, she says it wasn't blue, she seemed to get from you that it wasn't.

M. R. H. That's quite right.

U. V. T. From which of us did you get that impression?

FEDA. From you Mrs. Twonnie. She showed it three times, but she thought Mrs. Una (U. V. T.) saw it as well, in fact she says there was an occasion when Mrs. Una saw it and you didn't.

M. R. H. That's quite correct.

FEDA. She says isn't it funny, she thought she was making a blue one, and didn't know it wasn't blue till she got it from you afterwards; she says she was speaking of it to some one afterwards, and they said that that was how materialised spirits often didn't look the same as they thought they did.

M. R. H. She's quite right, I saw them on one or two occasions and Una did too.

Commenting on this, M. R. H. and U. V. T. state that both

are in the habit from time to time of seeing hallucinatory lights . . . which usually take the form of sudden small blue sparks [and] are purported to come according to the Leonard phenomena from A. V. B. . . . During their holiday prior to this present sitting M. R. H. and U. V. T. had both seen these lights, though unfortunately never at the same time. . . . After having given the book-test, which she did towards the end of the Feda control, A. V. B. again returned to the subject of her "spirit lights" during her personal control at the end of the sitting, when she said that U. V. T. had been excited when she saw one of the lights, and implied that she had been a little startled. That statement was correct, for U. V. T. had seen a light over the foot of M. R. H.'s bed that had not in the least resembled anything that she had previously witnessed, it was much larger being about the size of a large grape fruit but oval in shape and somewhat yellow in colour.

To return to the book-test, Feda, after describing the shelf, says :

It's the first book counting from left to right. . . . Page three six, thirty-six—wait a minute Ladye—halfway down, there's a message there . . . showing something about the—while you were away—wait a minute—she says you'll have to put several dashes before you've finished! It refers to the lights she showed—it's rather a funny one, but it refers in quite an appropriate way to the lights she showed. She says perhaps it's not exactly comic, but you'll

think it's a quaint way for her to have put it. Above it on the same page, quite close to it is a funny word which seemed to her like Daemonee or Demonees. . . .

On p. 36 of the book indicated¹ beginning on the fifteenth line from the top in a page of twenty-seven lines occur the following words :

“Over it from time to time swift flashes of light would rise and tremble in the gloom like will-o'-the-wisps over a church yard.”

No word like “demonees” appears on the page, and this statement must be reckoned as definitely wrong. If, however, “demons” was the idea, there is something suggestive of such beings in the scene described. The following is the description in a shortened form :

“. . . ghostly poplars . . . night was gloomy and chilly, a low weird wind . . . night-bird shrieked painfully . . . Far out in front the carnage was in full swing, the red fury of war . . . and darts of flame, ghastly red . . . Round Fitzgerald was the flat dead country, black and limitless, and over it from time to time swift flashes of light,” etc.

Assuming real perception of the pages of a closed book to be possible, can we suppose such perception to be a mixture of the vague and the definite such as may enable the operating intelligence to select deliberately a sentence about flashes of light, and at the same time to get an impression from the general sense of the page that a word like demon occurs in it ?

Continuing the consideration of book-tests in which verbal exactness is shown, and returning to chronological order disturbed by the obvious advantage of taking the two cases about “lights” together, I will take next one that occurred at an A. V. B. sitting on March 6,

¹The book was *The Brown Brethren* by Patrick MacGill, London, 1917, and had not been opened or read by either of the sitters. It was one of a lot of second-hand books bought to fill this particular book-case with unread books with a view to book-test experiments.

1918. Perhaps we can hardly say that exact verbal correspondence is shown between the description given and the passage indicated, but it is at any rate something very near it. The sitters are told to look in the book-case in M. R. H.'s study—second shelf up, the third book from left to right.

the page called two eight, twenty eight, near the top, is a message, what she thinks you and Mrs. Twonnie think about the new feeding rules, and the dire consequences thereof. That's a silly message! You'll recognise it as it's something what she heard you saying, she says it describes it exactly.

The book proved to be the second volume of Carlyle's *Frederick the Great* (London: Chapman and Hall). There was nothing relevant on p. 28, but on p. 27, which is at the back of p. 28 on the same leaf, in lines 3 to 5, occur the words: "What pleasure there can be in having your household arrangements tumbled into disorder every New Year, by a new-contrived scale of expenses for you I never could ascertain." M. R. H. and U. V. T. tell us that they had constantly said lately that the food problem was becoming past a joke, as one never knew where one was with regard to finances.

The next example occurred, again in an A. V. B. sitting, on April 3, 1918, when the word "music" was indicated, and found in the passage referred to. The book as described was the sixth from left to right on a certain shelf. Feda continues:

The page what is called twenty eight, the lower part of the page (*s.v.* something that will remind you of her music). She doesn't mean that it will be just a little reminder, but something that will definitely refer to her music. And page forty, same book, near top, something she hoped people did *not* think of her music: she hoped they didn't regard her music in that light. And page 72 near the top as well, the way she hoped they *did* think of it.

Verification.

Upon p. 28, eighth line from the bottom, appear the words "an occasional wisp of music."

Upon p. 40 nothing relevant was found, but on p. 39, at the back of page 40, on the ninth line from the top occur the words: "It only disgusts me!"

Upon p. 72, seventh and eighth lines from the top, occur the words: "She thrashed her own heart that through her hands it might warm his." On the face of it these last words do not appear very relevant, but they might perhaps be regarded as referring metaphorically to emotional playing and singing, and A. V. B. was noted for putting heart and feeling into her singing.

Other statements made in connection with book-tests on this occasion were some more or less right and some wrong.

The next book-test which we may call verbally exact that I shall quote was an A. W. V. (see p. 244) one given on April 23, 1918. The sitter, Mrs. Salter, recorded for herself, and the communicator A. W. Verrall professed to be helped by A. V. B. The book-test which consisted of several items was interesting throughout though not always correct, and the interest is added to by the fact that the books referred to were in M. R. H.'s flat, which up to that time had never been visited by Mrs. Salter. The item that concerns us now is the following. The row of books meant having been clearly indicated, Feda says:

The second book from the left he thinks on the first page—he's practically sure it's the first page—he says it's rather silly but they noticed it—all the matter on that page has a kind of play on Mrs. Twonnie's name—her surname. Isn't that a funny one? It actually mentions something that *is* her name. He doesn't think the first page is a full page it's part of a page. It mentions her name in another sense.

There was nothing relevant in the second book on the shelf; but if we may take "the second book from

the left" as meaning the second book from the previously mentioned one from which two tests had been given and which was itself the fourth book from the left-hand end of the row, the book referred to was *Il Salotto della Contessa Maffei*, by R. Barbiera (Milan, 1914).

This mode of counting was, there is some reason to believe, adopted by A. W. V. on February 28, 1918, and it is explicitly mentioned as a possible one on April 11, 1918, when Feda reports A. W. V. as saying: "The fifth book, not the fifth from the first, but counting the first." The ambiguity is to be regretted, but assuming *Il Salotto della Contessa Maffei* to be the book meant, "Salotto" must be the word. It occurs no less than six times on the first page, though only half of that page is covered in print. In the Italian dictionary consulted it is given under *Sala* thus: "Sala dim. salotto, etc., aug. salone, a *hall* or saloon, the principal room of the house." This seems to justify the assertion that "Salotto" represents M. R. H.'s (Miss Radelyffe Hall's) name. "After all," as Mrs. Salter says, "the communicators were not setting out to give us a scholarly rendering of Italian. They were only making 'a kind of play' on the name Hall, and a certain license is always permitted in puns."

It detracts somewhat from the value of this book-test, as a book-test in the strictest sense, that the word "Salotto" appears in the title on the back of the book, though rather inconspicuously. It cannot possibly have been in the sitter's (Mrs. Salter's) mind, however, as she had not seen the books and knew nothing about them, except that, a good many book-tests having been taken from books in M. R. H.'s study, the latter had recently substituted a fresh set of books. Mrs. Salter did not even know that some of the new books were Italian ones. She and Mrs. Leonard were alone on this occasion. Mrs. Leonard had never been in M. R. H.'s study.

The next instance I shall describe occurred in an A. V. B. sitting of May 15, 1918, and concerns names. The book-tests were said to be given jointly by A. V. B.

and A. W. Verrall. In the course of them A. W. V. says that he thinks of M. R. H., U. V. T., and Mrs. Salter as the bridge builders. Feda continues :

F. He says bridges can't be built from one side only, he says it must be prepared from both banks, and he says everything that is done in the way of Psychological manifestation, always has to be done from both banks; it's an alternative name for you (*s.v.* Bridge builders!). Feda thinks that's a nice name! Now, about the middle of that second shelf down, there's a book whose title suggests what it is you're spanning by building the bridge. *Spanning?* Yes, what you are spanning over, he says, is a better way to put it, by building the bridge. He thinks that one ought to jump at you, it ought to be a very easy one to find, it's what you're bridging over, what you're eliminating by building the bridge. Now, when you've got that book,—Mr. Arthur's [Feda's name for Dr. Verrall] found the book, but there is a bit more in it than that. Ladye says, take the book out and open it, and inside the book, at the very beginning (*s.v.* Ar-lett-er-sia). It doesn't start with R, it starts with *Let*, as near as Feda can get it, it's like Leticier, it's a word that the book is about, but it should be mentioned at the beginning part; it's a funny sounding name.

M. R. H. Of a person or a thing?

F. A person.

M. R. H. Is she sure about that?

F. Yes. Now wait a minute, that isn't what she really wanted you to open the book for; that just came into her mind and she remembered it; but at the beginning before you come to the proper reading part, there's something that will remind you of something that you and she did together in the early days, it's connected with circumstances and conditions that were round you for some months, not just for a week or two. (*S.v.* Yes, wait

a minute.) It was a happy period, not *unhappy*. But Ladye says that all the early part was happy, even though for a while she was anxious about you, *she* was anxious about *you*, it was a happy time.

No appropriate title was found exactly in the middle of the shelf, but the seventh book from the exact middle towards the left was called *The Unseen World*, which, since it is between this world and the unseen world that the metaphorical bridge extends, seems sufficiently to fulfil the requirements. The subject-matter of the book confirms this, for as M. R. H. and U. V. T. put it: "The whole object of the book is to point out in most unmeasured terms the fact that an *absolutely impassable gulf* lies between those in this world and those in the next." The author of this book is Alexius M. Lépiciér, whose name appears on the title page,¹ and also upon the page prior to the preface in a paragraph consisting of the written authority from Rome for the publication of the book. The resemblance of Leticier and Lépiciér seems too close to be attributed to chance, and Feda's pronunciation of the name was rendered by the note-taker before verification.² The syllable rendered "Ar" in the first attempt at the name may have been meant for the initial of the Christian name pronounced as it would be in French. The book, however, is in English, and there is no indication of its being a translation, though the name of the author is apparently French. Feda is, of course, wrong when she says that "Leticier is a word that the book is about." In this connexion something said at the next A. V. B. sitting (May 22, 1918) may be referred to. Feda said:

She wants to explain she's got to be very careful. 'cos once or twice when she's been sensing what she's thought

¹ It also appears without initials of Christian names on the back of the book, which fact, as in the last case, diminishes the value of the test as a book-test in the strict sense.

² The note-taker (U. V. T.'s) first impression was that Feda was trying to say the English Christian name Letitia with an "s" sound instead of an "sh" sound to the second "t." This she corrected to "Leticier."

was only the title of a book, she's got the name of the author. On one occasion at any rate, she got the name of the author mixed up with it, and thought that it was part of the title, and she would like you to be prepared for that, in case she does it again. . . . Do you know she's sure that on one occasion the name of the author suggested more to her than the title, and if they happens to be very close together she's very likely to get 'em mixed up, 'cos she senses a little run right through. And she says if, as sometimes happens, the author's name is only on the inside—(s.v. It don't happen) she says yes it does—she wouldn't be so likely to get it mixed.

It is thought by M. R. H. and U. V. T. that these words probably refer to the mistake made a week before in connection with "Lépicier," but the author's name is not very close to the title, at least not on the outside.

The same Latin paragraph preceding the preface of this book, and authorising its publication, which contained the name Lépicier, also contained in a conspicuous way the word "Romae." This reminded M. R. H. of a very happy period in 1912 when she and A. V. B. stayed for several months in Rome. It was happy in spite of the fact that M. R. H. caught Roman fever, and was for a time seriously ill and A. V. B. anxious about her. They took a keen interest in the clerical side of Roman life during that visit, so that the clerical wording of the paragraph is in an appropriate key. This item of the book-test is also therefore successful. There is a good deal that is of interest throughout the book-test of this day, and I shall refer to it again in § 7.

The next to be referred to in the present connexion was also more or less successful all through. It occurred in an A. V. B. sitting on August 28, 1918. The shelf having been clearly indicated and the fifth book from left to right in it specified, Feda goes on :

On page what is called one four of this book, fourteen, wait a minute, something made her feel, gave her a feeling of heat, something hot, heat, about half way down that

page. But she'd better explain, it might come from two sources, it might come from a mention of heat, like a hot sun, or a hot fire, or it might come from a mention of great anger, but spoken of as heat; in fact she'd be obliged if you'd tell her which it is next time you come.

The book indicated proved to be *Larkmeadow*, by Marmaduke Pickthall, and had not been read or opened by the sitters. The pages have thirty-three lines. On the sixteenth line of p. 14 occur the words "ardent patriot," which give heat in the metaphorical sense, and on the fifteenth line of p. 15, facing p. 14, occurs the word "bonfire," which gives heat in the literal sense. When the book is closed the words "ardent" and "bonfire" almost touch each other. There is a certain interest in this in view of the alleged liability to confusion between two pages facing each other. It may be added that a good deal of angry feeling connected with the bonfire is referred to in the chapter in which pp. 14 and 15 occur.

The imperfect knowledge claimed by the communicators of passages referred to in book-tests—and the kind of imperfection—are well illustrated by this case. Sometimes it is claimed that their knowledge is increased after the tests have been verified by the sitters. For example, on October 2, 1918, in a discussion as to whether the beginning or the end of a sitting was the more favourable time for book-tests, Feda says of A. V. B.:

F. She says that now she's so much more in touch with you and Mrs. Twonnie when you're away from here [*i.e.* from the medium's house], she is able to know whether the book-tests are good or bad.

The next case of exact indication I shall quote is rather different in character. It occurred in the A. V. B. sitting of October 2, 1918, from which I have just quoted. On this occasion the book-test items were not as a whole very satisfactory. There was nothing that could be described in an unqualified manner as a failure, but the correspondence between the indications given and the

words or passages found were, I should say, in the case of five items either not striking or rather forced; and in a sixth, where the appropriateness of the message found was clear and decided, there was not only an ambiguity as to which of two rows of books was meant, but also a difficulty in knowing how to count the page. The seventh item is the one I am about to quote. After speaking of a book whose title suggests submarines and the harm they do, which the sitters afterwards identified as *The Still Water Tragedy*, Feda said :

F. (s.v. Wait a minute, can't see it! Some one lying down?) Feda don't understand what she means, but she keeps on showing Feda a little picture as if some one was lying down in it. This picture seems to have something very white either round it or very close to it, 'cos she shows Feda like a gleam of white.

U. V. T. What is this connected with?

F. She says "I want you to bear in mind at what point in the sitting I give this"?

U. V. T. She gives it after reference to submarines.

F. She says "Well, when you get to that point you should see the picture." (Here Feda suddenly bends sideways in her chair.) Feda feels they're not lying on their backs. Oh! she says she must remark by the way that a person lying down is in no way reminiscent of submarines, but when you find this person lying down, you'll find in a very near vicinity something that, to a great extent, *is* connected with submarines. She says she knows she's correct about this, but that though what she's giving is correct to the letter, when you finds it it will be different to what you expect. Now she says "Is it clear that I'm giving this picture as likely to be found after you've found the book to do with submarines, and that after you've found the picture you'll *again* be reminded of submarines, though the picture has nothing whatever to do with submarines."

Now about three weeks before this sitting the books in that bookcase—the large one in M. R. H.'s study, from which a good many book-tests had been taken—had by M. R. H.'s orders been entirely rearranged by a housemaid, who on one or two of the shelves had put two rows of books, with the smaller ones at the back, and it was in the back row that *The Still Water Tragedy* and a book apparently referred to just before had been found. To get at them for purposes of verification the books in front of them had to be moved, and among these was a book called *The Celebrity at Home*, by Violet Hunt, which stood exactly in front of *The Still Water Tragedy*. On the side of the cover of this book, invisible as the book stood in the shelf,

is [to quote the recorders] a picture representing an interior. In the foreground is a little girl lying stretched out sideways in a large low arm-chair with her cheek upon her hand, and the angle at which the child is reclining is such that she must be said to be lying down. This picture is coloured, and in it are two very striking splashes of white. The child to begin with is dressed entirely in white, and her head is surrounded by the white upholstery of the back of the chair; then at the back, but to the left of the child, is another large splash of white, representing the window in the room. [White, they continue,] is by far the most conspicuous and striking element in the colouring.]

If we suppose that the communicator knew that the book with the picture on it would have to be moved to find the book she connected with submarines, she would be right in thinking that "this picture is likely to be found after you've found the book to do with submarines." In the further statements "that after you've found the picture you'll *again* be reminded of submarines," and that what would remind them would be something in the very near vicinity of the picture, it seems probable that the second book from *The Celebrity at Home* in the same row was referred to. This book was *A Poor Man's House*, by Stephen Reynolds. The

whole book deals with the sea and the life of fishermen, and it had been a favourite of A. V. B.'s, who had read it aloud to M. R. H.

This incident of the picture is interesting, because, though the description is less detailed, it is of the same nature as that of the "Canapé Bleu" painting given on September 12, 1917 (quoted above, p. 249), and that of the little statuette of Adeline Genée, which followed at the sitting under discussion (see Appendix B). But it differs in the very important particular, that whereas the knowledge shown of the painting and the statuette may have been derived by telepathy from the sitters, aided perhaps by the memory of the communicator, neither of these sources seem likely to have been available in the same way in the present case. For, as already said, the picture was not visible as the book stood on the shelf; and even if M. R. H. and U. V. T. had any subconscious memory of the picture on the book at all, they were not conscious of the presence of the book in the shelves. It is true that M. R. H. had read the book long ago, and must then have known of the picture on the cover, but U. V. T. had never read it, and both are confident that they had not seen it in referring to books in the bookcase. There is no particular reason to suppose that A. V. B. had read it, though she may have done so.

The perception of this picture may therefore have been of the same nature as that of insides of books, and it is for that reason that I have classed it with book-tests here. At the same time it was not inside a book, and therefore was more likely to have been noticed than a "message" in a book-test proper. For instance, the housemaid who re-arranged the books may have observed it particularly. Moreover, we have no case of the inside of a book being visualised by Feda (as distinct from the communicator) in the way this picture was. For a discussion of this point see below p. 370.

It is of some interest that, immediately after the book-tests of this day, Feda went on to describe with considerable accuracy various things in the room. Part

of what she said, and in particular the description of the statuette of Adeline Genée referred to above is quoted in Appendix B, p. 386. Feda was apparently in a visualising vein that day.

I will conclude this set of cases, where the correspondence between Feda's statement and the passage indicated is verbally definite, with a quotation from an A. W. V. sitting on January 4, 1919. U. V. T. was recording for the sitter, Mrs. Salter.

F. . . . books where you [*i.e.* Mrs. Salter] live, wait a minute, window—window—near window—side—side—You never can show me books plainly there! Feda means where you live; he never can; I get at it only by worrying him, but he keeps on saying "Books near a window." [Mrs. Salter was living at the time at The Crown House, Newport, Essex. There is only one shelf of books there near a window. These were standing in a single row on the same wall as the window, immediately to the right of it, in a small unused bed-room. They had been placed there some weeks earlier by Mr. Salter with a view to book-tests. Some of them were new books bought by him in London and placed in the shelf without Mrs. Salter seeing them, and some of them were taken from other shelves in the house. Mrs. Salter knew nothing of the order in which these books were placed, and did not enter the room in which they were until she went there to verify this test. Information about these books cannot therefore have been derived entirely from her mind.]

F. . . . About the middle of this shelf, as he stepped back and looked at it something made a contrasting—What did you say? A contrasting note just about the middle. . . . What he gives me the idea of is that the contrasting note is colour, and rather striking. [Mrs. Salter comments: There are several rather marked contrasts in the colour of these books; about the middle of the shelf a book in a bright yellow paper cover was standing next to a green book.] Go to the left of that shelf, the second book from the left. What did you say? An—what? While he was

feeling for this book he got an idea of Wedgwood, china, Wedgwood; he's not sure if it was from the book or very close to it, but as he wanted to feel that second book the words Wedgwood china seemed to—he laughs, and says they seemed to smite him. He says it sometimes seems when you get em well, they seems to do that; (Feda smites her hands together). [The only interpretation Mrs. Salter can suggest of this is that the three books on the left, including the test book, are bound in slightly varying shades of light blue, resembling Wedgwood china blue, with patterns stamped on them in black.]

We may take it then, that the book meant and its place is sufficiently well indicated. The first test given is somewhat spoilt by a muddle about the page. Feda first says 25, and corrects this to 35, saying the 3 was badly made by the communicator. There was nothing appropriate on p. 35, but on p. 25 there was a more or less appropriate sentence. It would not, however, have been a good specimen of the kind of exact correspondence with which we are dealing at the present moment. Feda then continues:

- F. Page 15 of the same book, half way down or a little above perhaps, it speaks—wait a minute, speaks—do you want to give the position exactly? He's making a line across halfway down the page, and the position is about a quarter of an inch above that line, he's got a reason for doing that, on that line, a quarter of an inch above half way down that page, there's a word or words which will form a cross-correspondence. . . . Can't you tell Feda what it is? He says "No I can't." That's why he's given the position on the page, that's so as you won't have to look about.
- S. Can he say what it corresponds with?
- F. Yes he's trying. Well he's taking me a journey to a place by the sea . . .; some one in this place is connected with the other half of the cross-correspondence. [To communicator] Can't you give me a letter? G. G. G. is connected with it. (*S.v.*—Not C Mr. Arthur?) No, G. An attempt is being made to get this through

in three different quarters. You're one of the three. He means through the book test. And there are two others, that's why he's so careful about the position. He thinks three particular words should be taken from this line. He feels it has already come through in one quarter. . . . One, he feels sure has been given through, either wholly or partly, and a letter M is connected with it too, a person. Is it on the carth plane or in the spirit world? No he doesn't seem to want to be asked. Oh! a long pole.

S. A long pole?

F. I've got to say those words, and he's pretending to show me a long, long pole in his hand. (Fcda indicates by gesture with extended arm some one grasping a long upright pole or stick.)

S. Like a staff?

F. It's sticking up and it looks straight. (Again indicates holding on to a perpendicular stick.) But there's something at the top what takes off the straightness—er—Mr. Arthur says that's very important. While he's telling me that, I get a funny feeling as if the funny pole means something very important.

The book designated proved to be *Daisy Miller*, by Henry James. In the middle of p. 15 is the following passage:

"I should like to know where you got that pole," she said.

"I bought it!" responded Randolph.

This passage, Mrs. Salter found, begins almost exactly a quarter of an inch above the middle of the page, a line drawn at the middle running along the bottom of the word "pole." This pole is described on p. 14 as an alpenstock, and on p. 12 as a long alpenstock, so there is no doubt as to its length; but there is nothing to suggest that it is anything but straight all the way up. It has been suggested to me, however, that fancy alpenstocks, such as tourists buy, often have a chamois horn fixed at the top, and that it would be quite natural to imagine Randolph's to be of this type.

As regards cross-correspondences, I am not aware that any connected with "pole" has occurred. It is, however, noteworthy that Mrs. Stuart Wilson who, as readers of the S.P.R. *Proceedings* are aware, has experimented with Mrs. Salter on cross-correspondence lines, has christened her subconscious mind "Randolph," after "Randolph Miller, whose family couldn't live up to him"—*i.e.* the Randolph mentioned in the passage from *Daisy Miller* quoted above. This fact had been recorded before the book-test was given, but has never been published.

I here conclude instances of book-tests in which the passages to be found are described with verbal accuracy; but it will, I think, be worth the student's while to refer to some cases given in the next section, which in some ways or some degree approximate to the verbal exactness of correspondence between the message as indicated and as found which has characterised the cases in the present section.

§ 5.

SOME MISCELLANEOUS CASES.

I WILL again follow chronological order, and take as the first case in this section an A. V. B. book-test of September 19, 1917. It is interesting, because the "message" found in the exact place indicated was quite remarkably appropriate, though unfortunately only very vaguely described beforehand; and because through reference to an ornament which had been possessed by her the communicator seems to show knowledge of the book in which the "message" was, though apparently unable to give its name directly. The case has some analogy with the A. V. B. book-test of the previous week, September 12, 1917, described above (p. 248). I will now quote the record.

F. She says she does think she's getting on well with
book tests.

M. R. H. Yes she is.

F. She's got another one. She thinks you may laugh at this one, at all events at a part of it. She's laughing herself. She's touching something, Mrs. Twonnie (*s.v.* What do you say Ladye? with glass on?) Mrs. Twonnie, she keeps on showing Feda as if she had a ribbon hanging down with a piece of glass on it. It's like a black ribbon. She's put it on herself, you see. . . . It's something she wore on the earth plane, and the ribbon hangs down to about here, to her waist.

Further attempts are made to describe something dangling on that black ribbon, rounded, but not like a ball, shiny, light coloured, and not very big, with a pattern on it, in shape like a pat of butter, etc., etc., etc.

F. Now she thinks you will know that thing, though it's not the thing that is important. The importance is about a book test. She goes back to your books now, to the ones near the window, and she is taking the sixth book from the window.¹ Oh! and she's showing Feda that the page is one hundred and eight. Feda sees that it's on the lower part of the page. Ladye says that it's about two thirds of the way down as near as she can tell, that there is a message that has a bearing on her feeling toward you, but also, in a very peculiar way, perhaps in a way that an uninitiated person would not understand unless it was pointed out to them, the message refers to that thing on a black ribbon, to the conditions of it. You know pretty well what things she did have hanging and she thinks that message will point to which one of them she's meaning.

The book proved to be Dickens's *The Old Curiosity Shop*, and the sentence beginning exactly two-thirds of the way down p. 108 is "talked of their meeting in another world as if he were dead but yesterday." Reunion between M. R. H. and A. V. B. in another world is a frequent topic at M. R. H.'s sittings with Mrs. Leonard, so that the "message" is very appro-

¹The height of the shelf was clearly given later.

priate, though no doubt many others might have fulfilled the prescribed condition of bearing on A. V. B.'s feeling towards M. R. H. The message itself does not refer to the thing on a black ribbon, but that thing was connected with an old curiosity shop, and therefore with the book in which the message was, and in a way that would not be obvious to the uninitiated. But it must be admitted that the ornament was not clearly identified. A. V. B., it appears, possessed a number of ornaments worn upon a ribbon or a chain, and answering more or less to the description given by Feda. That description, which I have given in a much abbreviated form, strikes M. R. H. as being of the nature of a composite of several of these ornaments. M. R. H. had herself presented several of these to A. V. B., picking them up in old curiosity shops. One particular ornament that comes to her mind in connection with Feda's description was a very fine piece of jade, circular, carved on both sides, and highly polished, and very like a circular flat pat of butter, as Feda says. This A. V. B. always wore upon a ribbon or a piece of black velvet, though M. R. H. does not think the ribbon was long enough to allow it to come as far as the waist. It was purchased by M. R. H. at a big Chinese warehouse in the city that deals in valuable Chinese curios, many of them old.

We could not base a case for clairvoyance on this incident alone, but in spite of its defects it seems to me very striking. In the first place it is almost certain, I think, that some intelligence was aware that the book indicated was *The Old Curiosity Shop*, or why connect with it an object or objects worn by A. V. B. and obtained at old curiosity shops?¹ But the knowledge implied could only have been acquired supernaturally. M. R. H. was at this time still anonymous to Mrs. Leonard, who had moreover never seen her flat. Most likely M. R. H. could not have consciously described the exact position in a large bookcase of the book;

¹It should perhaps be stated that the words "The Old Curiosity Shop" appear as the headline of the page containing the message.

but even if consciously or subconsciously she knew it, Fedá could only have obtained it from her mind by telepathy—that is, by a supernormal method. And in this connexion it is interesting to note that M. R. H. at first failed to observe the relation between the ornament and the book, probably because Fedá made the mistake of connecting it with the “message” in the book. It was only after the connexion had been suggested by Mr. Piddington that M. R. H. perceived it.

Then again the extreme appropriateness of the “message” found in the exact position on the page given—an appropriateness to M. R. H.’s feelings and attitude of mind and also to the general tenor of the A. V. B. communications—seems beyond chance,¹ though the description beforehand of the nature of the message to be found was so slight and vague. Altogether we have what looks like real knowledge of the book and its contents, and a real memory, though perhaps a confused one, of the ornaments worn by A. V. B. It is perhaps instructive that all this was apparently combined with a want of power somewhere to get the information clearly out.

In the following book-test, given in an A. V. B. sitting on September 26, 1917, we are told that at a place on a page indicated will be found a summary, and at that place on the page facing the one named, there is a summary, though not so described. There are also there a date and a foreign word as predicted.

After indicating accurately and clearly a certain shelf in a certain bookcase from which no book-test had been previously selected (it was a house occupied by U. V. T. into which Mrs. Leonard had not been), Fedá goes on :

F. This time you must count from right to left. (To A. V. B.) now Ladye, show Fedá most particularly please, now don’t pull out a book till Fedá can count, one, two, three, do wait a

¹ I have lately read through *The Old Curiosity Shop* with this incident in mind, and my impression is that it would be difficult to find in it another equally appropriate message.

minute Ladye! one, two, three, wait a bit. Mrs. Una she won't be content, till Feda tells you something else first. She says that on the back of the book, you know what she means, the narrow part what stieks out a little, what you would eall the baek, there is an ornamental pieee in gilt. (Feda begins drawing a round on U. V. T.'s arm.) It looks like gilt to Feda. The shape is not like a star quite, it is a funny kind of marking, but seems round in shape and it is not unlike a star. It is the fourth book, page one hundred and twenty seven.

- U. V. T. Whereabouts on the page must we look ?
- F. About halfway down. She is not quite sure, but she thinks there is a date on that page; it seems like a date because there is a big number that seems like you would have for a year. Oh! Oh! and there is a word on that page that is in a foreign language.
- U. V. T. What is the message about ?
- F. She says it differs from the others in character.
- U. V. T. How ?
- F. She says you won't think the message itself very interesting except in a scientife way.
- U. V. T. Does it follow the general trend ? [*i.e.* does it in any way refer to Psyhieal Research]
- F. Yes, but it sort of knits two or three of the other messages together. That is to say, and this is awfully important,—oh! wait a moment, she wants to get a word to explain her meaning, it has a bearing on the other messages in a way that might be that of an unprejudieed onlooker giving an opinion on the other messages, almost like a little summary. She says you will find it will have that meaning if you take it quite literally. The word summary is very important. Listen, she says this should be a very important test, out of the ordinary, not just a nice message like she gives you sometimes, but very important evidentially. It looks like a dull book to Feda.

with the pages closely written all over, no nice little paragraphs and things. The book looks like a dull dark colour, but she shows Feda that in the vicinity there is a book with a bluey green cover. There is a word rather like Sim, Sim something, written on a book that is quite close to the other one.

The book was found to be Vol. III. of *The Royal Navy, a History*, by Sir William Laird Clowes and others (Sampson, Low, Marston & Co., 1898). It was bound in a dark, dull-blue colour, and below the title upon its back was an octagonal design in gilt, something between a circle and a star in shape, about the size of a sixpence, and rather conspicuous. This design appears also upon its companion volumes, but upon no other book in the bookcase. A bluey green, or greeny blue, volume was found upon the same shelf, but the word Sim or any word beginning with that syllable could not be discovered on any book in the case.¹ As to the inside—pp. 126 and 127 which faced each other were uncut. On p. 127 nothing appeared answering to the description. But the middle part of p. 126 was occupied by a paragraph in smaller type than the rest. This is a quotation from Captain Mahan summarising the tactical lessons afforded by the two naval encounters between English and French squadrons in the year 1747. A date (viz. 1747) and a foreign word (viz. “*melée*,” which is printed in italics) occur in the course of it. Moreover, the quotation may well be called “a little summary,” though the word is not used. But by no effort of the imagination can we regard the passage as a summary of previous “messages” or as connected with these.

In the A. V. B. sitting of October 10, 1917, we have messages in two books defined by their relation to each other. The shelf intended having been clearly defined, Feda said :

¹ Can “Sir,” the title of the author, have been the syllable meant ?

She wants to say at once that it's the 12th book [left to right], and the 28th page . . . the message is in there but the fourteenth book on the 11th page has got also a message which refers to the same subject.

Ladye says that in the first book that she mentioned, that is the 12th book on the shelf, it's lower down the page than in the second book she spoke of which is the 14th on the shelf. Wait a minute, Ladye says that the message in one contradicts the message in the other a little. She says she is only mentioning that as part of the test.

The books proved to be Vols. II. and III. respectively of *Naval Tracts of Sir William Monson*, issued by the Navy Records Society; and the sentences on the pages named which seemed most appropriate as messages were, in the first named volume, the third and fourth line from the bottom of the page:

“No man can receive blame thereby; all is to be attributed to the want of experience . . .”

In the second book, ninth to twelfth lines from the bottom of the page:

We are young and able, and he that will not believe us may try us. . . . We shall be better than those that went before us.

The sitters suggest that these “messages” may apply first to their want of experience, and secondly to their zeal and energy in *Psychical Research*. However this may be, the relative positions of the messages on the pages is correctly specified, and they do a little contradict each other, since the first blames want of experience for failure, and the second exalts youth and vigour, conditions where experience is likely to be defective.

In both these books the pages were uncut.

The pages were also uncut in a book-test given by A. V. B. a week later (October 17, 1917), when the pages apparently indicated—there was a little ambiguity

about the shelf—contained in the position defined two verses of the ballad “You Gentlemen of England,” describing a storm at sea, which an incident in the travels together of A. V. B. and M. R. H. made specially appropriate as a message to M. R. H.

An A. V. B. book-test received on March 27, 1918, is worth recording as an instance of fairly full indication of what was to be found. The communicator is A. V. B., and A. W. Verrall is represented as co-operating. With a little beating about the bush the shelf is at length clearly indicated, and on it the fourth book from left to right. This proved to be Prescott’s *Ferdinand and Isabella*, Vol. III. (an edition published at Philadelphia), Fedasays :

F. (*S.v.* Parts of this book is written in two kinds of print, one written in one kind, one in another and then back again.) Not like just one word written differently. [This is true, as there are voluminous notes throughout.] Wait a minute now, the page nine four. Wait a minute—Mr. Arthur [*i.e.* A. W. Verrall]—(*s.v.* it’s more to do with Mr. Arthur than herself, yes, it indicates where points of knowledge meet, she’s going like this with her fingers). (Fedas places the points of her four fingers together.) It refers to a part of his Earth life. He had to make two conditions meet and it wasn’t very easy to do it. This should remind Mrs. Nellie [his daughter, Mrs. Salter] of the circumstances. It’s at the top of the page but not quite at the top.

[In the correct position are the words: “nor the rapidly declining state of her own health, had power to blunt the energies of her mind”—a sentence which, altering the pronoun, all Dr. Verrall’s friends will agree applies with great appropriateness to him during the last years of his life.]

Feda continues :

F. Turn back in that book to the beginning part of that same chapter, the chapter that page 94 falls in . . .

there's an allusion to a subject that Mr. Arthur was interested in.

[In the second line of the chapter occur the words "phantoms of a dream," which may perhaps have been the allusion meant—the subject being *Psychical Research*.]

F. Now she says at the very beginning part of the same book, the first page of the proper reading—this is to do with *Ladye* . . . there's something there connected with, or that will remind you of the ceremony she spoke of through *Feda* a few sittings ago.

[On the first page of the reading matter the word "Rome" occurs and it was at Rome that the ceremony probably referred to took place.]

These two latter points about the book, therefore, if not of great importance, at any rate cannot be regarded as failures.

M. R. H. had at one time read Prescott's *Ferdinand and Isabella*.

The following is a case where the position of the book was unmistakably indicated, and where the "message" was well described (as far as the description goes), and knowledge shown of the context. But yet the surroundings of the book, or at least its relation to other books, was apparently very imperfectly apprehended. The sitting was an A. W. V. one on April 11, 1918.

F. The tests are from him [Dr. Verrall] and your lady [Mrs. Verrall]. (*S.v.*, show *Feda* where the book is. In the sitting-room, a single book on a small table.)

S. Where is the table?

F. *Feda* don't think it's a sitting room. Not a proper table, the top of a piece of furniture. In a bedroom, yes, a bedroom, not close to a door, across the room. This is not a proper test. He got it in case it wasn't moved. He thought he'd see what he could get out of it. Some part of the book must have lines of poetry. He's showing two little lines, not across the pages. Page 31 of that book. It's more to do with your lady. Near

the top a message from your lady, suggests places and conditions of places that you would know she would like to be in. Suggests beautiful places she'd like to be in. It suggests a description of places she is in now. There's something just before the message that disqualifies this, spoils it. If you were to read the first part, it would be wrong altogether for what she wants to convey. The actual message cannot be mistaken. It suggests beautiful places like what she's in now. You'd say: "I know she'd like that." But what comes before would disqualify it. That's all for that book.

[Mrs. Salter writes about this:]

There are only two bedrooms at [the house in question] which have any books in them (I did not examine the servants' bedrooms), my own and a spare room. In my room there were no books lying on top of a piece of furniture. . . . In the spare room, which contains no bookcase, seven books had been placed horizontally on the top of a small wardrobe at the opposite corner of the room from the door. On the evening of April 11, 1918, I found these books lying in three piles, two and two and three. It was not accurate therefore to speak as Fedá does of a single book. So far as the position of the books goes the test might apply equally well to any of the seven. But fortunately a further hint is given which seems to identify the book. Fedá says that "part of the book must have lines of poetry; he's showing two little lines not across the pages." Of the seven books in question six are in prose; the seventh is a volume of Tennyson printed in double columns, so that the allusion to "little lines" is particularly apt. Page 31 is almost entirely occupied by the poem entitled "Mariana in the South." . . . In the upper part of the left-hand column [appear the lines]:

Nor bird would sing, nor lamb would bleat,
Nor any cloud would cross the vault
But day increased from heat to heat,
On stony drought and steaming salt,

Till now at noon she slept again,
And seemed knee-deep in mountain grass,
And heard her native breezes pass,
And runlets babbling down the glen.

[Mrs. Salter continues:] I take it that reference is intended to [the last four of these] lines. My mother was always exceedingly fond of mountain scenery and air; she and my father visited Switzerland or the Italian Alps almost every summer for many years, and if visits to the mountains are possible "on the other side" they would certainly be something my mother would greatly enjoy. The lines begin almost exactly one-third of the way down the page. It is not therefore quite exact to say that they are "near the top of the page," but they are entirely in the upper half. The rest of the poem, in contrast to these lines, describes the place in which Mariana actually is,—bare, hot and dusty. This seems to give a special point to the statement that "there's something just before the message that spoils it," etc.

The other items of the book-tests of this day are not strikingly good or bad, but they contain two indications of possible connexion with work published by the S.P.R., as I have pointed out below, pp. 325, 333.

On reading in proof this account of the book-test of April 11, 1918, Mr. Piddington was reminded of some notes Mrs. Verrall had sent to him during her last illness, when she knew she was dying.¹ He looked these up, and found the following dated May 20 [1916] and posted May 31:

Don't look for "communications" for some time. If I have any choice, I shall have a long and dreamless sleep followed by a very long holiday with A. W. V. in whatever over there is most like the upper valleys of the Italian Alps.

The correspondence of this note (which the sifter, Mrs. Salter, had not seen) with the "message" and the passage in "Mariana in the South" seems remarkable, and is

¹Mrs. Verrall died on July 2, 1916. There are other notes written when she was dying which testify to her love of Alpine scenery and Alpine flowers.

strengthened by the fact that in any book-test supposed to be given by Mrs. Verrall her husband has been invariably associated with her, and I am told this is so in other communications through Mrs. Leonard attributed to Mrs. Verrall.

§ 6.

SPECIAL EXPERIMENTS.

IN the course of their sittings with Mrs. Leonard, M. R. H. and U. V. T. tried different experiments in book-tests with a view especially to testing the possibility, or impossibility of the knowledge shown being obtained through telepathy from themselves.

Thus in November and December, 1917, a few books were taken by U. V. T. blindfolded from one bookcase and locked up in another. The books could not be seen in their new position, and no one knew what books had been placed there. The experiment had been explained to Fedá, and at three sittings attempts to give book-tests from these particular books were made. The result was not brilliant, and showed nothing conspicuously and undeniably right, but it did not markedly differ from the average.

On another occasion—July 17, 1918—an attempt was made to get A. V. B. to describe a book deliberately selected by U. V. T. The experiment was almost the converse of the last. Fedá was told on July 11 that the book would be taken from the neighbourhood of one selected by A. V. B. for a previous book-test, and would be placed in a specified shelf. The book chosen was a French one called *Amitié Amoureuse*, and consisted of a series of letters exchanged between a man and a woman. It had been a favourite of A. V. B.'s, but had not been read by M. R. H. U. V. T. had read it rather recently. Fedá failed to give its number in the shelf, but ultimately got an unmistakable approximation to the title,¹ and

¹ At first she got no nearer than "it sounds a bit like Asia—Asieu." Later on, however, she spelt it out as A.M.U.R.E.U.S.E. and then—using the continental pronunciation said "Amici, Amois—no not that Amit— . . . Amici, Amisé, Amicié."

several correct and partially correct impressions about the inside, though these were fragmentary and not very striking.

A row of Italian books was tried in March and April, 1918. Fedá was told that the message should be chosen from books in a certain place, but not that these were in a foreign language. U. V. T. is well acquainted with Italian, and A. V. B. also knew it, as did two other communicators—Dr. Verrall and one “E. A.”—who also, according to Fedá, selected or assisted in selecting book-tests from this row for their respective sitters. The five sittings concerned with these Italian books produced the average amount of success in book-tests. One of them—an A. W. V. sitting on April 23, 1918—which was rather unusually successful, was additionally interesting because at the time the sitter, Mrs. Salter, had never been at M. R. H.’s flat, and did not know anything about the books in the row in question. Any direct influence from the sitter’s knowledge is therefore here excluded. An item of this book-test has been given above, p. 277.

But the most important experiment was with Greek books—Greek being a language unknown to M. R. H. or U. V. T., or to Mrs. Leonard, or the supposed communicator, A. V. B. The experiment was suggested by the latter on September 18, 1918, as follows :

F. She [*i.e.* A. V. B.] says she’s perfectly aware now that it isn’t the actual word she gets, but the idea of it.¹ She says “. . . I’m sure it would not matter if the words were written in Japanese. I think I could sense them.” She says “do you know that unless I were to find out just by accident that there was something different about the books, if all the books in your room in London were written in a language I’d never seen or heard, I probably should not know the difference.”. . . She’d like to try the experiment Mrs. Twonnie. She says if you could get hold of two or three books of any kind written in a

¹ It is interesting that this was said just after A. V. B. had been referring to a word beginning with V. like *Vodka*. See below, pp. 339 and 356.

language you could prove she didn't know, and that you were sure the medium didn't know, and that you and Mrs. Una would not know, it would be good. That's what she wants; you won't know whether she's right or wrong till you get it interpreted. She says if only she's as successful in that as she has been in many of her book-tests, peoples wouldn't know how to explain it, would they? . . . She says you might borrow the books from some Society or Library—she means she would like books if possible that somebody's read.

It was decided to use Greek books for this experiment, and in the first instance to borrow some from Mrs. Salter. The experiment was first tried on October 30, 1918. But it should be noted that when M. R. H. told A. V. B. on October 26, that she would put the books in position the next day, A. V. B. made a remark which indicates at least a suspicion that Greek would be the language used—a very natural guess. Feda represented her as saying :

F. She says "I must say something about them [the books] now. I feel that there are two ways of giving that language . . . there are two different ways of expressing oneself in that language, so different that unless one had learnt both ways the one would seem like a foreign language to the other."

M. R. H. Quite right.

F. She only wanted to say that so that you should know she had an inkling; that she knew what you were doing.

This looks like a reference to the difference between modern and classical Greek—and assuming A. V. B. to know or to have guessed that the books were in Greek and presumably concerned with ancient Greece, we have to consider how far the things said about them at the seven sittings during which the experiment was carried on were beyond what might naturally be inferred or guessed. Rather unfortunately she said so many things about these

books¹ that one feels the likelihood of successful chance shots is considerable.

I will give all the items of the tests of October 30, 1918, with the corresponding verification or the reverse after each.

I. "Starting at the left, the second book. This book . . . gave her a sense of changing manners . . . taking the book as a whole, changing times, manners, methods."

[The book was Demosthenes' *Orationes*, Vol. I. The above statement might refer to speeches delivered under a variety of circumstances, or more generally to any book dealing with ancient Greece as compared with modern times.]

II. "Page 13—Revolution. She can't tell you where on the page it is. That isn't the message, that's only to show that she could sense certain conditions independent of language."

[The pages of the text are not numbered. Omitting preface, introduction, etc., and counting pages from the beginning of the text,² the 13th is part of the second Olynthiac. It contains a word which may be translated "Revolution" in the sentence "You must show a complete change and revolution in your mode of life." Also it is said that Philip of Macedon's "own power and rule at home will be shown to be rotten," which is suggestive of revolution.]

III. "There *is* a message, half way down the page—no not quite half way down, a third of the way down; a message which refers to your and Mrs. Una's work together, and to certain elements of that work. . . . This could not apply to any one's work; you will find it applies particularly to yours and Mrs. Una's."

¹This kind of complexity in book-tests increased as time went on. In the summer of 1917 a single book-test consisting of one item would be given. During December, 1918, and January, 1919, the average number of items (excluding titles) was 9. The average number of such items in sittings concerned with Greek books was 10½.

²At a subsequent sitting on Nov. 13, A. V. B. herself prescribes this procedure.

[Beginning just above one-third down the page is a sentence which may be translated: "It is our duty to give help to the people of Olynthus, and whatever means anybody holds to be the best and the quickest are good enough for me." If for 'to the people of Olynthus' we read 'in psychical research,' this might *perhaps* be regarded as an appropriate message.]

IV. "Boris—Boris— It's a name that seems to be prominent in the book. Boris—Borisee—Boris She goes back to Boris every time (*s.v.*, you don't think it's Borissi, Ladye?) No, she goes back to Boris; Fedra does not know why she is saying that, Fedra thinks it's a name that's in the book prominently; she doesn't think you'll have to go far for it.

[At the beginning of the book in a list in Latin of the MSS. of Demosthenes, the first mentioned is Parisinus 2934 (pronounced according to modern usage Pariseenus). The word occurs eight times conspicuously in the list of MSS., and six times (with different case endings) in the preface. This word approximates in sound more or less to 'Borisee,' and it is perhaps noteworthy that 'Borissi' which does not similarly approximate is rejected.]

V. "On page one eight, 18, she got a feeling of writing being alluded to . . . that's all from this book for the moment."

[There appears to be no allusion to writing on page 18, but, on the opposite page (19), the words τοῖς γράψασιν—those who wrote—occur.]

VI. "Very close to this book, she says she should feel it must be one of those next to it . . . she got a feeling of . . . Lore or Fables, superstition. She got that *very* strongly; she's not sure which side of it it would be, but it was very close to the second book while she was sensing it."

[Next to the volume of Demosthenes on the left, the first book in the row, was Plato's *Republic*, where lore, fables and superstition are discussed at considerable length.]

[Feda here makes a digression to say]

F. Do you know she got . . . a feeling like a different type, a different way of making letters, . . . it's as if the letters was drawn differently."

U. V. T. I understand that.

F. It's not just only as a test that she's giving this. She wants to convey to you that it's an important point whether the spirit or control understands the lettering and reads the messages by the shape of the letters, or, as she has stated, gets the sense by sensing the spirit or thought of a message.

VII. and VIII. F. Now she wants to take the third book from the left end of the row, the next book to the one she's spoken of at first. On page 2 . . . there seemed to be a description of, or an allusion . . . to an Eastern place, she felt that it took her to Asia, not Eastern Europe . . . and she got an old feeling with it . . . as if this place spoken of . . . was old. But from these books she got that feeling often, of old conditions . . .

M. R. H. That's quite correct.

F. . . . She's sure that this third book took her back more than 2000 years . . . far more than 2000 years she's laughing and she says especially on pages 2 and 4. She says "possibly on pages 1 and 3 too, but that doesn't concern me; I *felt* them on pages 2 and 4."

[The third book from the left was Thucydides' *History*, Books I.-IV. The pages are not numbered. On the second page from where Thucydides's own writing begins are allusions to Ionia and to the Trojan war—that is to places in Asia.

The "old feeling" is appropriate. The first five or six pages of Thucydides give a sketch of the quite early history of Greece, which takes us back some 3000 years. The feeling of great antiquity might, as A. V. B. suggests,

have been got as well from pages 1 and 3 as from pages 2 and 4, but there is perhaps a point in her reference to these last. That to page 2 may be explained by the reference on it to Troy, and page 4 may have been the source of the statement numbered below as X.]

But before going on to this A. V. B. discusses at some length how something might strike her on one page and not on the next, though even more emphatically present on the latter. And then she goes on to say :

IX. F. Wait a minute. Oh! is it the third one? are you sure it's the third, Ladye? Fedas not sure that she's sure herself. (*s.v.* Excuse me) She says that in the third book.

U. V. T. That's the one we've just been talking about.

F. (*s.v.* Fedas don't think you think so yourself!) Fedas thinks it's close to the third one, but she's not quite sure! (*s.v.* Well, I'll say the third one) There's the picture of a man reminded her of an old-fashioned engraving or print. She felt he was not in ordinary clothes, in fact certain parts of his—anatomy which are usually covered, were not covered. But he has some kind of drapery, folded, or in folds, she doesn't quite know how to say it, but she thinks folds is right; and she says she somehow got the idea of a stick, or something shaped like a stick. (Fedas extends her hand, and makes a gesture of closing her fingers round a stick.) Like that. And she says it's in book three, but Fedas thinks it's in a book near; 'cos Fedas can tell when Ladye's a bit uncertain herself. But when she thinks she's got it right, she's obstinate and won't give in, and then Fedas can feel through her, when she's uncertain and won't say so.

[The description given suggests several well-known Greek statues, and notably one of Demosthenes often reproduced in editions of his speeches, but none of the Greek books used in the experiment contained any illustrations.]

- X. F. She's still got some more, she says she got an idea from this third book . . . She says imitation—very—seerest—form—what's that? Imitation is very seerest form—Oh Ladye, do talk about something sensible!
- M. R. H. She wants you to say that imitation is the sincerest form of flattery.
- F. She says she doesn't want to finish it that way, she says she does and she doesn't, she wanted to say it was an imitation, and she didn't know how else to get it in. . . . She keeps on interrupting herself and she's talking about the third book, and giving something from it which might also be got from the other books, she thinks it very likely would. . . . She got head dresses, an idea of head dresses, head dresses of some peculiar kind, and also some rather extraordinary manner of dressing the hair, or not dressing it she says.

[As will be noticed no page is named here. If we may assume that the last page mentioned, namely p. 4, is meant, this item is remarkably good, for on that page we get in the following passage both a peculiar head-dress and the idea of imitation (by the Ionians). Speaking of the Athenians Thucydides says: "The leading men in the wealthy class through this soft manner of life until quite recently wore linen tunics and tied up their hair in a top-knot fastened with a golden grasshopper. From which it came about that the leading men of Ionia, for kinship's sake, largely adopted the same style."]

XI. Feda proceeds: "a feeling of embroidery."

[There is no mention of embroidery on page 4 or on the neighbouring pages, but the above allusions to luxury and splendour in dress suggest it.]

XII. F. A feeling of a crescent (Feda draws in the air a crescent shape . . .) Can you see it? Oh she's doing more than that now; she's giving a round, a circle. . . . It made her think of the skies and of certain large—she says "I can't

think of the word, what you call the sun and the moon.”

M. R. H. Planets.

F. (Giggles). Feda could have told her that! She says that's right, certain large planets, but she says “I mean one large and important planet more than any other.”

[Possibly a reference to page 14 of the volume of Thucydides where there are allusions to “Solar eclipses” at the time of the Persian War. Or to the lunar eclipse which plays an important part in Thucydides' Book VII., contained in the fourth volume on the shelf.]

XIII. and XIV. F. Take this third book again, and open it at the end. Turn over four leaves with reading stuff on them.

M. R. H. Backwards?

F. Yes, backwards, and on the fourth one when you've turned it down, it seems to allude to conditions which are prevalent now in the world, to do with the war. Now you understand that's on the back of the fourth leaf when you've turned it down, it would be on the right side of the book wouldn't it.

M. R. H. Yes.

F. Well, at the very bottom of the next page backwards, going towards the beginning of the book, right at the bottom of that page, there's just a word—she says: “I think it's only one word, it may be two, but I think it's only one word” that she so strongly wishes you, she says you'll know she particularly wishes it just now, just lately. That's all about those books.

[The last leaf of the volume is a blank fly-leaf. The next leaf to this, backwards, has only thirteen lines of print on it and these on one side only, the other side being blank. Moreover immediately below the last line of the Greek text is a short note in Latin which reads: “At the end of the fourth book.” Assuming that this page represents the end of the book at which we are to open

and from which we are to count, and turning over four leaves we come to a page on the back of the fourth leaf on which are several possible allusions "to conditions which are prevalent now in the world." It might with little modification have been said of Germany that "their affairs were controlled by a small faction which had no intention of relinquishing its powers, but was afraid for itself lest the true facts should be known." "Expecting a naval descent" might have been said of Germany or England; "Removed the women and children," of places in France.

But the most striking coincidence is that "at the very bottom of the next page backwards," namely in the middle of the last line, occurs the Greek word for an armistice (*ἐκεχειρία*)—which, remembering that the date of the sitting was ten days before the signing of the armistice, seems singularly appropriate.]

Of these fourteen items II., VII., VIII., XIV. seem definitely right; V., VI., X., XIII. perhaps right, but with elements of doubt; I., III., IV., XII. very dubious; XI. probably wrong; IX. certainly wrong. Thus stated numerically the success was far above the average; but how far individual successes are to be regarded as beyond the probability of guesswork is another question.

As the books used were Mrs. Salter's, and Mrs. Salter had before this date had a good many sittings with Mrs. Leonard and acted as note-taker at others, the question of telepathy from her is worth considering. It appears, however that she had never regularly used the copies of Thucydides and Demosthenes in question. She may have occasionally used them to refer to, but in reading those authors she had used other annotated editions.

This was by far the most successful effort made by A. V. B. in connection with the Greek books. It would be tedious to go through all the seven sittings at which the experiment was tried, and I will therefore only mention important points in the remaining ones. The sittings took place on November 13 and December 8,

18 and 28, 1918, and on January 1 and 15, 1919. Of these the first two need not detain us. But on December 18 there was a success of some interest. Eight successive items were complete failures, and then Feda said that on p. 5 of the third book from the left, about half way down there was

F. rather a good description of a place that Ladye's fond of. . . . She says "And I want to qualify what I said about being fond of it, and to say interested in it, you will know that I was indeed interested in this place, but fond of it is not quite the right word." She says you [*i.e.* M. R. H., U. V. T. was not present on this occasion] have something in your possession eon-nected with the place, Mrs. Twonnie, she's pre-tending to fold something. (Here Feda makes a gesture of folding something with her hands, her gesture would be applicable to folding a piece of paper, to making a fold in material, or to folding such a thing as a folding photograph frame.) Wait a minute, you mean Mrs. Twonnie has this thing now? Yes, you's got the thing that's con-nected with the place. It's only a small thing.—Stamp, Stamp. (Here Feda makes a gesture of stamping an impression with a stamp or seal. She does this on M. R. H.'s arm, and the meaning of her gesture is quite unmistakable.) What is it Ladye you are trying to make me do?

M. R. H. I understand, it's stamping.

F. Yes, but not the foot; with the hand, and it's not a postage stamp.

[After some more talk Feda adds]

F. Ladye doesn't say this, but I ought to tell you what *I* think. The thing that she speaks about I don't think folds up itself, but something outside it does. I tell you it was the way she was holding it made me think that it folded.

All this description by word and gesture was taken as indicating a letter received by post. The book was

Euripides, Vol. I. Beginning to count the pages with the argument prefixed to the play, we find about half way down the fifth page "the wintry land of Thrace." Taking the ancient Thrace as equivalent to a considerable part of the modern Balkans, A. V. B. was interested in it in the latter part of her life as the region in which Admiral Troubridge was working on the staff of the Crown Prince of Serbia, and M. R. H. had received letters from him from there.

On January 1, 1919, again occurred two successful items of some interest :

F. She says . . . she wouldn't care to be described in appearance quite as some one is in this book. There is some one described in appearance—or at any rate an indication given of their appearance. . . . It's just an indication, but one which would be quite clear and definite. She says now that this description what she would not like applied to her is in the vicinity of [the last item]. She can't tell you whether it's on the same page or not but it's very close. [The page referred to was p. 9 of the 2nd book from the right.]

[The volume proved to be the *Iliad* of Homer, Books XIII.-XXIV. The pages were unnumbered and some pages at the beginning had been torn out.¹ To arrive at page 9 the pages were counted. On the lower part of the ninth page so arrived at occur the words translated by Lang, Leaf and Myers "Hephaistos the Lamé." I am told that the word translated "lamé" might be rendered "crooked," or "with twisted limbs"—which meanings are more appropriate to A. V. B.'s remark.]

¹This had been done to prevent any one suggesting that a person who did not know Greek might have inferred from a translation on what page of the original would occur the equivalent of something selected in the translation. This possible flaw in the conditions of their experiment having struck M. R. H. and U. V. T., they discarded after December 18 the books borrowed from Mrs. Salter and substituted eleven second-hand volumes out of which they tore and destroyed an uncertain number of pages at the beginning and end—afterwards keeping the volumes in a locked book-case. This mutilation of the books was not commented on by A. V. B.

[Feda goes on to page 66 of the same book and after a partially correct statement about two buildings being mentioned on it, says] "Just at the bottom of the same page there's a word suggests dancing to her . . . She only throws that in she says."

[On the fourth line from the bottom of the page counted as 66, occurs the name "Meriones" in connexion with Æneas throwing a spear at him. Meriones jumped aside, and near the top of page 67 (facing page 66) is the taunting remark of Æneas referring to this:—"Meriones, swiftly should my spear have stopped thy dancing for ever, good dancer as thou art, if I had but struck thee." If Meriones is the word, the perception of that name at the bottom of one page and of the association of dancing with it on the next appear here to be combined.]

After one or two more items the sitters were referred to the third book in the row, which proved to be Thucydides, V.-VIII. About this book no less than eight statements were made referring to five different pages, and some of them apparently very definite. But not a single point was correct. Either the whole thing was imagination or invention, or the position of the volume meant was incorrectly given, or Feda had got the paging wrong. The book, though bought at second-hand, was uncut, and did not therefore fulfil A. V. B.'s desire that it should have been read by some one. But though we can imagine that its unread condition might prevent A. V. B. "sensing" (as she called it) the contents, it is very difficult to suppose it would make her "sense" them definitely and wrong. Moreover, no hint was given that A. V. B. perceived the book had not been read. On one or two occasions things have been rather successfully said about pages which proved to be uncut.¹ And it is of course no new thing for definite statements to be made which proved untrue about pages that had been read. That has constantly happened throughout the book-tests. It is very doubtful therefore whether

¹ See above, pp. 294, 295.

any value can be attached to the view attributed to A. V. B. and other communicators, that it is important that the pages which they attempt to sense should have been read.

The book-tests of January 15, 1919, were the last taken from the Greek books, and they were not very successful. M. R. H., at the end of the sitting, suggested that the experiment should be discontinued for a time, and A. V. B., who was controlling, replied:

A. V. B. I'm not sure we'll have to do any more, it was only necessary to prove that language made no difference to me. It's the thought that matters; that's how I get your thoughts so clearly, never mind what language you spoke in or thought in.

Estimating the success obtained in the experiments with these Greek books purely numerically, it seems to be about the same as that of the book-tests in the aggregate, and slightly greater than that of the A. V. B. tests as a whole. Moreover, some of those I have quoted seem to me striking, though perhaps none are of the very first quality.

§ 7.

QUESTION OF CROSS-CORRESPONDENCE.

IN the book-tests of January 4, 1919, quoted and discussed above pp. 286-289, we found the communicator talking of cross-correspondences, and a connexion was pointed out which may have been more than accidental between the book-tests on that day and the automatism of Mrs. Stuart Wilson. A good deal was said at different times in the course of the book-tests before us about intended cross-correspondences, and some investigation seems called for into the question what evidence there actually is for any connexion between these book-tests and other automatisms, or other circumstances connected with psychical research, which are known to us. Unfortunately the evidence is not very decisive, and helps us less than

I could have wished in forming a judgment on book-tests, while at the same time it is difficult to do justice to it without going into considerable detail. I mention this as I think some readers may prefer to omit this section.

There are various statements as to plan and system in series of book-tests. For instance, after the first book-test given to M. R. H. by A. V. B. on July 18, 1917, Feda said :

If this one comes right, which she thinks it ought to, she will want to do some more, so that when they are collected and put together all of them should read like a little letter from her to you, containing advice and counsel. . . . She says "If I can get two or three so that number two follows pretty well on number one, and number three follows on number two, it will be interesting."

Similarly, after the second book-test received by the Rev. C. Drayton Thomas, on September 6, 1917, he reports Feda as saying :

That these tests would be so arranged as to form a sequence. When concluded they would reveal a consecutive progression of thought and thus make it impossible for people to say that they were the result of coincidence. Mr. Myers was planning them, and they were carried out by a sort of co-operation between him and my [Mr. Drayton Thomas's] father.

Again, on November 17, 1917, at an A. V. B. sitting, Feda remarks :

"Ladye says it's very important to keep tests that seem wrong, not only your own tests, because they may fit in like a puzzle and she thinks the failures may be the most important of all when fitted together."

I have failed to trace any evidence that these plans were successfully carried out. Later come statements about intended cross-correspondences. Thus, on November 21, 1917, in the course of an A. V. B. sitting, A. V. B. said during a personal control :—

A. V. B. I'm going to interfere with other people's sittings.

- U. V. T. Have you been playing any monkey tricks Ladye ?
 A. V. B. Yes, I have, they will know presently, they can't know all at once, they may not find it out all at once, but I am going to try to do cross-correspondences.¹
 U. V. T. What ?
 A. V. B. Yes I am and I *shall* do it.

M. R. H. and U. V. T. remark on this that "At any rate as soon as Mrs. Salter became a Leonard sitter, and began to receive book-tests [*i.e.* on November 15, 1917] they began to look as though intended by the communicator, A. W. V., to have some connexion with script."

A month later, December 22, 1917, at a sitting of Mrs. Beadon's, Feda is reported as saying :

You know he [the communicator] told you at first about a *series* of book tests. In each one there is something that tacks on to the last one, in the principal message of the tests! The other bits of the test are just to show you that you have got it.

Are you alive to the fact that there may be a curious kind of cross-correspondence going on. Something you get and don't quite understand may fit in to something some one else is getting. So in the end you will get a personal message for yourself in which you can read his mind, but also something for other people. It will fit together like in sections.

Five days later, December 27, 1917, a sort of amplification of this was given at an A. V. B. sitting. Feda says :

- F. She says that what's coming through now in these book-tests is nothing like as interesting as it will

¹ In June, 1917, M. R. H. had arranged the experiment in cross-correspondence described below, p. 330. Nothing came of this, and I do not know whether the word cross-correspondence had been used in connexion with it. But in any case it is, of course, quite likely that the word may have been used by some one in the presence of Mrs. Leonard, in or out of trance, so that no importance attaches to its use by the trance-personalities.

be when all the words are put together and you find the Cross. (*S.v.* You mean cross-correspondence Ladye?) She says to Fedá "You say what I say, say the Cross." Ladye says she thinks that she herself and many of the chief movers in these book-tests will be able to tell you when they are complete. She says, make the Cross this way. (Fedá draws the Cross in the shape of an X in the air.)

U. V. T. That's a St. Peter's Cross.

F. She says put it that way. Now, she says, that some things she says to Fedá this way that you don't understand, will have a more important meaning for the future than you think. She says you will understand about the Cross; she says that's how it will be; she says put it down and draw it. She says something's being worked out, and that all evidential tests are only leading up to a climax. . . . She says it's very important.

It is probable, I think, that the cross described in this passage is a fanciful interpretation by Fedá, embroidered on a misunderstanding of the topic of cross-correspondences. However this may be, this topic is dwelt on at other sittings about this period. It is noteworthy that in November and early December, 1917, arrangements for working for the Society for Psychical Research were being discussed with Mrs. Leonard, and an agreement was entered into with her to work for the Society for three months beginning January 14, 1918.

On January 16, 1918, Fedá says for A. V. B :

Be very careful and put a big mark beside what she is going to say now and put down the time exactly. She says: "I can't feel *what* they're doing, but I feel as if some one is trying to get through something to me (*s.v.*, something to do with a ladder—a ladder)." She says you are to put down every syllable as she says it (*s.v.* They always do!) "Some one wants me to say something, it's coming to me in a roundabout way, from some one on the earth plane originally, and it's being

carried to me—or transmitted to me, by some one in the spirit world. Ladder—ladder—and the letter B. B. B” . . . (s.v. Aster . . . Aster . . . Aster . . . Uster. Fedra can't get that Ladye, a passage or street) . . . she says “. . . I can't get any more than that but it feels as if it's being telegraphed to me.”

Some more is said about this supposed cross-correspondence, and it is suggested that “the Society” will be able to throw light on it, but nothing came of it so far as is known. Then Fedra goes on :

The sitters ought to pay particular attention to any name or initial that is given through at certain points of their sittings. She thinks it's more than likely that a cross-correspondence may be arranged in a peculiar way that she's been told to explain . . . they may make use of certain messages, or matter which is quite appropriate to the sitters, or as messages to be transferred to the sitters. She says “we may make use of these in a double sense; we shall sometimes give a letter, a second letter which will give the keynote after, if possible we shall choose a letter which is connected with the sitter's conditions, so as not to make what would appear to be a muddle; but we shall try to inter-weave a cross-correspondence in that way.”

Ladye says that she thinks that it won't be the sittings that will be interesting, it will be what will come out of them, the chain. And the points of people's book-tests, and she says don't forget, the wrong book-tests are not to be discarded but placed together.

Ladye says “it strikes me we are working for the Society to-day, but it's so much better you should know what they are trying to do, so as if they succeed you won't be in the dark.”

So far as we know this elaborate plan did not come off at all, though, as I shall show, there are indications of

attempts at cross-correspondence. Before describing these, however, I will turn to the A. W. V. book-tests, in which we find what looks like an attempt at connexion with other S.P.R. work. The first two A. W. V. book-tests were given on November 15, 1917, and January 14, 1918, respectively, the latter at the first sitting given under the auspices of the Society for Psychological Research. In the first the book indicated¹ proved to be Dr. Verrall's own copy of Jebb's edition of the *Antigone* of Sophocles. Fedá said :

He's going to give two tests together. On the 8th page there's a reference to a place you'll recognise, rather near the top of the page. It's appropriate to him. On p. 57 there's a message from him to you, about half way down the page. It's appropriate to past conditions balanced up with the present. There's an important word beginning with H. in the sentence. They're appropriate words from him to you. On page 8 there's a description of a place he had to do with."

On this Mrs. Salter comments :

On page 8 are the opening lines of the play, and Jebb's commentary printed just below begins: "Scene.—The same as in the *Ædipus Tyrannus*, viz. an open space before the royal palace . . . at Thebes." I think it may fairly be said therefore that "on the 8th page there is a reference to a place you'll recognise, rather near the top of the page. It's appropriate to (my father)" and again "on p. 8 there's a description of a place he had to do with." My father certainly had to "do with" Thebes, not only as a classical scholar, but also as having edited the *Seven against Thebes* of Æschylus.

On p. 57 the passage which would appear to be indicated is Jebb's translation of *Antig.* 255-256: "The dead man was veiled from us, not shut within a tomb, but lightly strewn with dust, as by the hand of one that shunned a curse." (The Guard is describing the finding of Polynices'

¹ The shelf was not quite clearly described, but I think there is no real doubt as to which was meant.

body after Antigone has covered it with earth.) When I first read these words I did not think they were appropriate as a message from my father, but when I read Jebb's comment on line 256 (the note begins on p. 57, just below the translation and runs on to p. 58) I found that he quotes as a parallel passage Horace, *Odes*, I. 28, . . . This particular ode of Horace has figured prominently in reports on scripts, see e.g. *Proceedings S.P.R.*, Vols. XXII., XXIV., XXVI. It is, moreover, associated with my father because the origin of the "Horace Ode Question" [so much discussed in *Proceedings*] was a letter written by Mr. Myers to my father expressing disagreement with something my father had said in an essay concerning this Ode (see *Proceedings S.P.R.*, Vol. XXII., p. 406). Also, in my father's edition of Æschylus' *Seven against Thebes*, in his comments on lines 1028-1030, spoken by Antigone, he writes: "She explains her meaning in line 1030. The expression is intentionally contemptuous. To what purpose is it to forbid burial, when the handful of earth necessary for the rite can be carried in a maiden's robe? The requirement of religion was satisfied by the mere sprinkling of dust three times upon a corpse. Cf. *Soph. Ant.* 255 (see Jebb, p. 57) . . . *Hor. Od.* I. 28 . . ." If the passage in Jebb, p. 57, is the one indicated by Fedá, presumably the "important word beginning with H." is Horace.

It is the apparent reference to Horace's *Odes* I., 28, that here constitutes the connexion with other S.P.R. work. But it was published work, and there is therefore no evidence of any supernormal knowledge apart from the essence of the book-test—namely, the absence of any normal knowledge of what was on the page indicated. I have quoted more of the record than is required to bring out the reference to the Horace Ode, because the rest perhaps connects this book-test with the next one—that given at Mrs. Salter's next sitting on January 14, 1918. On this occasion U. V. T. acted as recorder: at the November sitting Mrs. Salter had recorded for herself. The record begins as follows:

F. (*s.v.* What you say ?) About a book ? when you eomed to Fedra last time. (*s.v.* You tried to give about a book ?)

S. Yes, and it was quite a success.

F. He says he's got another one to-day, it's a little disconnected with the previous one. He tried to get one what would fit in with and follow on the other experiment. He couldn't do that, but he says that so long as he tells you when a test is disconnected it's almost as good as if it were connected. . . . It's in the same place as the other was [the height of the shelf is then indicated] . . . (*s.v.* One, two, three) five, it's the fifth book counting from left to right . . . p. 73. (*s.v.* Near the top is a message . . .) He wants you to take it as a personal message from him, but it has a bearing on your attitude towards some one else. Some one on the earth plane, not in the spirit world. He's builded up a letter D, but he can't tell Fedra whether it's a man or a woman; he says "Only take what I can give." He says "D is an important word connected with the import of the message." . . . It's rather a peculiar message he says, but he wants to give them rather differently to the way other peoples does. He wants to give them on a line of his own. He says the last one was a bit different, of a different type to the ones what others gives. . . . He says it's near the top of the page, not quite at the top. Wait a minute; you know it's difficult to tell which page they mean when the pages face each other. It's either on the page he spoke of or on the opposite page, there's a number or a word in different characters to the usual. If it's a number it's more than one figure, it must be two or more characters to it, because if it were not like that it wouldn't look like a word. It's in different characters to the rest and there's a word near it (he says he's only suggesting a word) a word like Genesis is near to the word in

peculiar type. He thinks that he's got the first two syllables of the word right if not the rest.

S. He means that the word begins with Gen-ne ?

F. Yes, that's it. He says that this book is not the kind of book what every one would read, it would appeal to a particular class of people. It's not what is called a pop-u-lar book. He supposes that everyone would know about it, but not care to read it. It's a good book he says, not a cheapy book, and it's a well wroten book, but not very interesting all through ; many peoples wouldn't think it interesting at all. *He's* interested in the things in that book. He's smiling. You'd better put down that he's smiling, sometimes that's rather important. . . . He says "Since I passed over I've had opportunities of becoming acquainted with the subject of that book, of understanding it in a different way to what I could when I was on the earth plane." And you know the page what he's just given, page 73, well, just close to that page, there's mention of a subject upon which he has now changed his mind since he passed over.

S. Does the mention come before or after page 73 ?

F. He *thinks* it comes after. He says he's almost sure it's after. (*s.v.* Writing ? Oh ! yes, but nothing to do with a book test ? What about then ?)

The book proved to be Jebb's edition of Sophocles's *Œdipus Coloneus* (Camb. University Press, 1885), and again Dr. Verrall's own copy. It has a long introduction of eighty-two pages, but Mrs. Salter found nothing relevant on p. 73 of the introduction. Turning to the text of the play, the words from Jebb's translation which appear on the upper part of p. 73 are part of a conversation between Œdipus and his daughter Ismene relating to the question whether Œdipus's death and burial should take place in Thebes or Attica. Beginning at the fourth line from the top of the page, the passage runs thus :

Oe. Will they also shroud me in Theban dust ?

Is. Nay, the guilt of a kinsman's blood debars thee, father.

Oe. Then never shall they become my masters.

Is. Some day then this shall be a grief for the Cadmeans.

Oe. In what conjunction of events, my child ?

Is. By the force of thy wrath when they take their stand
at thy tomb.

Oe. And who hath told thee what thou tellest, my child ?

Is. Sacred envoys from the Delphian hearth.

Mrs. Salter notes that she can find in these words no personal message

bearing on [her] relations with some person on the earth plane, but [adds] the choice of this passage appears to be of some interest in connexion with [Mr. Piddington's] paper on "The One Horse Dawn Experiment." I have marked the line which I understand he takes as having a reference to his paper [viz. By force of thy wrath, etc.]. The words "take their stand" are underlined in pencil in the text, and in the margin in my father's writing are the words "be stopped by," *i.e.* he dissents from Jebb's rendering and substitutes another of his own. The holding up of the invaders at the tomb of Oedipus is, I believe, the point of interest to [Mr. Piddington], so that this marginal note of my father's may have some relevance. The line I have marked is two and a quarter inches from the top of an eight and a half-inch page. D. is said to be an important word connected with the import of the message, that is the first letter of it. Presumably this word is "Delphian," since the message Ismene is bringing to Oedipus has been told by envoys from the oracle at Delphi.

The statement that either on p. 73 or the opposite p. 72 there is a number or word in different characters to the usual would seem to apply best to p. 72, the upper half of which is occupied by the Greek text corresponding to the translation on p. 73. But the notes occupying the lower halves of both pages are peppered over with words in Greek type. On p. 72, in a note concerning "a kinsman's blood," are quoted two Greek words with the root $\gamma\epsilon\upsilon\epsilon$, suggesting "Genesis," and in the same note is a reference to the burial rite given by Antigone to Polynices. The remarks about the book not being

a popular one but interesting to Dr. Verrall are obviously true. But as to her father's having "had opportunities since he died of becoming acquainted with the subject of that book"—i.e. the death of *Œdipus*—"of understanding it in a different way to what [he] could . . . on the earth plane," or to the mention on or near p. 73 of a subject upon which he has changed his mind since he passed over, Mrs. Salter had no suggestion to make unless it were that the subject may be death.

It is worth noting that in both these book-tests the passages indicated occur in plays of Sophocles edited by Jebb. Both passages refer to burial, or at least to the shrouding in dust which formed an essential part of funeral rites, and in both cases we are led to footnotes by Jebb dealing with this subject—the footnote in the *Œdipus Coloneus* of the second book-test referring to the *Antigone* of the first; while in the first book-test the footnote refers to Horace's *Odes* I, 28, which not only is itself a topic connected with S.P.R. work, but again refers to the shrouding with dust. There is therefore a certain connexion between the two book-tests which may have been more than accidental, notwithstanding Feda's statement that A. W. V. had failed "to get one that would fit in with and follow on the other experiment."

However this may be, there certainly seems to be a connexion, as Mrs. Salter observes, between the book-test of January 14, 1918, and a paper Mr. Piddington had been engaged in writing between November 8 and December 22, 1917, entitled *Further Light on the One Horse Dawn Experiment*, the point of which was to show that an old man in white going towards the East, spoken of a good many times in Mrs. Verrall's script in the course of that experiment,¹ and in her script and that of other auto-

¹ It will be remembered that the "One horse dawn experiment" was one in which Dr. Verrall in his lifetime tried, without Mrs. Verrall's knowledge, to get a certain Greek phrase from Euripides to emerge in her automatic script. The success was only partial, but interesting. Mrs. Verrall's account of it will be found in *Proceedings*, Vol. XX., pp. 156-167. There have been various discussions on it, the last being the paper by Mr. Piddington in *Proceedings*, Vol. XXX., p. 176, referred to in the text.

matists later, was Œdipus dressed in funeral garb and passing to his death. He showed that Œdipus was connected with the One-Horse Dawn experiment by a note in Jebb's edition of the *Œdipus Tyrannus*, which quotes the phrase from Euripides which was the subject of the experiment, and also refers to passages in the *Œdipus Coloneus*—the book selected for the book-test—these passages being also apparently referred to in the scripts connected with the old man in white. Mr. Piddington's paper was never read to the Society, and was not published till November, 1918 (see *Proceedings S.P.R.*, Vol. XXX., p. 176). He had, however, mentioned the matter vaguely to Mrs. Salter on November 14, 1917¹—the day before the first of the two book-tests.

Allowing for a great deal of confusion, I think we may go further than Mrs. Salter does in noting a connexion between the paper and the book-test, and may trace a definite attempt at not only reference to, but comment on, the subject of the paper. On this supposition the reference to a passage in the *Œdipus Coloneus* referring to his burial may fairly be taken as a personal message from A. W. V., and as having a bearing on Mrs. Salter's attitude to some one on the earth plane—namely Mr. Piddington. The important word D, "connected with the import of the message," might be Dawn; it will be

¹The following is a memorandum written by Mr. Piddington on Nov. 17, 1917, after seeing the record of the book-test of November 14:

"On Wednesday, Nov. 14, 1917, I had a few minutes' conversation with Mrs. Salter, in the course of which I told her that I thought I had found the explanation of various references in the [One Horse Dawn] M. V. scripts which had hitherto remained unexplained. . . . I added that, if my interpretation were right, it was in my opinion extraordinary that A. W. V. had never seen what these references meant. I think I said that the references in question were explained by a passage—or by a note on a passage—in a Greek play which A. W. V. must have known and which I knew [Mrs. Verrall] had read. I had meant, *after speaking of other matters*, to ask [Mrs. Salter] whether she had got any editions of Sophocles' *Oed. Tyr.* that her father had used, and, if so, whether she would let me see them. But I forgot to do this. I am quite certain that I did not mention Sophocles or any of his plays."

noticed that nothing is said by Feda about its being a word in the selected passage. The "line of his own" on which A. W. V. wants to give messages might be cross-correspondences or connexion with other S.P.R. work. The opportunities of understanding that book in a different way from what he could before might refer to what he now knows about the introduction of *Œdipus* and Jebb's note on *οἰόζωνος* into the One-Horse Dawn experiment—for neither Dr. Verrall nor the automatist, Mrs. Verrall, had perceived this at the time—and the subject upon which he had changed his mind would be the idea that he was the sole agent in that experiment, or that it worked out simply as a partially successful attempt at thought transference from himself to his wife. Feda's aside about "Writing? Oh yes, but nothing to do with a book-test? What about then?" would refer to the automatic writing, especially of Mrs. Verrall in the "One-Horse Dawn" experiment.

Possibly it is some confirmation of the hypothesis that Mr. Piddington's paper was in the communicator's mind, that when at a Leonard sitting on April 11, 1918, A. W. V. again gives a book-test from the *Œdipus Coloneus*. Feda says that the passage indicated "refers to recent discoveries of a scientific nature, and very interesting to Mr. Arthur." In this case, however, if Mr. Piddington's paper is meant by the "recent discoveries," we must suppose that the reference to the *Œdipus Coloneus* as a whole is all that is significant, as nothing markedly relevant is to be found on the page indicated (p. 65)¹ of either the introduction or the text.

It is interesting (though not a book-test) that on January 18, 1918, when Mr. Gerald Balfour was the sitter and Mr. Piddington the note taker—both being present at a sitting with Mrs. Leonard for the first time—an old man in white turned towards the East was mentioned early in the sitting as probably a "guide." I quote the relevant part of the record in the footnote

¹Page 65, however, is occupied by part of the same conversation as p. 73, and leads up, therefore, to *Oedipus's* burial place.

below.¹ Mr. Balfour had recently read Mr. Piddington's paper in manuscript, and Mr. Piddington happened to have it with him at the sitting shut up in an attaché case, and had looked at it in the train coming up to the sitting.

Another interesting point in this connexion is the following, which, however, is not easy to interpret. On February 8, 1918, a Mrs. T. had a sitting with Mrs. Leonard—Sir Oliver Lodge taking notes. She was told that on p. 74 (near the top) of the fourth book in the second shelf from the bottom of a certain set of shelves was to be found "an encouraging message about the book² he was speaking of just now. He hopes that the book² will fulfil the hope expressed in this message." As it turned out, the indication of the position of the test-book was by no means clear. The description of the bookshelves was not very accurate, but it was decided that a certain set was meant. It was then doubtful which was the second shelf from the bottom. Were the two lowest—which were made for music—to be counted or not? It was decided to ignore them, and to count as the shelf meant the second of those containing reading books. Then there was a doubt whether in arriving at the fourth book a pamphlet of sixteen pages, almost hidden, was to be counted. Counting this, the fourth book was a volume of poems by

¹ [After one or two preliminary words] "There is two spirits here—two elderly gentlemen. . . . Both pleased to see you. . . . They've got another man with them—in white robes. Looks to Feda as if he comes from the East. A tall man. Feda feels he lived on the earth plane hundreds of years ago. Feda thinks he comes from the East because he turned towards the East. He points in that direction (*i.e.* eastwards). He lived long ago on the earth plane; but he has been to you before, and has been with you as your guide. He wears long white garments, and he has often tried to show himself to you. Instead of seeing him he says you hear him. Don't know what this means. You hear him, he says, this (Feda thinks it's not right)—he says he makes you hear him through the ear that you can't hear Feda by. Sounds like nonsense. [Mr. Balfour had explained to Mrs. Leonard before the sitting that he was temporarily deaf of one ear]."

² The book mentioned here as well as earlier in the sitting was not any book selected for book-test purposes.

d'Annunzio, on p. 74 of which are stanzas about an unknown Italian soldier's grave in the desert, which seemed irrelevant. The fifth volume had not seventy-four pages. The fourth volume in the shelf below this was then taken. It proved to be a volume of S.P.R. *Journal* and *Proceedings* for 1903 bound together. There were two pages numbered 74. On the page 74 belonging to the *Journal* is part of the report of a discussion at a meeting of the Society at which Mrs. Verrall read: "A Further Account of Experiments in Automatic Writing," including an account of the "One-Horse Dawn" experiment. The fourth line on p. 74 begins a paragraph in a speech by Sir Oliver Lodge as follows:

Mrs. Verrall seemed to be of opinion that this was not a case of telepathy between herself and the lady concerned, but that there might be some further intelligence at work. This he felt himself, not only in this instance, but with regard to the first experiment [*i.e.* the "One Horse Dawn" experiment] that it was possibly not Dr. Verrall's mind acting upon Mrs. Verrall's, but some other intelligence, that was trying to give the sentence required.¹

This does not seem to correspond very well with the description given of the message that was to be found. Nor was the book containing it found in what appeared to be the place described. But it is remarkably appropriate to Mr. Piddington's paper, to which, as shown above, other book-tests may refer. Was this pure coincidence? Or was it intended by the communicator at Mrs. T.'s sitting with Mrs. Leonard? Or can we suppose in cases like this and the "Charolois" case above (p. 271) that the investigators are perhaps supernormally guided to the book? But then how account for the

¹That there was probably some other intelligence concerned is of course the moral of Mr. Piddington's paper. It is therefore worth mentioning that he had, till after the verification of Mrs. T.'s book-test, entirely overlooked and forgotten this discussion of the "One-Horse Dawn" experiment in 1903. It was only after being told by Sir Oliver Lodge about the result of this book-test that he included the reference to the meeting in Appendix D of his paper (*Proc. S.P.R.*, Vol. XXX., p. 229).

page being mentioned by Feda? It should be noted that Mrs. T. knew nothing of Mr. Piddington's paper either at the time of the sitting or when she verified the book-test. Nor did Sir Oliver Lodge, the note taker, know about it till March 12, more than a month after the sitting. It is interesting that, as he informs us, Mrs. T. told him that on turning up p. 74 of the *Journal* for 1903, she felt a certainty that it was the page meant, though she did not understand the application.¹

This is, I think, all that occurred connecting book-tests with Mr. Piddington's paper. I now turn to some other things which may be regarded as cross-correspondences. One occurred on January 23, 1918, in an A. V. B. book-test, when it was asserted that there was a link between the book-test and something got through Mr. Drayton Thomas. I think the book-test is worth quoting, notwithstanding the fact that there is a doubt—due perhaps to confusion caused by interruptions by the sitter—as to which of two rooms and shelves Feda intended to describe, and that the first interpretation produced no appropriate result. And, moreover, notwithstanding the necessity of a good deal of explanation if the points of the book-test and of the supposed cross-correspondence are to be made clear. After statements about the shelf, Feda proceeds :

- F. Nine book, left to right, page 83. . . . It's rather near the top of the page about a quarter of the way down Ladye thinks. (*s.v.* Wait a minute Ladye please, a reference to what? to Mrs. Twonnie's work?) What work, this work? *No.* Day like crystal cup, *poetry* . . . there's a reference on that page to the poetry, and particularly to that poem about the big Indian and Moeassins. . . . She says "I say it has a reference particularly to that poem, but it refers to it in a very peculiar way. Don't expect to see actual words from the poem

¹The contemporary note made by Sir Oliver Lodge on this point has been mislaid, but Mr. Piddington, who saw it at the time, entirely confirms his recollection.

repeated." But she says you'll see a reason for her picking that particular poem, wait a minute, she says the test will answer itself. . . . Ladye says she's got a particular reason for wanting to get this book test through. She says the very fact of what she tried to do, and practically failed in, is the reason why she tried to give this to-day. She says: "you know what I am referring to?"

U. V. T. Yes.

F. She won't say any more, but she was particularly anxious to get this through *to-day*. Oh and there's a link up with this test and something she got through the parson. It's something she got through since he came here last time. . . . Ladye says he can't have given it away. She says do you think she's given that definitely enough, she means what it refers to.

U. V. T. Yes.

F. She says that it not only refers to the words of the poem, but to the conditions around it and connected with it, yet outside of it.

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F. She thinks this should be a good book test. She says you've noticed that she's gone off the ordinary lines, she's been trying more and more difficult things as she went on. She said she must speak about the parson. She says she thinks he thought that her last test given through him came from some one else.

M. R. H. I have never found anything in his script that applied to what she said here.

F. She feels sure she has got something through. She makes a particular point to-day of saying this, she says it's got something to do with what she tried to get through Mrs. Salter.

The poem above referred to was an unpublished and unprinted poem by M. R. H., called *Snow in Virginia*,

which had been a favourite of A. V. B.'s. The first verse is :

The Day is like a crystal cup
 In which the limpid air brims up ;
 A goblet that the sun shines through
 In gleams of golden shot with blue.
 Around us lies the endless snow
 That over all, above, below,
 Like some great hunter in the night
 Has stalked in moeassins of white.

It had been arranged with A. V. B. in June, 1917, that she should try to get at least a few words of this verse written in Mrs. Salter's automatic script. Mrs. Salter was at that time unacquainted with Mrs. Leonard, and knew nothing of the experiment, but it was explained to A. V. B. who she was, and the verse was carefully repeated to Fedá, who practically knew it by heart. On one or two occasions A. V. B. said that she thought she had succeeded, but as it was understood from Mr. Piddington (who saw Mrs. Salter's scripts) that she had not done so, she was told that the experiment had apparently failed. It is to this she refers in the words : " what she tried to do and practically failed in."

Another cross-correspondence experiment is referred to in the statements by Fedá above given—one said to have been initiated by A. V. B. herself, who according to Fedá had for some little time been endeavouring to influence the semi-automatic or " inspirational " writing of one of Mrs. Leonard's sitters, the Rev. C. Drayton Thomas, referred to above by Fedá as " the parson." He knew experiments were being attempted, and sent his script to M. R. H. for comparison. She had received a batch on January 19, four days before the sitting under discussion, and had read it but not examined it carefully. Mr. Thomas's last sitting with Mrs. Leonard had been on January 3, 1918.

So far in explanation of the allusions made by Fedá in the above extracts from the sitting of January 23.

But both the book indicated and Mr. Thomas's script

seem to correspond—not so much with the stanza from M. R. H.'s poem which I have quoted and which Fedaknew, as with two later stanzas which it is very improbable she had ever heard or seen. The poem, as already said, had not been printed. These stanzas describe the snow-clad earth as a woman lying at rest :

The runners of our sleigh scarce mar
The virgin whiteness stretching far
Beyond the road on every side,
In folds of silence, soft and wide.
The great earth has no heed or care
For two lone travellers, everywhere
Her spirit seems to contemplate
Some inner mystery of fate.

Impassive, wonderful and still.
She bows to the Creator's will,
With pale hands folded on her breast,
Resigned and happy and at rest.
Yet deep within her heart who knows
What throbbing vein of rapture flows
As like a Saint of bygone days,
She ponders the Almighty's ways.

The test-book (according to the second interpretation of its place, made without reference to its content) was *Fair Rosamond*, by Thomas Miller. On p. 83, beginning on the ninth line, in a page of thirty-seven lines, occur the following words :

We have seen the white woman, and I have stood within a lance's length of her, and she seemed asleep, with all that look of winning misery, which leads mankind to pity her, when she seizes on them, and sinks into the deep earth.

As in the poem, there is a reference here to a mystical white woman asleep and connected with the earth.

In Mr. Thomas's script of January 17, 1918, were found, on examination by M. R. H. (among a great deal that appeared to her suggestive only of the sub-

conscious Mr. Thomas), the following words in a little line by themselves: "Saints everlasting rest." These words may be the result of an attempt by A. V. B. to get through Mr. Thomas an allusion to the last stanza of M. R. H.'s poem, where the snow-lad earth is compared to a saint at rest. If so, we have in the poem the "link up" with the book-test of January 23, 1918, of which Fedá speaks above, and we can understand why a great point is made of getting this particular test through on this particular day—the first on which M. R. H. and U. V. T. had a sitting after Mr. Thomas' script was produced.

It should be said that other remarks about the test-book were not very satisfactory. A word like "swaling or soualing" stated to be at the beginning, could not be found, and a frontispiece said to be in that book or the one next it was not well described, though it was true that the test-book had a frontispiece.

In view of the failure to describe clearly the place where the book of this book-test stood, M. R. H. and U. V. T. had the curiosity to examine the eighty-fifth page of the ninth book in several other shelves. Nowhere on any of these pages was there found anything even vaguely suggestive of M. R. H.'s poem. It is perhaps noteworthy that in a second book-test attempted immediately afterwards at the same sitting, the description given of the situation of the book was so vague and indefinite that no attempt was made by the sitters to identify it. Fedá complained that A. V. B. "can't make out where it is. She once saw it as if it were lying on top of some things on the table, but as she saw it some time ago she don't suppose it's there now." Yet a good deal is said about the appearance of the book, its size, etc., and wide margins; and it is asserted that on p. 27 would be found something "that you certainly never meant as a prophecy, but which has now turned out as a prophecy, and a true one too." Fedá continues: "She can't give Fedá the position on that page, but she looked to Fedá as if she was pointing half way down, but there's not an awful lot of writing on one

page, and that makes it difficult because it's spreaded out."

On January 30, 1918, at an A. V. B. sitting, it is again distinetly stated that a cross-correspondence is being attempted. After referring unmistakably to Mr. Gerald Balfour, who had recently had two sittings with Mrs. Leonard, Fedá says :

It's got something to do with him. Wait a minute. (*s.v.* This is by way of being a little cross.) [Then very loud]: Cross-correspondence . . . (*s.v.* She says it will refer to something that Fedá said to him last time; it's a cross in a way with his book-test.)

[Later on Fedá tries vainly to get a name perhaps meant for Dionysius¹ and says:]

This book-test what she's given to you to-day, and the gentleman what came to Fedá [*i.e.* Mr. G. W. Balfour] and his test what he got, is all linked up together with this name.

As, however, in the attempt at a book-test for Mr. Balfour the account of the place where the book was to be found was too confused for anything to be made of it, the supposed cross-correspondence naturally could not be discovered, and the book-test of the 30th threw no light on it.

In the course of the book-tests on April 11, 1918, already twice referred to (p. 297, § 5, and above, p. 325), besides the reference by A. W. V. to the *Ædipus Coloneus*, there was also the following passage :

F. The first book . . . from the left on the second shelf, p. 71, halfway down . . . It refers to something they've tried to do through you. They've [*i.e.* Dr. and Mrs. Verrall] got it through partly, they've succeeded partly. They hope to do much more. One word in particular will suggest that, a word of about six or seven letters. One partieular word applies it.

The book designated proved to be *A Companion to*

¹If so, Fedá got among other attempts as far as Deosyn.

Latin Studies, edited by Dr. J. E. Sandys (Cambridge University Press, 1910). On p. 71, and also on p. 70 facing it, is a list of bee-plants, wild flowers, etc., mentioned in Latin poetry, with references to Virgil, Horace, Ovid. Perhaps the word "Casia" on p. 71, just above the middle ("Casiam" on p. 70) may be the one specially referred to. There is a good deal about bee-plants in the scripts of various automatists (see especially *Proceedings*, Vol. XXV., pp. 246-248, on Mrs. Holland's script of March 2, 1910); but if the communicator means that some attempt was being made at the time to get Mrs. Salter to write about bee plants, it failed.

The next apparent attempt at a cross-correspondence was in an A. V. B. book-test on May 15, 1918. This has already been partly quoted and discussed in another connexion (see above p. 278). In the cross-correspondence, if it was one, the titles only of selected books are referred to, not the insides, so that I have hesitated about including it here, but have decided to do so because it seems to me sufficiently interesting and perhaps illuminating to be well worth study. A. W. V. was represented as co-operating with A. V. B., but Mrs. Salter, it must be remembered, was not present. Fedra says:

Now the shelf she's on now is the one underneath the first test shelf, and on this shelf, to the *very* left, left of this shelf underneath the first test shelf. (*s.v.* Mr. Arthur has picked a book?) It's right at the end, nearly, a book whose title should be a watchword for you and Mrs. Una and Mrs. Nellie [*i.e.* Mrs. Salter]; he says it's an excellent watchword. . . . It's something for you all to keep in front of you and to know that in very truth it will be your watchword; he says you'll understand why; it's all linked up with the work that you're doing. . . . (*s.v.* You know that in forming a bridge—the bridge-builders) No, you haven't got it quite right it's that he thinks of you as the bridge builders. . . . Within a span of the last-mentioned book is a book whose title suggests what he just said about you being bridge builders, it's a . . . alternative name for you, but he does think of

you as the bridge builders. He says bridges can't be built from one side only.

And so forth, as quoted on p. 279, leading on to the indication of a book, the title of which, *The Unseen World*, suggests what is being bridged over.

It was decided by the sitters on examination that the first of the two books indicated in this extract must be the third book from the left, entitled *Nova Solyma*—or, as more fully described on the title page, “*Nova Solyma. The Ideal City or Jerusalem Regained.*” It deals with the voyage of a man to this ideal city.¹ The New Jerusalem is not an inappropriate watchword for those engaged in seeking for evidence of survival and a better world, as M. R. H. and U. V. T. were doing.

The second of the two books indicated the sitters took to be Kipling's *Captains Courageous*, which was three volumes off from *Nova Solyma*, and the title of which might, by a stretch, be taken as an alternative to “bridge builders” for pioneers in psychical research.

From the point of view of possible cross-correspondences, however, the main interest of the passage I have quoted centres in “bridge builders,” which is not apparently associated by Feda with any particular book but serves as a link between the two books indicated. Later in the sitting, after book-tests had been disposed of, Feda stated that A. V. B. had tried to get a message through to M. R. H. somewhere else, and Feda suggested that this message might have got mixed up with some one else's sitting. This is of course conceivable, and it might have happened without any one realising it. But Feda suddenly introduced the name Mrs. Nellie (*i.e.* Mrs. Salter), saying, “Do you know if Mrs. Nellie's been anywhere?” and again, “Feda feels it's something to do with Mrs. Nellie, and that's perhaps what brought Mr. Arthur here as well as the book-test.”²

¹ It was translated from the Latin original by the Rev. Walter Begley, and attributed by him to Milton, though the authorship is unknown.

² At the beginning of this sitting surprise had been expressed by Feda at “Mr. Arthur's” coming. She continued, “He's pleased to

On seeing the report of this sitting it at once struck Mrs. Salter, who had not very recently been to any sitting of any kind (her last was with Mrs. Leonard on April 23rd), that the intention might be to say that there had been some recent attempt to send a message through her own automatic script. She accordingly looked this up. Her script of April 27th—the only piece produced by her between Feb. 15th and May 23rd—the day on which she first saw the record of the Leonard sitting under discussion) was very scrappy. It begins: “Vanitas vanitatum—the bridge and the river—misericordiam Domini. . . .” Taking account of the occurrence of “bridge,” both in this script and at the Leonard sitting, and the suggestion at the latter that a connexion with Mrs. Salter is to be sought, it seems very possible that we have here an attempt at a cross-correspondence, which has only partially succeeded—the failure being perhaps in Mrs. Salter’s script which got as far as bridge, but not to bridge builders. Mrs. Salter has had earlier references to a bridge in her script, and in Mrs. Verrall’s script are references to bridge building. See, for instance, a script of Mrs. Verrall’s of February 25, 1907, quoted in a paper by Mr. Piddington in *Proceedings*, Vol. XXVI., p. 236.

I stretch my hand across the vaporous space . . . the lucid interspace of world and world. Well that is bridged by the thought of a friend bridged before for your passage but to-day for the passage of any that will walk it, not in hope but in faith. The bridge has been built from our side, it is our thought that builds it—but it rests on a pier of your founding—not yours—of you only—of all of yours.

This speaks of building and to some extent of building from both ends; but in a much later script of Mrs. Verrall’s—October 17, 1915—a script that has not been published—is written “bridge builders are we all, and a

come, but he has a funny feeling that some one asked him to come, or suggested his coming, he doesn’t know quite which, but he had a feeling he’d caught a current as if some one had asked him to come here and wondered if he’d give a message.”

bridge must be built from both sides," which is almost exactly the expression put by Feda into the mouth of Dr. Verrall.

The New Jerusalem or the Heavenly City, it may be remarked, is also a topic of Mrs. Verrall's scripts, as readers of Mr. Piddington's paper on the Horace Ode Question in *Proceedings*, Vol. XXVI. (see pp. 185-211, or in particular, p. 157), are aware. An association of ideas taking us from a metaphorical "New Jerusalem" to the building of a metaphorical bridge leading thereto is not unnatural.

Another kind of association of ideas, it is worth noticing, may be responsible for the transition from "bridge builders" to "Captains Courageous." The latter, as already said, is the title of a volume of Kipling's works—and there is a story called *The Bridge Builders* in another volume of his.¹ Mrs. Salter tells us that Dr. Verrall was a great admirer of some of Kipling's work, and that *The Bridge Builders* was a favourite of his. In the course of conversation with Mrs. Leonard a fortnight after this sitting, M. R. H. and U. V. T. endeavoured to find out what she knew of Kipling's books. M. R. H., apropos of holiday reading, remarked "that she did not much care for novels, but was rather fond of Kipling," to which Mrs. Leonard replied that she was afraid she did not know Kipling, and did not think she had ever read anything of his.

This apparent attempt at cross-correspondence on May 23, 1918, is the last I have found in the book-tests submitted to me except that of January 4, 1919, considered above (pp. 286-289).

In one of the book-tests quoted above—January 14, 1918 (see p. 320)—Feda represents A. W. V. as saying that "he wants to give them [*i.e.* messages] on a line of his own. He says the last one was a bit different—of a different type to the ones what others give." This is true

¹ *The Day's Work*. This volume was actually in another part of the book-case, but there is no indication that the communicators were aware of this.

if the connexions pointed out above between some of the A. W. V. book-tests and S.P.R. work, published and unpublished, was intentional; for it certainly occurs more in proportion in A. W. V. book-tests than in others. There are moreover differences in type, though not very easy to define, in other series. The question may be asked whether through these differences of type in the "messages," or through the appropriateness of some of them to the circumstances, tastes, or character of the supposed communicator, we can get evidence of his identity. I do not think that, except in Mrs. Talbot's case described in § 2, this evidence is clear and definite enough to be of much use by itself; and it is often of course difficult to judge how far the selection may be influenced by the sitter's mind, or by the library selected from. But the appropriateness of some "messages" undoubtedly adds to the weight of evidence for the identity of communicators afforded by appropriateness to them of communications in manner and matter—an appropriateness manifested in communications concerning other things as well as book-tests. The main interest of book-tests as such, however, lies not in the evidence they may afford for the identity of the communicators, but in the evidence for clairvoyance.

§ 8.

SEEMINGLY GENUINE MISTAKES, AND OTHERS.

I PROPOSE in this section to put together some instances where there seems evidence of a genuine mistake in indicating the shelf, volume, or page.

By a genuine mistake I mean that though the communicator was trying to convey to the sitter something that he really knew, yet, through confusion of his own or Feda's, the indication received was false. A genuine mistake implies real knowledge. A mere statement that something will be found in a place where it is not found may, of course, be a genuine mistake, but there is generally no evidence that it is. So far as internal evidence goes, it may just as well be a random and erroneous

guess. If, however, two or more things are predicated of (say) a particular page, and turn out to be true of another page, then there is evidence as far as it goes, that the wrong page has been named by mistake.

I called attention on p. 269 above to a case where there seemed reason to think that a genuine mistake occurred about the bookcase intended. In the case I will now quote it seems possible that the row of books in a set of shelves was given wrongly, though one could wish that the test had been a little more definite and successful. The sitting in question was the A. V. B. one of September 18, 1918 :

F. Now she wants to give a book-test. She says it's in the big lot of books in London [that is, a set of shelves in M. R. H.'s study]. Now it's the third row of books up. She says "I'm not saying shelves to-day, it's the third *row*."

M. R. H. She's counting the books on the floor I suppose.

F. Yes she's counting the books on the floor. It's the sixth book from the left. She says "He feels like a friend of mine." There's a funny name connected with this book beginning with V. She says "I was going to say Vodka, but I don't think that's right, but it's a name like that." She says you won't have to hunt for the name, you'll find almost immediately that it has a great deal to do with the book. Now take this book and open it at two, four, page twenty-four, and about a third of the way down the page you'll find a message which will take you back to conditions connected with the last year of Ladye's earth life. She's also giving Feda a name beginning with a G that should either be on that page, or in close proximity to it, beginning with a G, but it felt to her like Gwendoline.

The phrase "He feels like a friend of mine" is interpreted by the sitter as meaning that the book selected was one A. V. B. had known well in her lifetime.¹ This

¹ Feda is liable to use "he" and "him" for "it."

cannot be affirmed of the sixth book in the *third* row up, nor in this book can any other things said about the test-book be discovered. On the other hand, the sixth book in the shelf below, which was *The Life of Voltaire* by S. G. Tallentyre, was a great favourite of A. V. B.'s. It had been read aloud by her to M. R. H., and because they both liked it so much was specially bound by A. V. B. and given by her to M. R. H. It contains an inscription to this effect in A. V. B.'s writing. If this was the book, the name beginning with V, like "Vodka," and that has a great deal to do with the book, must be "Voltaire." The name like "Gwendoline" on p. 24 or in close proximity to it must be "Génonville," which occurs twice on p. 25. The message about a third of the way down p. 24, which was to take M. R. H. back to conditions connected with the last year of A. V. B.'s earth life, cannot, however, be found; unless, indeed, it consists in the name "Oedipe." Pages 24 and 25 both deal with this play of Voltaire's, and the name occurs twice on p. 24, and three times in the first third of p. 25, facing p. 24. In the last year of A. V. B.'s life she had an alarming affection of the sight which led M. R. H. to fear she might be going blind, and the name Oedipus of course suggests blindness. This suggestion for the "message" is, however, rather far fetched, and none of the test is definitely successful enough for us to lay much stress on it. But if we accept the genuineness of book-tests on other grounds, this one is suggestive of a possibly genuine mistake about the shelf.

A possibly genuine mistake about the volume intended occurred at an A. V. B. sitting on December 8, 1918.¹ Three "messages" were given from three different pages of what was described as the fifth volume from the end of the shelf. This proved to be a copy of the Bible, and the failure to find anything relevant was complete. But just before the fifth book was mentioned, a picture of a lady, described as somewhat out of proportion, had been

¹This was a day on which tests from the experimental Greek books were attempted, but in the earlier section of the book-tests, with which we are here concerned, English books were referred to.

spoken of as easily to be found in one of the first few books on the left-hand side of the shelf. Such a drawing was found as the frontispiece of the seventh book—the only book in the left-hand half of the shelf with any pictures in it at all. This led the sitters to look in this seventh book for possible messages conforming to indications given for the fifth book. The result was that on each of the three pages named, and in the position on the page described, what might be regarded as an appropriate message was found. The appropriateness is not of the simple and obvious kind which can be seen by any one at a glance. It requires in each instance a good deal of explanation. This explanation M. R. H. gives, and in my opinion makes out a reasonable case. I will not trouble the reader with it here, but if he wishes to judge for himself he will find the particulars in Appendix C, p. 393. The fact that “messages” regarded as appropriate by a sitter who is not very easily satisfied, were found in the assigned places in the seventh volume and not at all in the fifth, suggests strongly that it was the seventh volume that was intended and not the fifth—that, in fact, a genuine mistake had occurred.

We have one or two instances of apparent confusion between two volumes used on the same day in book-tests—an item belonging to one being assigned to the other and *vice versa*. A possible case of this occurred on July 17, 1918, at a sitting I have referred to more than once (pp. 300, 360, 362), and will be found in Appendix C, p. 394. But a more striking case of what looks like a genuine mistake of this kind occurred in an A. W. V. sitting of February 28, 1918. I had better quote the greater part of the book-tests of that day, as there are other elements of interest in them. The communicator, Dr. Verrall, having with some difficulty described the shelf, Feda says:

“The third book—wait—(*s.v.*: Wait a minute seven three—not three seven) . . . the 73rd page, near the top . . . It’s a message to you . . . from your lady [*i.e.* Mrs. Verrall] as well as from Mr. Arthur [*i.e.* Dr. Verrall]; and it suggests Unity. Unity’s a word he keeps on saying,

Unity, and it describes in a few words—at least he only means you to take the few words that are at the place indicated—it describes how Mr. Arthur and your lady stands together; stands to each other. But he means it also as something that embraces—embraces you too.”

[The book proved to be H. G. Wells' *First and Last Things: A Confession of Faith and Rule of Life*. P. 73 is part of a section called “Individuality an Interlude.” Wells is talking of what he calls “the synthesis of the species,” “the real solidarity of humanity,” and on page 72 and 73 he is dealing with the physical synthesis of the human race due to the intermingling of ancestry from the earliest times. It is difficult to find anything appropriate as a message to the sitter (Mrs. Salter) from her parents, but there seems distinctly a point in emphasizing the word “Unity” as descriptive of what Wells is saying. At the top of p. 73 the words “link of blood” might perhaps be taken as the message. At the bottom of p. 72, opposite p. 73, occurs the sentence “One Tartar chieftain in the Steppes may have given a daughter to a Roman soldier and sent his grandsons east and west to interlace the branches of every family tree in the world.” I quote this for a reason that will appear presently.]

After giving another item from the same book, which to make easier reading I have relegated to Appendix C (see p. 396), Feda continues:

Further along on the same shelf. (*s.v.* Wait a minute will you please.) It's a book what is called number eight, it's from right to left still, eighth book . . . he can't give you the page in this, but the beginning of the book, the beginning of the proper part of it touches on a subject he was very interested in but only temporarily, but you will remember, in fact he's quite sure there are books or papers in existence which will prove he was interested in it. It's not a subject he is particularly interested in now (*s.v.* and yet he regarded it—what do you say?) as one of the foundation things that go to make up all he knows now, and it was certainly necessary for him.”

[There is a doubt here whether the eighth book in the shelf, or the eighth book from the one previously referred to is meant. Both methods of counting appear to be used, and from an explanation attributed by Feda to Dr. Verrall on April 11, 1918 "The fifth book, not the fifth from the first [from which tests had just been taken] but counting the first" looks as if counting from the book previously referred to seemed to him the more natural plan.¹ As the eighth book from the previous one gives the best results, I will assume that was meant. It was a school edition of Racine's *Les Plaideurs* published in 1887. This it will be remembered is a skit on law courts and litigation. Now Dr. Verrall read law for three years, and was called to the bar, though he did not practice, before he returned to Cambridge to take up the work of teaching classics. A reference to law as a temporary but very important interest of his, and one with which the book is connected, is therefore appropriate. There is, no doubt, documentary evidence to prove his interest in law; and there is also documentary evidence to prove his interest in the play. For in 1907 this play and one of Molière's were acted at Cambridge, and Dr. Verrall, much interested in the performance, wrote two articles on them in the *Cambridge Review*. In the second of these he referred to the well-known speech of Petit-Jean, and raised a small literary point concerning one line of it. This speech begins about halfway down p. 99 of the selected book—a fact I shall have to refer to presently.]

Feda continues: "... It's at the proper stuff you start (*s.v.*: Now wait a minute, an interesting date?) an interesting date, just previously mentioned too. It mentions a date just previously on which he took an important step in his life; it's the same book, and just before the reading stuff. (*s.v.* Wait a minute now. Yes, before—to take) He says it's awful funny, but in order to take this important step in his life, he went *up* steps. It's to be taken literally, but when you think, you will

¹ See also sitting of April 23, 1918 (pp. 277-278 of this paper).

realise he certainly did have to go up steps. It was a *pleasant* thing in his life, not *unpleasant*."

[It occurred to Mrs. Salter at once that an event in her father's life which would fulfil these conditions well would be taking a degree at Cambridge, not only because he would go up steps literally to take it, *i.e.* the steps of the Senate House, but because to describe "taking a degree" as "taking a step" is almost a pun on the word degree. The year of publication of the edition of *Les Plaideurs* under discussion, 1887,¹ is mentioned at the beginning of it; and in 1887 Dr. Verrall took his degree as Doctor of Letters at Cambridge University.]

Feda next says: "Wait a minute. Ninety-nine? Page 99 of that same book.

MRS. SALTER. He's doing a lot of them?

FEDA. He likes those (*s.v.*: on p. 99 of the same book, wait a bit, it's what?) Referring to speaking of branches. He says to Feda that Feda's not got to try and interpret for him, he says "speaking of branches." B.R.A.N.C.H. and is it E.S.? Yes, E.S. that's right, and he smiles and says "suggesting the family tree." Well, he says that he likes to do as much detail as he can, not just one thing, 'cos if it's only one thing, they says it's coincidence. He takes such a lot of trouble! 'Tis a awful funny test.

[Now, as remarked above, on p. 99 of *Les Plaideurs* occurs the speech of Pctit-Jean, and this cannot be said to speak of branches or the family tree. But the coincidence of these words with the sentence at the bottom of p. 72 of Wells's book quoted above, about interlacing the branches of every family tree in the world, is very remarkable. The conclusion is almost irresistible that confusion has occurred—that the communicator meant to refer the sifter to Wells's book for the "family tree," and in speaking of p. 99 of *Les Plaideurs* had in mind Petit-Jean's.

¹This date appears similarly at the beginning of the eighth book on the shelf, which was a copy of Molière's *Les Précieuses Ridicules*: in the same school edition as *Les Plaideurs*.

speech and the documentary evidence of his (the communicator's) interest in it. But the mistake, if it was one, is curious. Where did the confusion come in? Was it an error of memory in the communicator,¹ or a failure of Fedá's to report correctly? Did she leave something out which should have come between the mention of p. 99 and the reference to branches? Did Mrs. Salter's interrupting remark, innocent as it seems, break the thread?]

An instance of apparent confusion between two pages of the same volume is reported in an A. V. B. sitting on January 30, 1918—the message for which the sitter was referred to p. 87 being found as she believes on p. 17, and *vice versa*. The appropriateness of the messages thus found appears, however, to be a little doubtful—at least as regards the one on p. 87—and in any case to involve circumstances of a private nature. I therefore do not attempt to describe them. That we have here a possible instance of an exchange of pages must be taken on the authority of M. R. H.

Good evidence of a genuine mistake between two adjoining pages occurred in an A. V. B. sitting on April 24, 1918:

F. It's the eighth book, the page is 98 . . . and it's about halfway down . . . The top part of the pages seems like a mass of writing all close together, with no little spaces like paragraphs, and not quite halfway down there's a break in it; then it goes on again, you see. She thinks it's interesting if you can sense these little things. Also p. 98 appeared to her to fall on the right-hand side of the book. . . .

Now there's a message on this ninety-eight page, and the message would not be exactly halfway down, a little

¹The communicators are, it will be remembered, represented as getting up book-tests beforehand and coming to the sitting primed with them. On one occasion, June 11, 1918, Dr. Verrall is said to explain his comparative success in book-tests by his trained memory. Fedá says: "Mr. Arthur had trained his memory here. He could fix a fact in his mind and bring it up again."

bit lower. It's a message what could be applied to the present conditions on the earth plane, this is not one of the personal messages. She says that this quite short sentence would contain something that would have a bearing on the condition on the earth plane. . . . Something that she thinks could be applied to the war and its effect upon conditions.

The book proved to be *The Scarlet Pimpernel* by Baroness Orczy, translated into Spanish. No appropriate message was found on p. 98, nor were the other statements true of that page. P. 99, facing it, was on the right-hand side. It had an unbroken paragraph occupying the first twelve lines of a page of thirty-four lines—another beginning with line 13—and below the middle of the page, between half and two-thirds down, occurs the sentence "the brave man who, unknown to fame, had rescued hundreds of lives from a terrible often unmerciful fate." It is thought that "terrible," in Spanish "horrendo," is the "something" in a quite short sentence that could be applied to the war. Feda immediately afterwards speaks of "these terrible conditions" as applied to the war in describing another book that is to be looked for. One could, as usual, wish the "message" had been more precisely described. Still there is one that will pass on p. 99 though not on p. 98, and two other statements made about p. 98 are not true of that page and are true of p. 99.

Another instance of the same thing occurred in an A. V. B. sitting on September 26, 1917 (see above, p. 294). Three statements are made about p. 127 which prove true of p. 126 facing it.

A similar case occurred to Mr. Drayton Thomas on November 8, 1917. I quoted among verbally accurate indications of "messages" one on that day (see above, p. 270). Its only defect was that while described as on p. 65 it proved to be on p. 64 facing it. Two further messages which followed immediately were assigned to p. 65 of the same book, but were not to be found there, and in Mr. Thomas' opinion were adequately represented on p. 64. A fourth indication of a message followed, this

time assigned to the page opposite p. 65 backwards—namely 64—and there found. So that we have three messages said to be on p. 65 and found on p. 64, and a fourth said to be on p. 64 and also found there. This last fact makes the mistake in the other three more difficult to understand. But, as already said (p. 270), the mistake of a page for that next it, especially facing it, is a common one. It is discussed with the explanations given by the communicators in the next section.

I have tried to find evidence of what may be called the opposite of a genuine mistake, evidence that elaborate descriptions not only correspond to nothing in the place indicated but have no real perception behind them at all. Of course one suspects this when every item turns out to be wrong in the book-tests of a particular day, which has happened on various occasions; and in one instance at least there seems to be some definite reason apart from mere failure for attributing the book-tests offered to Feda's imagination. It is in the A. V. B. sitting of September 4, 1918. The book-tests were given at the end of a long and rather poor sitting, in the course of which, at A. V. B.'s request, U. V. T. had told her of the successful finding of references to literal and metaphorical "heat" on certain pages as predicted by Feda on August 28 (see above, p. 281). The book-tests of September 4 began with a similar statement about growth; Feda says that A. V. B. is not sure whether a mention of growth on a given page will be of growth vegetable, floral, or mental. No mention of growth was found. On August 28 there had been a good description of an unpublished poem of M. R. H.'s; on September 4 an attempt is again made to describe a poem of hers, but it is not successful, and at best is a mixture of two or three published poems. Other items appear to be reminiscent of previous book-tests. Altogether the attempt at book-tests of September 4 appears, as M. R. H. and U. V. T. say, "to be a kind of hotch-potch of previous tests. It appears to consist of a number of details carelessly slung together at the last moment of the Feda control, details remembered perhaps

by Feda or pieked from [some] stratum of the medium's mind." At the next A. V. B. sitting (September 11), A. V. B., herself controlling, refers to this test having gone wrong, and adds: "Do you know I got the scheme wrong, somehow it's as if I start a pattern, and if I get the first bit wrong all the other goes wrong too. *Wrong! wrong!*" This is an explanation that might perhaps apply in some cases, but it is difficult to see how it can do so in the case in question.

In one or two cases an item definitely suggests guessing. For instance, in an A. V. B. sitting on November 13, 1918, when the Greek books were being dealt with, Feda reports that A. V. B. is reminded of something Syrian or Assyrian,

And small, low houses, built many of them of wood, and something which she was not sure of, . . . long broad stretches of land, but villages dotted here and there . . . The whole book seemed to deal with it, and trees with straight trunks . . . the trees had not got nice little branches all the way down, all at the top! . . . And people with robes or gowns; things wrapped round them. Squatting.

The book specially referred to was a volume of Euripides. In this case it was known by the control that the books were in a language unknown to her, and it was suspected that they were in ancient Greek, and this clue may have suggested an eastern country. In an ordinary book-test the possible range is so indefinite that we are unaware of any clue at all, and have not therefore any means of judging whether any one statement is more likely to be a guess than another. The form of the communicator's impression in the description just quoted seems to have been visual, and it may have been a vision of eastern scenery called up by association of ideas. On the other hand, we may have a purely imaginary description of a scene supposed by the communicating intelligence to be appropriate.

§ 9.

EXAMINATION OF THE RECORDS FOR INDICATIONS OF THE
MODE OF PERCEPTION OF A PAGE IN A CLOSED BOOK.

As already mentioned there are a good many cases where the "message" is found not on the page named but in the corresponding position on an adjoining page, especially on the page facing the page named when the book is closed. As the communicator on January 19, 1918, said to the sifter, Mrs. Kennedy, "It's awfully difficult for me to see if it's that or that page. (Here Fedá put her two hands side by side, as if each were one side of an open book.) But I'm practically sure it's 31, and it's certainly one of the two, 31 or facing it." I have in book-tests already quoted given several instances of this. In two cases (p. 346) three things said about one page proved true of the page facing it—affording distinct evidence of a genuine mistake. In another—the one in which the communicator having expressed doubt whether heat in a literal or metaphorical sense was alluded to halfway down the page named, words implying such meanings were found respectively on that page and the one facing it (see pp. 281-2)—suggesting that facing each other thus they had simultaneously impressed themselves on the communicator. A. V. B. through Fedá attempted on January 10, 1918, to explain the tendency to this particular kind of mistake. I will give the passage. Speaking of an item in a previous book-test which I have not quoted, U. V. T. says :

U. V. T. There was one point that was actually wrong. . . .

She gave a message as being on a certain page, and instead of being on the page that she gave, the message was on the opposite page, not on the opposite side of the page, but on the page that lay facing the page she had given . . . it's a mistake that she's rather fond of, she's made it two or three times.

F. She knows she does that, she says it's most awfully difficult. She says she is not apt to get the other

side of the leaf. It's when the power lies in between the pages that it's difficult, she says if the page were open it would be all right, the trouble is sensing it in a closed book. She says she just had to gauge, the way you gauge the height of a certain building, she wonders sometimes that she can find the page at all.

U. V. T. The sentence was very clear, but on the opposite page.

F. Very likely and sometimes it will be in the right position on the page.

U. V. T. Yes it was.

F. She says it is so difficult when the pages are touching each other.

I give this for what it is worth, but it does not seem to furnish much illumination, and I doubt whether either Feda or A. V. B. understand very much about the matter—at least when communicating.¹ As to A. V. B.'s view that she is not apt to get the other side of the leaf—it is true that this mistake is less common than the one we have been discussing, but it does occur, and I have in fact given two instances (see above, pp. 275 and 276, A. V. B. book-tests of March 6 and April 3, 1918). In each case the correspondence between the "message" and what had been said about it was fairly good, and in each case the place on the page was correct, but the page was the one at the back of the page named.

¹Feda on one occasion (January 23, 1918) implies that A. V. B. is not "all there" when communicating. She says "Feda sometimes thinks when Ladye is saying what that part of her that's in this room thinks right, that some part of her mind what can't get through here is saying, 'No that's not right.'" On another occasion (April 24, 1918) Feda says the same sort of thing about herself. "You know Ladye says it's so extraordinary, but she has to act upon Feda sometimes in a way Feda don't understand when she's in the medium, and she was afraid Feda wouldn't take up the reference to Raymond [Lodge], so she had to worry to get a word that would suggest Raymond to Feda; [she had talked about dislodging some of the books]. She says she's done that often and she's wondered if you had guessed she was doing that, and how carefully she has to lead Feda to a new idea. Feda knows that, 'cos when Feda's in the medium she's only got like half of Feda's own sense, she's not half so clever as when she's out of the medium!"

In the course of A. V. B.'s explanation just quoted she says she wonders that she can find the page at all. This wonder we shall most of us share with her, and if we could clear the matter up we should probably have gone a long way towards explaining successful book-tests. In whatever way the pages may be arrived at, they are identified by a number—usually the number printed on them—and the number is conveyed to Fedá either by a visual or oral impression. Thus on November 22, 1917, discussing the failure of the day before ("Charolois"—see above, p. 271), Fedá says of A. V. B.: "She showed the numbers to Fedá separately, one, two, like that. M. R. H. Yes and you said 12." In some cases, *e.g.* the A. W. V. sitting of January 4, 1919 (quoted from on p. 286 above), Fedá implies that the communicator draws for her the numerals required, or as it is sometimes described, builds them up. Fedá says:

You open this second book at—what? Two—um—two—wait a minute, you've given me two and three. All right, I got it wrong, I thought he showed me two and five. It's a three and a five. He made the three not like that (Fedá draws in the air a very eurved and defined figure 3), but rather short. (Fedá draws in the air a hastily formed figure 3 with very little eurve in the middle and hardly any eurve up at the lower part.) Like that, not a very big eurl round. [As a matter of fact if there was any sense in this item of the book-test the page meant was p. 25, not 35.]

On another occasion (A. W. V., October 19, 1918) Fedá says to the communicator: "I can't see the number, build it up again—48." Compare also p. 353 below, "She's building up an 8 distinctly." And again, "Oh, now she's building up another page" [meaning its number] (A. V. B., January 10, 1918). We also have comparisons between the building up (or the writing) of different communicators. Thus Fedá says of Mrs. Verrall, who on January 4, 1919, was indicating page 4, "*She* makes her fours very clear and distinct, not thick and sprawly like with a thick pen, fine ones." Again (A. V. B., January 30,

1918), "Do you know when Ladye makes what you call a 1 [the numeral as in 17] she doesn't always make it quite clearly. There's a little wobble to him."

It is clear that methods such as these of making Feda apprehend the page would be consistent with any mode of its apprehension by the communicator. But the statements we get from communicators about this are not very consistent. There cannot, one would think, be any special difficulty in "sensing"—to use their own non-committal expression—the number of a page if other things on the page can be "sensed." Indeed the numbers do seem to be sensed, at least in a general way, for on one occasion (A. V. B., January 15, 1919) Feda says :

- F. Oh wait a bit—what ? (*s.v.* Some pages not numbered)
she wondered if some pages were not numbered.
- U. V. T. Why ?
- F. Not in this book but in *one* of the foreign books [the Greek books] she was sensing she was sure that the pages were not numbered . . . it seems so strange to her.

[The pages of a *Homer* from which some items of the book-tests of this day were taken were not numbered. In referring to the Greek books before, the fact of pages in some of them being unnumbered was not alluded to by A. V. B.]

The order of proceeding for the communicator, one would suppose, would be first to decide on a "message" in the book¹ and then ascertain on what page it is ; and

¹ Sometimes the communicator offers to throw light on his method of selecting messages. Thus, in an A. V. B. sitting of Dec. 4, 1918, we find Feda saying, "On page 20 of the same book, almost at the top of the page, there seemed to her to be a reference to a clock striking. She says, 'I'll tell you how I found that, I was trying to get through an idea to you suggesting a time for your passing over.' But she says she was disappointed, for all she could get was about a clock striking, and it was too vague to give the message, but she thought it would interest you to know what she was looking for and what she got, and why she got it." As, however, nothing relevant was found either on p. 20 or the page opposite, we are left in doubt whether the soi-disant A. V. B. was not simply romancing in what she said. The book, by the way, was a new volume, straight from the shop, and so far as the sitters knew, unread by anyone.

if his mode of perception were visual he would in general do this most easily by reading the number printed on the page. In most cases this seems in fact the simplest interpretation of the phenomena presented to us. But there are difficulties. The following item in the A. V. B. book-tests of October 2, 1918, illustrates one of them :

- F. Take the second book from the right. Eight. Only eight Ladye? Wait a minute you must get that clear.
- U. V. T. Only eight Ladye?
- F. Well she's building an eight up distinctly.
- U. V. T. Is that all of the number, Ladye?
- F. Yes, it's page eight, and the lower part of the page, but not right at the bottom she doesn't think . . . is a message about the turning of recent important events in the war. She says *recent* events, do you see.

The book proved to be *A Fearful Responsibility and Tonelli's Marriage* by W. D. Howells. As is often done, its pages are numbered counting in the title-page, preface, etc., but no numbers are printed on any pages till the opening page of the reading matter proper. This page in the present case is numbered 9, so that there is no page marked 8. The sitters decided that the eighth page from the beginning of the reading matter proper must be meant, namely, the page marked 16. In the lower part of this page was found the sentence: "As Americans, they must respond to any impulse for Freedom," etc., which seems to conform fairly well to what is said about the "message"—the entry of the Americans into the war a few months previously being a very important recent event and an important cause of the turning of the tide in favour of the allies. Now if this really was the sentence intended by the communicator, how did she come to call the page, page 8? She seems to have hesitated a little about it. Perhaps she had to go through a calculation like the sitters, and perceiving that the first page of the reading matter was called p. 9, concluded that p. 16 being the eighth page of reading matter would be regarded as

p. 8 by the sitters. If so the conclusion was unwise, for there can be no doubt that the sitters would have been better satisfied by being told to look at p. 16.

The communicators, or Feda for them, deny at times, however, that they see the page-number at all. For instance, at a sitting on December 2, 1917, during a book-test the following dialogue is reported between the sitter (Professor B.) and Feda :

- S. What is the title of the book ?
 F. He doesn't know. He can't read, can't see it.
 S. Can't read ?
 F. No, he can't read, but he gets a sense of the meaning.
 S. Then how can he read " Page 87 " ?
 F. He does not. He makes an estimate like you would know the height of a tower without measuring it. It's not exact.
 S. Who wrote the message ?
 (No answer.)
 S. In what language is it ?
 F. Can't tell.

[The " message " was said to be one " to cheer you up. It draws a comparison between the past and the present." A passage conforming to this was found in the correct situation on p. 86 [that is, facing p. 87], but it was in a volume not properly speaking in the place indicated in the shelves, though surrounded by other books more or less such as described by Feda.]

Again, in the book-tests of April 23, 1918, A. W. V. is represented by Feda as saying :

Turning back in the same book, p. 13, he says many people have a difficulty in getting the second . . . it's a matter of weighing up and calculating, but he's going on trying.

This idea that page numbers are arrived at through estimating by measurement, gauging, weighing up, is frequently mentioned, and it is of course well adapted to explain how books without page numbers, or partly mutilated, may be dealt with. It is also consistent with

the assertion that pages over 100 are more difficult to "sense." Thus on April 24, 1918, Feda says for A. V. B. :

She wanted to tell you that she finds it so much easier to sense things near the beginning of a book. She gets a little lost when she gets too deeply into the book. It's like a man measuring a long length ; the first yard or two is accurate, then he loses himself.¹

But though "weighing up" fits certain kinds of cases, it does not fit others. How, for instance, when there is a long introduction separately paged from the text, is "weighing up" applied? Such a case is quoted on p. 321 above in the A. W. V. book-test of January 14, 1918 : p. 73 is named, but nothing relevant discovered on p. 73 of an introduction of eighty-two pages. What is believed to be the "message" is found on p. 73 of the text. Are we to suppose that A. W. V. noticed, or remembered, that there was an introduction and was careful to omit that, and only "weigh up" from the beginning of the text? If, on the other hand, he observed the number printed on the page and used that to describe it, the matter seems comparatively simple.

Any difficulty about "sensing" the number printed on a page is presumably of the same nature as that of getting an exact impression of other things on it. And about this there are the same apparent inconsistencies. The communicators are concerned to explain to us that they "get the idea, the thought, more than the written word" (A. V. B., October 12, 1918). "I sense a sentiment. I don't get the exact words" (communicator on January 19, 1918, book-test quoted from above, p. 349). "She might tell you that two volumes of the same subject or book is one, because, as she explained before, she senses a line of thought or expression more than little material things such as bindings and such things" (A. V. B.,

¹There are one or two quite good book-tests quoted above with pages over 100, but I think it is true that pages much over this are not used in the tests under examination. The sceptic might say that this is because of the risk of the book indicated proving to be so small as not to contain a hundred pages.

January 30, 1918). And of course any genuine "sensing" of the Greek books by a communicator ignorant of the Greek alphabet implies that it is the idea, the thought more than the written word, that is apprehended—unless the ignorance disappears on the other side, or the communicator is assisted by others who know.

Nevertheless, those readers who have followed so far will know that in some cases at least it seems to be the actual word or its appearance that is perceived—not any idea behind it. For instance, "She thinks there is a date on that page; it seems like a date because there is a big number that seems like you would have for a year" (A. V. B., September 26, 1917, quoted above, p. 292). And when we are told, as often happens, that the passage indicated is to be taken literally, which means that verbally it will serve as a "message," but that its meaning in its own context is to be ignored—awareness of the actual words is certainly suggested.

There are cases, again, where the communicator calls attention to particular letters on a page. For instance, an attempt to give a word composed of certain letters on certain pages was made by A. V. B. on February 20, 1918.¹ It came to nothing and may well have been mere talk, so that it cannot be used as evidence that letters as such are perceived. But in other cases there are indications of success. Thus on September 27, 1917, Feda says for the communicator: "She says that the few words she has picked just there have the initials of some of her friends and relations." At the place in the page indicated were found "three words beginning with capitals—namely M, S, and E," which initials were "applicable to the communicator herself and to friends and relations."

Another thing of rather frequent occurrence is the description of a name on a page by its initial and perhaps second letter and number of syllables. There is an example in the case given above on pp. 339-340 where "a funny name" beginning with V like *Vodka* is mentioned—meaning apparently *Voltaire*. Or, again, on April 24, 1918 (in the book-test quoted above, pp. 345-346):

¹ For particulars see Appendix D, p. 398.

A word kept impressing itself on her, she couldn't sense its meaning, but she got the impression that the letters might form a word such as Rosalie . . . Or it was Rosalene, or Rosalende. She couldn't get it quite rightly, but the word she sensed seemed to occupy a prominent position in the chapter what she was sensing. She's sure it must have been on p. 98 or very close.

The word Robespierre occurs on p. 100, and it will be remembered that this is a case where 98 should apparently have been 99.

All this leaves us in great bewilderment as to what is really apprehended as well as to how it is apprehended. That we should not understand the "how" is no doubt natural, for knowledge of a passage in a closed book can hardly be obtained by means of any bodily senses such as we are acquainted with, and it would therefore be very difficult to explain to us what occurs even apart from any difficulty in getting the explanation through.

It is true that communicators sometimes offer as a kind of explanation one involving in a way perception through the bodily senses—those of previous readers. They say it is much more difficult for them to get information from a copy of a book which no one has read. Thus, when Mrs. Kennedy on January 19, 1918, asked the communicator (her son) how he could sense what was in a book when it was not in MS. but had become merely a matter of signs set up at a printer's office without thought as to meaning, the reply was :

Everyone who has read a book has left what you might almost call a sort of aura. When reading the book they have in a way psychometrized the book and left a thought. A book straight from the printers would not be at all good, very difficult. It is something like a person who has been in a room five hundred years ago, and has left there an impression.

Again, at an A. W. V. sitting on March 1, 1918, Feda says :

F. Mr. Arthur's good at sensing the outside of books. He thinks it's easier to sense outsides, because so many people

have read outsides of books, and in a way imprinted the thoughts back on the books, registering their thoughts on the books in the psychic; almost reprinting the title in psychic letters. He's got a feeling neither he nor any other spirit could sense a book which had come straight from the printers and never been perused. It would make a difference who had read the book. If he took a book which only one person had read, according to the mental concentration of that person he would be able to get tests from that book. Like a psychic book. Like a medium getting conditions through a ring or letters, but they couldn't get the conditions unless they'd caught them from the person. It's like haunting. There's no such thing as a spirit haunting a place. It's a thought-form imprinted on ether.

Yet again on April 3, 1918, M. R. H. had a discussion with A. V. B. (through Fedra) on the subject. The question of adding to the books from which book-tests might be selected had been raised.

M. R. H. I could buy some new ones.

F. No, she says she doesn't want that, 'cos if you bought 'em you would have to read 'em first.

M. R. H. Why? We've had tests from books that have never been read by either of us.

F. She says some one had read them.

M. R. H. No, in one case the book was fresh from the publisher.

F. She says she wasn't aware of that. She says you know how people have one volume of the same book with the pages all altered—you know how in one edition page 26 would have a different thing printed on it to what it would have in another edition?

M. R. H. Yes, different editions are differently paged.

F. If you'd got an edition what nobody had read at all, it would be very difficult, if it was fresh from the press. She says, don't forget, these are all only theories, 'cos book-tests are comparatively a new idea, but this is how they think they do it.

- M. R. H. Then I can buy books that lots of people have read in the edition I buy ?
- F. Yes, she says it wouldn't matter if *you'd* not read them, as long as some one has, she says it doesn't matter about you as *you*. She thought you wanted to get books from the press.
- M. R. H. Why is it that some one *must* have read the books ?
- F. 'Cos they've left an impression of what they've thought of the book on every part they've read.
- M. R. H. But what would happen if we put a new volume that no one has actually read in that volume ?
- F. She says it will make it difficult ; she can do it, but it's like extracting a essence from a bulk. She says it's difficult to explain in words what people on the earth plane can understand. She knows why it's difficult but she can't explain.
- M. R. H. I will try and buy second-hand copies from libraries.
- F. Yes, she says that would do very well.

The communicator herself here tells us that this idea—that previous reading of a page by some one through their ordinary senses facilitates the reading of it by the communicator without the use of senses at all—is only a theory, and we cannot say that it is a theory which is well supported by the facts. For there is no adequate evidence that an uncut book is more difficult to “sense” than one which has been read. In several of the book-tests I have quoted the page referred to was uncut (see pp. 294-296).

It is of course conceivable that an uncut page has been read by some one—say the binder, or even by a person glancing through the book,¹ but the probabilities are much against this. There is, moreover, no instance I think of the communicator calling attention to the fact that a page referred to was ‘uncut. And the impressions, right or wrong, alleged to be derived from pages which prove to be uncut are described with as much fulness and detail as others.

¹ In one case (A. V. B., Oct. 26, 1918) in which a fair amount of success was obtained, the page was in a group of uncut pages, and so placed that it could not be read at all without cutting.

The communicator's account of what is on a closed page is generally merely descriptive and does not give any hint of the mode of perception. There are, however, cases where he tries to describe his impression in terms of different senses—seeing, hearing, and feeling—and others where what is said seems to imply sensory impressions. By “feeling,” it is true, a general impression is often all that is meant. But this is not always so. We get both meanings in remarks made at an A. W. V. sitting on November 23, 1918. Feda says :

There's something French about this book, he got a feeling of something French. French, yes, that's right. He got that feeling not about this page, but several times as he was feeling about.

[As a matter of fact there was nothing French about the book in question, but there may have been confusion, as the statement would have been true about a book referred to just before.]

We have the same use of feel (“he wanted to feel that second book”) in a case quoted above (p. 287).

The following is an example of hearing being referred to. It was on July 17, 1918, in a very nearly successful attempt by A. V. B. to get at the name of the book *Amitié Amoureuse*, which was being experimented with (see above, p. 300). Asked what was the first letter of the word, Feda repeats the question and continues, “It would be A. Yes, it sounded to her like A, the pronunciation is A. She can't always see a letter but it sounded like that.” Another good example of description in terms of sound occurred in Mr. Drayton Thomas's sitting of March 28, 1918, when it was said: “A word is on that page which has the sound of OSAPH; it is not a common word.” Mr. Thomas thinks the word “philosophy” was referred to. We may note that in the experiment with Greek books referred to above (p. 304) if “Boris, Borisee” was really an attempt at “Parisinus,” the impression not quite caught by some one—the communicator apparently—was an oral one. Instances might be multiplied from cases which turned out failures, as when Feda remarked on

September 20, 1918: "On this page there's a name or word what sounded to him [A. W. V.] like Bar-ba-does. That isn't anything he wanted to give as a message, but as he sensed it he thought he might as well give it." I understand that no such word was found, so we are left in doubt whether the impression was derived from "sensing" or imagination, and can therefore base on it no conclusions as to the mode of "sensing."

Visual impressions seem to be implied in such references to initials as are quoted above (p. 356), and on the same page the sentence about what "seems like a date because there is a big number." See also on p. 320 above: "a number or a word in different characters to the usual. If it's a number it's more than one figure, it must be two or more characters to it, because if it were not like that it wouldn't look like a word." And again on the next page: "he thinks that he's got the first two syllables of the word right if not the rest"; this last, however, might have been an auditory impression.

The following remark of Feda's about A. W. V. (on October 19, 1918) distinctly affirms a visual impression:

When he was sensing these books he got for the time being a peculiar clarity of vision which enabled him to see even words on the pages, and he finds this morning he can even reproduce them to a certain extent.

As a comment on this, however, it is interesting to note that it is an introduction to a statement that he had seen the word "Caelebs" (this was spelt by Feda letter by letter) which he had certainly not seen on the page in question, though he may have been aware that the page was about a bachelor. If so, the visual impression would seem to have arisen out of the idea. The whole incident is of some interest in this connexion, and I have quoted it in Appendix D.

It would seem that impressions of pictures which are described critically or with detail must be visual. There are not many such descriptions of pictures said to be in books, but one case was given above (p. 340-1) where a picture of a lady out of drawing is mentioned. Another

occurred on September 19, 1917, also at an A. V. B. sitting. Feda says :

Oh! she says there's a book near the special one that when you open it has got a picture in it, a picture of rather a simpering female in rather an exaggerated and out of date dress, with the figure all squeezed into unnatural lines.

[Eight books from the selected book, which was *The Old Curiosity Shop* (see pp. 289-292), was one called *Madame*, by Julia Cartwright, the frontispiece of which is the portrait of Princess Henrietta of England in the exaggeratedly tight-laced costume of the period, and having an undeniably simpering expression.]

A picture was described with still more detail on December 8, 1918 (see above, p. 306), but in this case there was no such picture in any of the books, and the visual impression, if really arising out of the book-tests, must have been the result of association of ideas—the book specified suggesting the idea of (say) Demosthenes, and this idea suggesting a picture of an ancient Greek which had probably been seen by the medium. If this was so, the phenomenon may be classed with the impression just referred to of having seen the word *Caelebs* upon the page. Another erroneous impression about the Greek books seems to have assumed a more or less visual form in the description of an Eastern Country quoted above, p. 348, as suggesting guessing.

In the following case (A. V. B. book-tests of July 17, 1918, points in which have already been referred to on pp. 300 and 360), a visual impression in some respects analogous to the last mentioned seems to have been experienced by the communicator. It was not I think visualized by Feda, though this is not certain, as the account is confused; for Feda begins as if she were being shown something and goes on as if she were trying to repeat a verbal description :

F, (s.v. Wait a minute, what are you showing Feda?) Feda must give it to you just as she says, or Feda might get it wrong. At the beginning of the book, a street—a road—

many people passing—repassing; a town a long way off, crowds — many people — Solin — Sorin — Silon — Sirone — it sounds like this. A word she felt written sounds like T.H.Y.R.O.N.E.

Now there was no such description in the book, nor was there any picture. But the book opens with the introduction to each other of the hero and heroine at a soirée in Paris,¹ and the scene described—omitting the words street and road—might be suggested by the idea of a soirée, while the words beginning with S might be attempts at soirée or salon or both. This is of course highly conjectural. No word like T.H.Y.R.O.N.E. was found.

A. V. B. affirms on December 28, 1918, that she cannot always distinguish between pictures and verbal descriptions. As neither was found in this particular instance, it is doubtful how much importance can be attached to her statement, which may be mere padding, but I think the passage is worth quoting as possibly containing at least elements of truth.

- F. She thinks, too, there are illustrations or diagrams of some kind in it. One looked to her like the mouth of a cave or cavern.
- U. V. T. Are these pictures?
- F. And another looked like a flag—Ladye are these *real* pictures, or is it a thing what seemed like that? No, they seemed to her to be actual pictures or diagrams.
- U. V. T. Why does she say they seemed?
- F. She says: "I'll tell you. I have to be very careful not to let a vivid description convey a picture of the thing to me." She says: "You see everything I get from books in the way of description appears like a picture to me, and *vice versa*." . . . Wait a minute. Yes, Ladye, I know. You know the parson man [Mr. Drayton Thomas]? His father kept thinking that on a page it spoke of

¹This was of course known to the sifter U. V. T. as the book was for experimental purposes selected by her and she had recently partly read it (see p. 300).

columns, and it was really a picture— He didn't know it was a picture.¹

- U. V. T. Then if we do not find a picture we look for a description and *vice versa* ?
- F. Yes, exactly, but when she gives it as being on a certain page—
- U. V. T. I understand, what she means is when she says “a quarter of the way down a certain page” then it's a message in words.
- F. It is not very likely to mean a picture unless— suppose she'd got the word “bird” near the top of the page, and—you do mean this, Ladye ? Yes, she says seriously, and in the picture there happened to be a bird near the top of the page, then even if she knew it, she might not be able to tell you through Feda that she knew it. She says : “Of course I'm exaggerating, but it's quite possible !” . . . She says you do understand that, don't you ?
- U. V. T. It interests me and I understand it quite well.
- F. She says : “You do understand too that I'm not always able to explain even when I know it ?” . . . She says it's Feda that's the difficulty.
- U. V. T. Very likely.
- F. I don't think I am, it's this (touches Mrs. Leonard's body).

It might perhaps be worth while trying with a shelf full of illustrated books whether there is any indication that pictures are more easily “sensed” than letterpress.

I think it may be instructive, in connexion with the question of the degree or mode of perception in book-tests, to examine how they are presented to Feda—distinguishing, that is, between Feda and the communicator. Whatever Feda and the communicator may be, they are

¹ I have not got the record of this experience of Mr. Drayton Thomas. I quote it here because Mr. Thomas sometimes talks over with Feda the results of his book-tests, so that it is possible that the idea of the interchangeability of descriptions and pictures may have come from him.

dramatically and I think in their own consciousness—certainly in Feda's—quite distinct personalities throughout the sitting. To Feda the communicator is an individual, to a great extent visible, whose sensations and other experiences she does not necessarily share, and who communicates with her in various ways. One way is by language heard and which Feda can sometimes repeat verbatim. (I say heard because that is how Feda expresses it, not as meaning that it is heard with Mrs. Leonard's bodily ears of course.) Another way is by symbolic gestures. "She nods her head" (A. V. B., March 20, 1918). "He's smiling" (see above, p. 321). "Ladye is going like this (Feda draws herself up and looks stern)" (A. V. B., October 23, 1918). "It seems to Feda to be halfway through the book, because Ladye is showing Feda a book and putting her finger in to show Feda the place" (A. V. B., January 9, 1918). "A book whose title makes him feel horribly cold. He's pretending to shiver. . . . It doesn't really Mrs. Nellie" (A. W. V., June 11, 1918). "What you doing, Ladye? I'll show you what she's doing. She puts down her hand and she's pretending to pick up the carpet" [apparently to suggest a Persian carpet]. (A. V. B., November 5, 1918.) "He's pretending to show me a long, long pole in his hand" (see above, p. 288). Similar instances might be multiplied almost indefinitely.

Another visual method is for the communicator to write or "build up" the objects, *e.g.* numbers, which he wishes Feda to understand. Examples of this have been given above, p. 351. Feda seems, sometimes at least, to think this method clearer than the oral method. "If she shows Feda the page [meaning apparently its number] it makes it much more clear to Feda. Twenty and a five,—25" (A. V. B., January 16, 1918). I think, however, that this method may possibly be responsible for the doubt Feda is liable to express as to the order of the numerals. If they are "built up" separately it may not be obvious how they should be arranged. In the following case it is perhaps doubtful whether what was shown to Feda was symbolic action of the communicator, or a vision of a

shelf. "The books doesn't all match there. He's showing different shapes and sizes" (Mr. Kittermaster, January 25, 1918). But that the communicator does at times convey to Fedá what he wants her to explain to the sitter by means of visions—and often very vivid ones—of the room and shelves in which selected books are, of the outsides of books, and of other objects in the room, no one who has read this paper thus far will doubt. Good instances are found in the description of the picture "Le Canapé Bleu" (p. 249 *et seq.*), of the statuette, etc., quoted in Appendix B, and in other cases.

A very conspicuous instance of this kind of vision of external objects being given to Fedá occurred—not in connexion with book-tests, which had not begun then—on October 30, 1916, and is described in the paper by Miss Radclyffe Hall and Lady Troubridge lately published (*Proceedings S.P.R.*, Vol. XXX., p. 459). Fedá says: "She's showing Fedá a square room, it's a sitting room," and a remarkable description of Lady Troubridge's drawing-room followed, given by Fedá as though seeing it.

The following is a rather quaint way of describing a similar vision. At an A. W. V. sitting, January 14, 1918, Fedá says: "He's picked the same shelf as he choosed last time, and now he's trying to show Fedá a glumpse—no a glimpse of that place, like through a hole." A description of a bookcase and part of the room at Mrs. Salter's house follows, which appears to have been fairly correct.

Sometimes Fedá seems to be led into the room of which she is to have a vision. The following case is probably an example of a vision of this kind, and it also illustrates disagreement between the communicator and Fedá as to the interpretation of what is seen. It happened on January 2, 1918, at an A. V. B. sitting. Fedá says:

Is the shelf in a part of the room nearest the window Ladye? Now are you sure Ladye? because Fedá thought it was near the fireplace. Yes, it *is* the fire-place too. Ladye may think it's near the window because as you come into the room you walk towards the fire-place when

you want to walk to the window. Fedá thinks that Ladye is mistaking the window for the fireplace. Oh yes; Ladye says Fedá is more right than she is, the books are near the fire-place. It seems to Fedá there is one shelf about this high. (Indicates with her hand a certain height.) Is that about 4 feet high?

[The books were near the fire-place.]

The following from A. V. B., December 8, 1918, is an example of Fedá being apparently shown things from different points of view:

F. Wait a minute Ladye. Now show me the room. Furniture like a sitting-room. It's a bit more oblong Ladye thinks, but it looks about square to Fedá what she's showing does. But she thinks that it's actually oblong rather. Wait a minute. Coming in at the door you gets the feeling of across the room, but she keeps taking me to a corner, not in the middle of a wall; and round, something round in the corner. I don't think it's right in the corner, but it's close to the corner, but she's pointing to the corner and saying "books."

[The description, as far as it goes, is fairly correct.]

These visions of Fedá's vary no doubt in vividness, and it may be that it is when a portion of the vision is very vivid that Fedá speaks of it as "flashed up" before her. This happened, it will be remembered, in the case of the "Canapé Bleu" picture (see above, p. 249). The expression is used again at an A. V. B. sitting on July 3, 1918. After indicating clearly from the communicator's description the shelves meant and the place of the book, Fedá continues:

F. Mrs. Twonnie, do you happen to know if at the corner to the left of one of the shelves there's a rather big book with some very much smaller books next to it?

M. R. H. I can't remember.

F. She's showed it to Fedá in a flash, one book looked so thin that you'd hardly call it a book at all, and one of the books she showed Fedá in a flash

has a green cover. Fedra has to be very careful over colours, 'cos she (touches medium) don't know blues and greens apart.

On this M. R. H. comments :

In the left-hand corner of the second shelf from the bottom there was found to be an ordinary sized novel, of average height* and thickness, and next to it was a very small book, much smaller than the novel, next to this again was a book so thin as to be scarcely more than a pamphlet, then followed six books all considerably under the average size of those in the case, and two of these books have green covers. Upon all the other shelves of the case, or, at least, at the corners of all the other shelves, the books are more or less uniform in size."

It is to be observed that the test-book is not included in this clearly seen group. The test-book was stated to be in the same case but in the fourth shelf from the bottom, the first book to the left. It proved a fairly successful book-test, but as there was some confusion about what page was meant, and as the "message" related to private affairs, I have not quoted it.

The communicator apparently sometimes uses an induced vision of an absent person to suggest him to Fedra; thus on January 30, 1918, an A. V. B. sitting, Fedra says :

What is she bringing *him* in for . . . the gentleman what comes to speak to Fedra; she says you know him; he's been twice here. She's showing him to Fedra. Fedra knows what he looks like.

[What is obviously a description of Mr. Gerald Balfour follows, and a reference to the letter G.¹]

Fedra sometimes has vivid visions which do not apparently represent anything real. Thus, on February 16, 1918, at a sitting of Mrs. Beadon's, Fedra said :

Page 82, about halfway down, a message about your progress together.

¹ Mr. Balfour had had two sittings with Mrs. Leonard a few days before this.

Feda doesn't know if *this* has anything to do with the message, but he is showing Feda a very vivid, distinct picture of you and him with faces lifted up and light streaming on them. You are going up hill, with feet in the dark, hand in hand, looking to the light. Feda thinks it may have to do with the message.

[Mrs. Beadon notes: "I can find nothing of this on p. 82."]

Yet another way in which the communicator expresses his meaning is by imparting to Feda motor impulses—causing her to move in particular ways. At the A. V. B. sitting referred to above (December 8, 1918):

(Feda points to the top of a small oak cabinet to the right of the medium) . . .

U. V. T. Are you trying to get the height of the shelf from which she has selected books?

F. I thought you were Ladye! She shakes her head, yet she has an object in saying that height. It's a line to go from, she says it was rather important she thought to give that height. What *are* you trying to do Ladye? Don't know what you wants me to do. She keeps on moving my hand like that (Feda raises her hand to about the top of the medium's cabinet, then makes a gesture of patting a horizontal surface) . . . I think by making me move my hand, she wants to make me know that that's the top of the thing.

Or, again, on December 22, 1918:

F. Look, as you goes into the room they's there. (Feda now points in front of her as though the books would be opposite the entrance of the room.) She's guiding my hand.

I think it probable that when Feda draws figures or letters in the air for sitters to interpret, as often happens, she is sometimes acting under motor impulse, not apprehending what is meant herself until she has made the movement.

There is a suggestion that Fedá's assumption of the attitude of the figure in "Le Canapé Bleu" picture is at least partly an automatic movement, not pure imitation, for when asked whether she can see what the figure is lying or sitting on, she replies, "It's not lying, it's sitting, because Ladye can make Fedá do it on this chair" (see above, p. 250).

I am inclined to regard it as of some significance that among these modes of communication between the communicator and Fedá, the one that produces the most vivid impression—a vision of the object to be described, such as Fedá had of "Le Canapé Bleu" picture—is never used for conveying the idea of the inside of a closed book. Indeed, Fedá hardly ever (I will deal with possible exceptions presently) represents herself as seeing the page or part of it. Closed books remain closed books to her, and she only repeats to the sitter what the communicator explains to her by word or sign. Is this because the communicator's own impression is not of the vivid order required to make Fedá see a vision? Certainly in a general way it seems to be rather vague and fragmentary. The reader will probably here object that in the case of the picture of a child lying down (see pp. 283 *et seq.*), which I quoted among instances of book-tests described beforehand with verbal accuracy, Fedá did have a vision of it similar in kind to the one she had of "Le Canapé Bleu," though perhaps less complete. This is true, but then the picture was not inside a book. It was on the cover, and though not visible without moving the books, its position may well have been known to some one. In fact it seems very likely that a binding so unusual among the books in question was specially noticed by the housemaid who had recently rearranged them, if not by others. I am, in fact, disposed to think that the unusual feature of Fedá's having a vision of this picture is an argument for its not having been "sensed" by the communicator in the same way as a book-test proper, and for the knowledge of it not having been obtained purely by clairvoyance.

An incident occurred, however, at an A. V. B. sitting on December 18, 1918, which suggests a kind of vision by Fedá. The record is as follows :

F. She's not sure whether *this* is on page 6 or on the preceding page, but she just wants to describe something. She's showing it to Fedá. There's the page. (Here Fedá indicates the page of a book by gesture.) I could draw it I think. (M. R. H. . . . hands the block and a pencil to Fedá. Fedá proceeds to draw three long wavy lines indicative of writing, she then makes a scratchy mark on the paper remarking "there's a star." She then draws four short wavy lines, remarking "these is short lines." She then draws a circle and says that A. V. B. is not quite certain regarding the position of that circle, but that she thinks it comes about there on the page. Fedá then draws four more long lines ; saying, "these is long again, that's how the page is.")

Whether Fedá here conceived herself as copying from a model of the page, or as drawing from the communicator's directions, is not clear, but I think the latter. It is not important, however, as the drawing "does not seem to reproduce anything on the pages" indicated.

Fedá does not take pains to distinguish between describing her own direct impressions and repeating what the communicator tells her, and some ambiguities occur. But if the records of the book-tests are read carefully, it will, I think, generally appear clearly that the latter is meant. In a few cases, however, the expressions used may perhaps be more naturally interpreted as meaning that Fedá herself saw the page. The most distinct instances of this which I have noticed were two that occurred at A. V. B. sittings on November 22 and 28, 1917, respectively. On November 22 Fedá said :

On the page which is called 75,—Fedá can see more clearly to-day—near the top, there is a message that refers to the general state of affairs now, but in a way as affecting you, Mrs. Twonnic. Wait a minute, there is something more, a word, something important that has to do with this book, is a word like Roscommon, that's the

nearest Feda can get to it, and there's an important word on the title-page beginning with a P. This is a kind of feeler, so that she [the communicator] can get the feeling of that [book] case more.

If the seeing more clearly by Feda refers to her seeing the figures 75 "built up" for her, and if when she says that Rosecommon is the nearest she can get to the word, she means it is the best approximation she can get to the communicator's pronunciation of the word—and such interpretations are not, I think, strained—we are left with nothing here about Feda "sensing" the page herself.

Again on November 28, 1917, Feda says :

There's a funny sounding word like Adiosis, Adiosis, that word's in the beginning of the book on the title-pages. Then she says Assiosis, no, that's not quite it, but it begins with an A, and it seems to Feda to suggest that sound, and it feels to Feda like a three-syllabled word, not a little word.

Here everything turns on whether "feels to Feda" can apply to her apprehension of what the communicator is saying, and it seems to apply just as well to that as to a more direct apprehension of the page in the closed book.

Feda's exact meaning is, however, of less consequence than it might have been, because these particular tests were both complete failures. In the first there was no appropriate message on p. 75, no word at all like Roscommon could be found, nor was there a word on the title-page beginning with P. And on November 28 no word like Adiosis or Assiosis was found in the beginning of the book, and the word *Ancona* in italics in the preface is the only approach to Feda's three-syllabled word beginning with A, and that certainly does not sound like Assiosis. If, therefore, Feda on these occasions did have any kind of direct impressions, there is no reason to think they were impressions of real pages.

One fact must be noticed in connexion with Feda's share in the book-tests. There were three occasions when

the usual procedure was changed—or at least the dramatic *mise-en-scène*—and Feda represents *herself* as helping to select the book-tests. The three occasions were at A. V. B. sittings, in each case following shortly after a sitting which Dr. T. W. Mitchell had had with Mrs. Leonard, Lady Troubridge being present as note-taker. In each case Feda and A. V. B. profess to have gone together to Dr. Mitchell's house, where neither Mrs. Leonard nor the sitters had been, to select a book-test for him. The first occasion was on May 9, 1918. At the beginning of the sitting Feda says :

Ladye's here . . . Mrs. Twonnie it's about a book test, but the book test isn't for you, only as she helped to do it. She and Feda did it, only she did the best part of it—it's for Mrs. Una's Doctor man what comed yesterday. She only did it last night.

The second occasion was on July 6, 1918. Feda begins :

She's going to give a book test for the doctor first. Feda couldn't get it last time. Feda don't know if he stopped Feda last time. Feda had a feeling as if he was trying to think of some 'ticular books. Feda oughtn't to have told him she was going to get one.¹ Feda has been and got one now, and Ladye was there too, so Feda'll ask her to help to remember.

A little further on Feda remarks apropos to the book-test proper, "Ladye you help Feda to get that exactly as it was said before." And again, "Sometimes she [A. V. B.] notices things what Feda doesn't."

The third occasion was on October 12, 1918. Feda says :

Now wait a minute—(*s.v.* Ladye you remind Feda, 'cos Feda's been there too) [a description of the room, etc., follows]. We got the books on the third shelf up, . . .

¹ All this refers to a sitting of which I have not seen the record. Dr. Mitchell notes, "When Feda said [at the previous sitting] she was going to give me another test my mind reverted at once to a particular shelf where I wanted her to make the test because the books there were not psycho-therapeutic books."

on this third shelf we took the sixth book . . . The page was a one and a nine, one nine, nineteen, and it was the top part of the page. You know Ladye and Feda founded it, but it's from the gentleman who was speaking to him at the sitting, and it's a message from him to the doctor man (*s.v.* Wait a minute. This is where you'll have to help Feda, Ladye). Oh it's a message from that gentleman to the doctor, about his work, not the spirit's work, but the doctor's . . . but Ladye says it might apply not only to his work, but to his general conditions as well.

From this point Feda drops out as a co-pereipient, and quotes and paraphrases what A. V. B. says in the usual style. She comes in again possibly at the end in the word "we" in a quoted sentence: "She [A. V. B.] says 'I suppose he does know that we get the idea, the thought, more than the written word, doesn't he?'"

I may remark that in these three attempts at book-tests, though there are some things quite wrong, there are interesting points—*e.g.* a description of a peculiar arrangement of book shelves in a room quite unknown to medium and sitters and away from London. Again a direction to "look on the outside of a book within a span of the test book, and you'll find something that will distinctly remind him of the gentleman who spoke to him the other day." The name of the purporting communicator referred to was Grainger Stewart, and twelve inches from the test book was a book by J. A. Stewart. But the book-tests proper were not very satisfactory.

If it be asked what was the meaning of this peculiar intervention of Feda's in these particular book-tests, I can only suggest dramatic appropriateness. As they were given at sittings of M. R. H. and U. V. T., at which A. V. B. was the habitual communicator, she had to appear, but she had no connexion with Dr. Mitchell and was not supposed to know him. On the other hand, Feda had made great friends with him, and may have been supposed to supply the necessary connexion. This suggestion is of course on the sceptical side, and is moreover mere conjecture. Others may think of a better explanation.

§ 10.

CONCLUSION.

THIS concludes my examination of the book-tests submitted to me, and it only remains to sum up—a thing I find it particularly hard to do, for the evidence is so mixed.

It is impossible to doubt, I think, that Mrs. Leonard in trance has supernormal powers. Evidence given in this paper alone goes far to prove telepathy, at least from the living, and in one case (Mrs. Talbot's, see above, § 2) apparently from the dead. But is there sufficient evidence to convince us of the possibility of clairvoyance—the acquisition of knowledge of physical things otherwise than through the bodily senses of some one. There are cases that look remarkably like it, though never so distinct and unmistakable and free from error as we could wish. But they are mixed up with cases suggesting no knowledge—normal or supernormal at all. These apparently false cases are uttered with the same kind of confidence, the same appearance of interest, the same amount of detail as the apparently genuine ones, and there is no means of distinguishing false from true till verification is attempted. When we do verify we find every shade of success or failure, from undeniable successes, through those which we hardly know whether to count as exhibiting any success at all, to undeniable failures.

This mixture of true and false need not by itself surprise us. We know that with automatists, and especially those who sit to order like Mrs. Leonard, there is much in automatic speaking or writing that we may call mere dream stuff, even where there is evidence that some things said have a supernormal origin. Book-tests having become for the time being almost part of the routine of communication with certain sitters, Feda may reel them off more or less mechanically, and without herself knowing whence the impulse comes and whether the alleged inspiration is real or imaginary. And there

will be degrees of completeness in success, whether the success is due to clairvoyance or to chance.

A more serious obstacle perhaps to accepting clairvoyance as the explanation of book-tests lies in the difficulties and bewildering inconsistencies in what is said about the mode of identifying the page, and about the kind of thing—forms or ideas—perceived on it. On account of its want of consistency most of such talk has to be swept aside as very probably nonsense, and if we accept clairvoyance as a fact we must admit that so far we know nothing at all as to what it consists in. We chiefly know that, at least in Mrs. Leonard's case, it generally seems indistinct and vague.

Our acceptance or not of clairvoyance as a fact must then depend solely on our judgment whether the successes recorded are more than we can suppose chance to have produced in a kind of case in which the chances are very hard to estimate, and in a matter which is at present disconnected with all our established knowledge and therefore very hard to believe.

On the whole, I think the evidence before us does constitute a reasonable *prima facie* case for belief, and that in future we must reckon with clairvoyance as a possibility to be taken account of in interpreting mysterious happenings.¹

¹Of course in this paper I have not by any means quoted every incident which may be regarded as affording some evidence of clairvoyance, but I have quoted those which seem to me to have most weight. It may interest the reader to know which half dozen of the cases in this collection appear to me the most convincing—those which it is least possible to explain by chance. Different people would probably judge differently, and one might oneself feel somewhat differently at different times, but I think I should select the following six cases, which I do not put in order of merit.

(a) The first case mentioned in the paper, where a passage in a book is connected with an ornament worn (A. V. B., Sept. 12, 1917; see above, p. 248). (b) The message to Mrs. Beadon about her husband's burial (Sept. 29, 1917; see above, p. 260). (c) A. V. B.'s second message about lights (Aug. 24, 1918; see above, p. 273). (d) A. W. V.'s statement about a long pole (Jan. 4, 1919; see above, p. 286). (e) Mariana in the South (A. W. V., April 11, 1918; see above, p. 297). (f) A. W. V. about the family tree, etc.—the book-tests of this day as a whole (Feb. 28, 1918; see above, p. 341).

Granting, then, that pure clairvoyance can sometimes be exercised, I think the present records suggest a thing which may be worth keeping in mind in future experiments, namely, that telepathy and clairvoyance are probably in some way closely connected. Telepathic clairvoyance—perception of external things not known to any one present but known to some one somewhere¹—probably merges into pure clairvoyance, while the line between more ordinary telepathy and telepathic clairvoyance is not a well-marked one. I think it is likely that the processes not only merge into each other but that they may sometimes operate simultaneously. The idea is not of course a new one. Professor Charles Richet in the paper describing his experiments in clairvoyance to which I referred the reader in a footnote on p. 247 maintains that “Cette télépathie n’est qu’un cas particulier d’un fait bien plus général—la faculté de connaissance des somnambules.” And Myers in *Human Personality* frequently points out that Teleesthesia [*i.e.* clairvoyance] merges into telepathy—that the distinction between them “cannot be made fundamental.” (See *e.g.* Vol. I. p. 136.) But my object in speaking of it is not theoretical but practical. By keeping in mind the probable connexion of telepathy and clairvoyance we may get a helpful clue in experimenting. If, for instance, telepathy of some sort comes into operation in what we may call the approaches to the book-test proper—in the finding of the volume and its surroundings—this may facilitate the clairvoyant perception of the inside of the book which sometimes follows. The perception of the surroundings may itself be partly telepathic and partly clairvoyant.

It is perhaps doubtful whether book-tests with Mrs. Leonard in the form dealt with in this paper should be continued indefinitely, as their continuance might lead to staleness, and might increase a habit of producing auto-

¹ For Telepathic Clairvoyance see a collection of cases and a discussion by myself entitled “On the Evidence for Clairvoyance” in *Proceedings S.P.R.*, Vol. VII., pp. 30-99 and 356-369. Also “Experiments in Clairvoyance” by Dr. Alfred Backman (*Proceedings S.P.R.*, Vol. VII., pp. 199-221).

matically imitation book-tests. But if any new form of experiment to demonstrate clairvoyance is designed, it would be well to keep in mind that an avenue admitting of telepathy with the sitter may be a useful approach to the test proper.

That further experiments should be tried with Mrs. Leonard and others is much to be desired, for more evidence is greatly needed. But if pure clairvoyance is a reality, and if we are on the verge of establishing this scientifically as the experiments before us seem to show the importance of the investigation cannot be overrated.

APPENDIX A.

A NOTE ON CHANCE IN BOOK-TESTS.

I SAID on p. 244 that it would be an error to suppose that on almost any page of any book something that may pass as a message may be found, and there is of course still less probability that when indications, even vague ones, of the nature of the message are given, the message when found will conform to them. As a test of this I tried the following experiment. I selected almost at random from the book-tests before us a promise of a "message" with something quite definite and objective in it—meaning by objective something that has nothing specially to do with the particular sitter or the sitter's relation to the communicator. The one selected was from the second book-test received by M. R. H. and U. V. T., and was the first of their book-tests answering to the required conditions. It occurred in their sitting of August 5, 1917, and ran as follows :

F. There's another book, it's the seventh book on the same shelf [as on the preceding occasion] and she's speaking of page 19. She says that should contain a message too. Wait a minute. (*s.v.* A message about what, Ladye?) She says that it has some bearing on what is called death. Ladye thinks it is a little bit stupid, but she wants you to look.

(I may remark in passing, though it is irrelevant to my experiment, that the test can only be regarded as a partial success. The book in question proved to be a volume of poems by D. G. Rossetti, and p. 19 is part of a poem called "A Last Confession" and purports to be a death-bed confession to a priest. Such a confession, implying of course the idea of death, may be said to have

some bearing upon death; but there is nothing specifically about death on p. 19.)

Returning to my experiment. In a large room lined with books I selected twelve at random without looking at them, defining them by their places in different shelves, and in each case I noted the page and the part of the page where the message was to be looked for. My list came out as follows. In the left-hand column is the title of the book and in the right-hand column the sentence occurring in the position defined beforehand.

- | | |
|---|---|
| (1) <i>Poems of Emily and Anne Brontë</i> , "The Teacher's Monologue," p. 52, $\frac{1}{3}$ down. | Now, as I watch that distant hill
So faint, so blue, so far removed,
Sweet dreams of home my
heart may fill,
That home where I am known
and loved. |
| (2) Kingsley's <i>Hypatia</i> , p. 7, omitting preface, $\frac{1}{2}$ down. | "And obeyed he was, with a loyal, reasonable love, and yet with an implicit soldier-like obedience." |
| (3) <i>The Amber Witch</i> , p. 105, $\frac{1}{4}$ down. | "Why Katie Berow her little pig had died?" |
| (4) Ch. Kingsley's <i>Poems</i> , p. 8, $\frac{1}{2}$ down [the page on which is the selected sentence is in the introduction, which is numbered continuously with the text]. | "If, however, this book shall cause one Englishman honestly to ask himself, 'I, as a Protestant, have been accustomed to assert the purity and dignity of the offices of husband, wife and parent . . .'" |
| (5) Sir Alfred Lyall's <i>Verses written in India</i> , "Rajpoot Rebels," p. 27, $\frac{2}{3}$ down. | "From the banks of the Ganges holy,
From the towers of fair Lueknow,
They have driven us surely and slowly,
They have crushed us blow on blow." |

- (6) Burns' *Poems*, Vol. II.,
 "The Inventory," p. 12,
 $\frac{1}{3}$ down. "And gin ye tax her or her
 mither,
 B'the Lord, ye'se get them
 a' the gither."
- (7) Froude's *Short Studies on
 Great Subjects*, p. 14, $\frac{1}{4}$
 down. "They have perceived that
 if they would be men and not
 beasts, they must control their
 animal passions, prefer truth
 to falsehood, courage to
 cowardice, justice to violence,
 and compassion to cruelty."
- (8) *Le Diable Boiteux or the
 Devil upon Two Sticks*,
 Vol. I., p. 47, $\frac{1}{3}$ down. "But being firmly resolved
 not to place any Monks in it,
 in whom the virtues of Chas-
 tity, Sobriety, and Humility
 do not eminently shine, he
 was very much puzzled in the
 choice."
- (9) *Swift's Miscellanies*, Vol. I.,
 "Sentiments of a Church-
 of-England Man," p. 79,
 $\frac{1}{3}$ down. "They would have it that a
Crown is a Prince's Birthright,
 and ought at least to be as
 well secured to him and his
 posterity as the inheritance of
 any private man."
- (10) Mahan's *Influence of Sea
 Power upon the French
 Revolution and Empire*,
 Vol. II., p. 102, $\frac{1}{2}$ down. "Bonaparte on his side had
 been no less active, although
 he sought by the secrecy of
 his movements to avert alarm
 and postpone, if possible, the
 war which for his aims was
 premature. Orders were given
 that reinforcements for the
 colonies should go forth
 rapidly, ere peace was
 broken."

(11) *Ambidexterity*, by John Jackson, p. 81, $\frac{1}{4}$ down.

“The general conclusions arising from the entire course may be stated as follows:—*Results*—(1) No preference was shown for either hand so long as there was no violent muscular exertion demanded.”

(12) *Carlyle's Early Life*, by J. A. Froude, p. 201, $\frac{3}{4}$ down.

“The article on Luther which Carlyle had offered for the ‘Edinburgh’ could not get itself accepted. Napier recognised that Luther was a noble subject, but he could not spare space for the effective treatment of it.”

None of these passages can be said to have any bearing on the selected message—*i.e.* any “bearing on what is called death”—except No. 3 about “the little pig.” In No. 5, however, the following lines occur in another part of the page: “When the army has slain its fill, When they bid the hangman cease”; and in No. 8 at the top of the page, “must shortly make up his accounts in the other world, he is grown scrupulous.” And in several cases there is something connected with death on the page preceding or following the selected one—namely, in No. 1, “When Emma’s bier was borne away”; in No. 5, the preceding page, “They have slain the best of my kin.” “But our fighting never shed English blood,” and on the page following the selected one. “There is no more life for me”; in No. 7, p. 13 (*à propos* to the fall of the Tower of Siloam). “But the guilty had perhaps long been turned to dust”; in No. 8, in the page following the selected one, is an account of two young men killing each other in a quarrel over cards; in No. 9, page preceding, “upon the death of a Prince among us, the administration goes on”; top of page following the selected one, “protects and encourages his profession; and therefore although he

should manifestly prescribe poison to all his patients whereof they should immediately die." If, therefore, we allow ourselves to count the thirty-six pages obtained by taking the selected pages and two adjacent ones, without regard to position in page, we do get a reference of some sort to death on ten pages, or rather over a quarter of the whole; and we do get such a reference in some part of three out of the twelve selected pages, though in one case only in the prescribed part of the page.

The probability of success in what I have called vague messages is harder to judge of because it is more difficult to eliminate the subjective element. For instance, in descriptions so vague as: "A message straight from our boy to us" (promised to a sitter in September, 1917); or "A sort of message for you; he says it isn't the words he would choose, but he thinks you will know" (received by another sitter, November 29, 1917); or "These few words he wants you to take as a message" (received by a third sitter on April 9, 1918); it is clear that the passage indicated might prove to have an appropriateness obvious to the sitter, though undiscoverable by an outsider ignorant of the circumstances.¹ As an illustration of this, let us suppose that in Mrs. Beadon's case (p. 261 above) what she was told about the passage indicated had stopped after "on p. 71 will be found a message from him to you. The message will not be as beautiful as he would like to make it, but you will understand he wants to make the test as good as he can." If it had stopped here the test would have been considerably less good than it is as it stands, but the appropriateness of the passage indicated to the circumstances of the communicator's burial would still have made the "message" a striking one. But of these circumstances we should have known had not the sitter informed us. As outsiders, without knowledge of the special cir-

¹ As a matter of fact in the first two of these cases nothing relevant was found, and in the third the sitter (Miss Purdon) has so far failed to send us promised annotations.

circumstances, we can only judge a book-test when some sort of indication of the sort of message we are to find is given.

We have such indications when a message of hope or encouragement without further definition is promised—as in the following three cases :

(1) “A message from C— which he wants you to remember to cheer you up. It draws a comparison between the past and the present.” (Prof. and Mrs. B., December 2, 1917. See above, p. 354.)

[*Verification* : “The brave little soldier is gone into the presence of his Chief away in the Eternal City, . . . For the boys who are Christ’s faithful soldiers and servants here shall continue that service in joyous, untiring youth in the great land beyond.” This would be an appropriate message, but if it was the one intended the position of the book was wrongly described.]

(2) “A message from him to you. He wants you to remember it when you feel sad about him. It is a message directly from him to you. He sometimes sees depression in you. He sees it and wants to sweep it away. The message is meant to do that.” (Mrs. John, May 1918.)

[Nothing appropriate was found in the book indicated. Feda afterwards said she had made a mistake as to where it was.]

(3) “A message to his mother, a kind of hope or encouragement.” (Mrs. and Miss Morris, March 2, 1918.)

[The book indicated was a Church Service, on the prescribed page of which is Isaiah lxx., verses 19 to 25. These verses are of an encouraging nature, though not strictly appropriate.]

In another kind of vague message the characteristic indicated is definite and objective, but admits of very wide interpretation. As instances we may take three cases reported by the Rev. C. Drayton Thomas :

(4) "Feda said that on page 53 is something about striving: that it suggests endeavouring and holds out a promise through that endeavour." (September 6, 1917.)

[*Verification*: On the page indicated begins St. Augustine's account of his conversion, and as Mr. Thomas says, "While neither the word 'striving' nor 'endeavouring' appears on the page, the story is one about inward strife and determined endeavouring of spirit to escape from an evil manner of life. A strife and an endeavour which ended in triumphant success."]

(5) At Mr. Thomas's next sitting Feda says: "The message . . . is about endeavour again, but under different conditions and aspects from last time." (September 29, 1917.)

[*Verification*: The sentence indicated was: "Whatever did you do to make her understand?" and related to the efforts of the heroine in a story to make a very deaf old woman tell her the way home.]

(6) The message, it is said, "refers to an enviable frame of mind." (October 18, 1918.)

[*Verification*: Mr. Thomas takes a passage about our Lord's passion to be the one referred to. In it occur the words "the love that sacrificed; that gave up all for love of all." ¹)

In the above six cases we have promises of messages on three subjects, viz.: Hope and encouragement, endeavour, an enviable frame of mind. Should we be likely to find such messages on pages taken at random? Could, for instance, any of the twelve passages used in the above experiment about death be regarded as appropriate? They will serve for passages selected at random as well as any others. I think the answer must be that *none* of them could be regarded as messages of hope and encour-

¹ Mr. Thomas arrives at this passage by counting the pages of the preface with those of the text though not numbered continuously. He sometimes in counting the pages omits the preface even when it is numbered continuously with the text.

agement. One of them (No. 7) might *perhaps* be taken as referring to enviable frames of mind. On the other hand, five, namely, (7), (8), (10), (11), (12), might in different ways be regarded as referring to endeavour—which shows what a very wide interpretation the subject admits of. In (7) we have the endeavour to “be men and not beasts”; in (8) the endeavour to choose suitable monks; in (10) the endeavour to prepare secretly for war; in (11) the reference to “violent muscular exertion” seems to imply endeavour; in (12) the article on Luther endeavours to “get itself accepted.” I do not say that we should be right in accepting these as satisfactory messages, but they are hardly less to the point than those mentioned above as found by Mr. Thomas by following to the best of his ability the instructions given.

This note is not of course intended to give any standard by which to measure the probability or improbability that something more than chance has been at work in successful book-tests. I do not believe any exact calculation to be possible in such complicated and heterogeneous material as that with which we are dealing. And in any case my experiments are far too few to base conclusions upon. So far as they go, however, they tend to confirm the view that on the one hand chance is not an easy explanation of success in even simple messages when definite; and, on the other, that success when the indications given are susceptible of wide interpretation is not of much value evidentially.

APPENDIX B.

CASES OF ACCURATE DESCRIPTION OF OBJECTS IN THE SURROUNDINGS OF THE BOOKS. (SEE P. 286.)

Statuette of Adeline Genée.

AT an A. V. B. sitting on October 2, 1918, following on book-tests described above (p. 282-6)—the book-tests having

been taken from the large bookcase in M. R. H.'s study—
Feda continues :

F. (*s.v.* Cross near the books?) She thought there
was a cross either on or near the books.

U. V. T. Yes, we understand that I think.

F. It must be close though 'cos she seems to see it
when she gets to the books.

U. V. T. Right.

[A large and conspicuous box-wood crucifix had
recently been placed on the writing table which
stood less than 4 feet from the book.]

F. (*s.v.* And a little figure—a small one.) Feda
don't think it's just a head, it seems to show
the body like too. It's a very light colour, she
seemed to see that.

U. V. T. Where?

F. Where? Didn't you see it near the books, Ladye?
Wasn't it near the books? Feda thought you was
talking about the books! Feda don't know where
she means now. Don't you mean near the books?
No. It's not near the books, but it's a little
figure she's very interested in.

U. V. T. Can't you show it Ladye?

F. She showed it for a moment, it was not just a head
and shoulders.

U. V. T. Well, what position is it in?

F. Not just standing straight up like this. (Feda lets
her arms drop loosely at each side, hanging
straight down.) What you want to do with the
hands, Ladye? What is it? (Feda puts one
hand over the other and bends forward from the
waist slightly.)

U. V. T. Don't bother to try if it's too difficult.

F. Wait a minute. (Feda places one hand on her hip
with the fingers spread out straight. Then she
tries violently to bunch her coat and skirt up
under her hand, and having partially succeeded
she places the hand on the bunched material with
the fingers again extended, she then slightly turns

the hand so that the fingers are extended towards the front.) The fingers is straight and spreaded out in front, but the thumb isn't. The fingers isn't together they're spreaded out, and the elbows is sticking out. (Here Feda makes a pose; she places a hand either side of her waist with all the fingers pointing forward. She then begins smoothing down and making a gesture of pinching in the waist with the two hands.) Mrs. Una, it's pointed like that. (Here Feda indicates a tight waist and a pointed bodice.) This isn't near the books. Lady says there's something so silly about the lower part; she says, "I don't really think it's silly myself, but there's something a little incongruous about it here." (Feda strokes her shins.) She says it's when you balance it with the other part, there's something not quite right here. (Feda touches her shins and feet.) It's not right with the upper part.

- U. V. T. She's right.
 F. She says you *ought* to have noticed.
 U. V. T. Ought I?
 F. She says yes, she says you should have noticed that even more than Mrs. Twonnic.
 U. V. T. Why?
 F. 'Cos she gets that as being something exceptional in you. Though Mrs. Twonnie might see it, you'd notice it more quickly than Mrs. Twonnie, she says it might come very near to annoying *you*. Now wait a minute. (Feda draws a curved line just above the bust, with her finger, as if indicating a décolleté bodice; she then makes a gesture as if bringing a piece of material or something up from the waist and under the arm to meet the line she has already indicated.) It's some line, she keeps drawing a line. (*s.v.* Is it under the arms or over?) She's drawing as if it's under the arms, it seems to come from the arm-pit, but there's also something what she does here. (Feda draws a line from the shoulder down to the

breast.) And there's something here. (Feda makes a gesture of a circular nature across the top of the head.) It's as if it stuck out from the head a little. Feda don't think the head is quite straight. (Feda drops her chin and pulls it in a little.) 'Tisn't like this, Mrs. Una (Feda pokes her chin in the air), it's like this more. (Repeats gesture of dropping chin, and begins tapping her feet loudly.)

U. V. T. What's she doing now ?

F. This. (Feda extends her feet and places them in the second position.) Wait a minute, it seems as if this ought to belong to some time ago, it's not something very new, or if it is Ladye says it's pretending to belong to some time ago. (*s.v.* Also it takes her away from London, habits and conditions away from London.)

U. V. T. I don't understand that.

F. She says you ought to.

U. V. T. Oh yes I do ?

[Feda goes on to describe a basket as near the little figure, and adds, "there's something close that reminds her of a fish" [cf. below, p. 391, 2]. She says . . . "Well, the basket is close as well, but fish she *knows* is right. Peoples doesn't keep fish and books together. Well she says some do." Some small objects then described are identified as a paper-cutter and other things on the writing table.]

As regards the little figure, the recorders tell us that

At the extreme other end of the room from the book-case there stands upon a table a little white plaster statuette of Adeline Genée by U. V. T. The statuette measures $10\frac{3}{4}$ inches including the base. The dancer is represented in full ballet skirts, short, and sticking out upon the hips, the arms are akimbo, the fingers are spread out and are pointing forward, whereas the thumbs are pointing in the opposite direction, and the waist of the figure is represented as being tiny, and the bodice is

pointed. There is every reason why A. V. B. should be interested in this little statuette. She was very familiar with it, as it stood in M. R. H.'s study when she and A. V. B. were living together. Also M. R. H. bought the statuette some time before she met U. V. T., and as U. V. T. is A. V. B.'s cousin, and a very old friend, it is natural that A. V. B. should be interested in her artistic work. . . . Feda says that A. V. B. says there is something silly about the lower part, something a little incongruous. . . . M. R. H. cannot remember that A. V. B. ever remarked on the legs and feet of the statuette being faulty, during her lifetime; but U. V. T. states that they are distinctly faulty, and that she herself knew from the first that they did not balance properly.

We need not compare further in words the description given by Feda with the statuette, as the photogravure which M. R. H. and U. V. T. have kindly allowed us to append will enable the reader to do this for himself. We need only add that the statement that "it seems as if this ought to belong to some time ago," or at least to pretend to do so, is correct for the rôle assumed by the dancer as represented. When the statuette was modelled Madame Genée assumed the costume worn by her in an early Victorian ballet. The further statement that the statuette takes A. V. B. away from London is in U. V. T.'s opinion meant to refer to the fact that the statuette was completed and cast at Pau. The question arises whether the statuette can have been known to Mrs. Leonard. At the time it was produced, eleven or twelve years before this sitting, it had a remarkable success, and over three hundred models in different materials were sold. Mrs. Leonard might therefore have come across a copy. On the other hand, it was never put upon the public market and was therefore never on sale in shops. There has been nothing of recent date to bring it before the public afresh, and as it is signed (in an inconspicuous place) with U. V. T.'s maiden name, it seems unlikely that Mrs. Leonard would have connected it with her had she come across it. It seems certain that Mrs. Leonard had not been at M. R. H.'s flat.



MADAME ADELINE GENÉE.

This photograph represents the original bronze statuette from which the plaster cast referred to in the text was made. The cast has since been broken.

[To face p. 390.]



The mention of the basket, which follows the description of the statuette, has a certain theoretic interest, for at the date of the sitting there was no basket in the room. When M. R. H. is living in London, however, a small basket belonging to her spaniel is frequently placed a few feet away from the statuette and still nearer to the large oak cupboard on which stands the cast of Verrocchio's figure of the boy clasping a dolphin, referred to apparently here and also on April 10, 1918.

On that day, April 10, another interesting though less detailed description of an object in M. R. H.'s study was given :

Crystal Ball and Tazza.

F. There's something close to the drawers, by the drawers, that reminds her of "The day is like a crystal cup." [A line from a poem by M. R. H. which had been repeated to Fedá.] Don't alter one word, it may only remind you of a part of that saying; you may say there are two parts of it, one supplies one part of it, and one another. . . . She says if you keep those words just as she said them, there are two objects close to the thing with drawers, and they both supply two essential elements of that line.

[Now there was in the room, but not close to the thing with drawers, a small Japanese Tazza composed of a dish standing on a tripod, the centre of the dish forming a species of cup, having an upstanding collar of bronze over an inch in depth. M. R. H. has always used this to stand a rock-crystal ball in. She did this in A. V. B.'s lifetime, and has continued to do it ever since. We have therefore the bronze Tazza standing for "cup" and the crystal ball for "crystal" in the line quoted. Fedá continues:]

F. . . . She says the area in which the things will be found would be in a circle drawn close round the drawers. (s.v. Wait a minute, a *fish!* peoples

don't have fishes in their rooms, they smells!) She says there's something that suggests a fish in that room.

M. R. H. I place that.

F. Fedra don't like that, but Ladye says it's all right.
(*s.v.* Not in rooms! fish in a room!)

M. R. H. I place it.

F. (*s.v.* Fish? It is a fish, and day is like a crystal cup again.) Fedra must say it like she says it. Fedra mustn't alter it, must she? She thinks it's pretty complete as it is.

[The tazza and crystal were not near the thing with drawers—that was a mistake. But they were on a shelf of a large piece of furniture on the top of which stood a reproduction of Verrocchio's "Boy with a Dolphin" (referred to also later on October 2, 1918). So that the reference to the fish looks like a correction of the previous statement as to the position of the things referred to.]

Another attempt of A. V. B. to describe the crystal ball occurred on October 12, 1918, and is perhaps worth quoting, if only because it is rather amusing. In the course of an attempt, more or less successful, to describe various objects in the room, Fedra said :

F. You ought to have a ball there too, a hard, cold ball. If you put it to your face it would make you jump it's so cold.

M. R. H. I place that.

F. It seems to Fedra to have a kind of shine or polish on it, and it gives Fedra—is it light or something? It gives Fedra reflection in it. Ladye says she always feels she wants to get into the middle of it.

M. R. H. Good.

F. She says : " It always makes me long to get right into the centre of it. I'm not laughing or talking nonsense. I thought you would jump at it." She says " That's my place, *in* it, not outside it, this ball expects me to be inside it."

[Fedra goes on to say that it is "near something shaped like that," making gestures which may have been meant to indicate the shape of the tazza.]

APPENDIX C.

SUPPLEMENTARY EXTRACTS FROM BOOK-TESTS QUOTED IN SECTION 8.

"Messages" and explanations in the book-test of December 8, 1918, referred to on p. 340:

F. . . . page eight one, eighty one page, oh, the lower part of the page . . . a message for Mrs. Twonnie from Ladye suggesting something she would like Mrs. Twonnie to do and to feel with regard to Ladye. Ladye says that Mrs. Twonnie already does it to a certain extent, but that she is to do it more.

[The words on the lower part of page 81 of the *seventh* volume (which was Mrs. Molesworth's *The Children of the Castle*) regarded as appropriate are "You see me?" said in the story by a spirit to a child, who replies "I see you, and I see your eyes."

M. R. H. had often at sittings said how much she wished she could see A. V. B., and A. V. B. had apparently implied that she probably would some time. As has been seen above (pp. 272-274), she had got as far as seeing hallucinatory lights which A. V. B. claimed that she had produced. Fedra goes on:]

F. Wait a minute, um—well hold it for a minute Ladye 'cos I can't remember if you don't. Page two of the same book about halfway down, describing by using one or two words, Ladye's opinion of Mrs. Twonnie's father at the sittings, she thinks that that will interest you more than it would him.

[In the ninth line of p. 2, or counting a space the tenth line, in a page of twenty-five lines occur the words "wise

and clever." Now M. R. H.'s deceased father had been, so to speak, putting his oar in at A. V. B. sittings. At a recent sitting A. V. B. had said he was alarmingly clever as a communicator—unusually brilliant, she thought, which she laughingly implied rather alarmed her, lest he should take up too much of her (A. V. B.'s) time. She suggested that M. R. H. should give him some sittings entirely to himself. Fedra continues:]

- F. Page 5 of the same book at the bottom of the printing on the page is something that suggests a measure which has to be taken with him with regard to the sittings, she's laughing.

[Upon the last line but one of the page is the word "severe." A. V. B. has, it appears, always evinced a certain severity towards M. R. H.'s father when he wishes to monopolise what she regarded as her time, and not long before this sitting refused to let him communicate for more than a few minutes, as he was interfering with a book-test.]

Extracts from the A. V. B. sitting of July 17, 1918, referred to on p. 341 :

[Fedra has been giving for A. V. B. what profess to be particulars about a book selected by U. V. T. (see above, p. 300 *et seq.*). She had spoken about a verse or allusion to verses and U. V. T. asks at what part of the book this occurred, and an exchange of remarks between M. R. H. and U. V. T. follows; then Fedra says:]

- F. You'd better let her go on, short—short—cleven, p. 11 speaks of magic. You wouldn't think so, but it does, it speaks of magic. Page 11, about halfway down. Some of the pages seems to have unusually wide margins, or not only wide margins but a good deal of blank space, as if a space left here and there for some purpose. But p. 11, the words there certainly suggest magic to her, and in a very definite way too. She says "I don't always get the actual word like 'magic,' but I say that the words very definitely suggested magic."

[Of the above statements it is untrue that there is anything suggestive of magic on p. 11. It is untrue that the book has unusually wide margins; but it is true that there is a good deal of blank space, for the book is written as a series of letters, some of which are quite short. Fedra goes on to give several other particulars—some doubtful and some true—about this book, *Amitié Amoureuse*.]

[After finishing with this she goes on:]

F. Oh dear! she's got another . . . It's the threeth shelf upwards, the third, not counting the books on the floor, and it's the very first book . . . from the left. On page three, three, thirty-three, there's a little message about halfway down what is about the work (*s.v.* What work?). *The* work, she says. . . . She says it's a nice encouraging message about the work that you and Mrs. Una is doing for Ladye. 'Cos she says she always feels you are doing it *for* her, so you must read the message in that light. 'Cos she says, supposing an impossibility and that she couldn't have had you and Mrs. Una, she would have had to have some instrument, some one to work through, 'eos she says it's her work given to her on the other side, not *only* for personal reasons; she had to help the earth plane, but she could never have got through the work she has, 'eos she could never have got the evidence through without you and Mrs. Una, but she would have had to worry any one what could be worried in order to get through what she could. She says, now of course it is considering an impossibility, but you'll see that in the wording of the message on the thirty-third page.

M. R. H. That she'd have had to have found somebody else?
F. No, it just suggests what she's just been talking about.

[The book indicated was found to be Rudyard Kipling's *Kim*. On p. 33 there was nothing even

remotely relevant. But on p. 3—and it is just possible that the repeated “three” (see above), may have been meant to emphasise that number and not to signify 33—on p. 3 halfway down (namely, on the sixteenth and seventeenth lines of a page of thirty-three lines) occur the words “it is always so when men work magic.” A great success would of course have been scored had these words been found halfway down p. 11 of *Amitié Amoureuse*. On the other hand, on the latter page, beginning on the twelfth line of a page of twenty-four lines, occur the words: “Nous avons tant et tant causé et si intimement que, bon gré mal gré, contre les convenances, contre vos scrupules, notre amitié a été définitivement fondée.” These words M. R. H. and U. V. T. regard as conforming well to the conditions laid down for the “message” to be found on p. 33 of *Kim*. For there had been long and intimate talks between them as to the advisability or the reverse of their collaborating in psychical research before they made up their minds to do so, and their friendship was thus definitely founded.]

This case is, I think, less convincing than the one quoted in the text, not only because the assumption that p. 3 of *Kim* was meant is a very doubtful one, but because the method of the mistake if it was a genuine one is less easy to grasp. It does not seem as if any omission of Fedá's or inexact repetition by her of what she was told at the moment would account for it. It is more like a mistake in repeating something that had been learnt by rote.

Item from the A. W. V. book-test of February 28, 1918, omitted from the text (see above, p. 342):

On page 48 of the same book—oh! he can't tell you where on the page, wait a minute, it describes the state of place that he's in now, the conditions he's in now, and

that your lady's in now. Not their relative positions to each other, but what they's both in. All the messages they's giving to-day is eonected together. Now he's trying to give the position of the message on p. 48. It's lower down than the message on p. 73, he thinks it's about halfway down, or a *little* lower.

[On p. 48 of Wells's book is the latter part of a short section entitled "My Primary Act of Faith." The references in it to the general scheme of the universe in which there is "order and co-ordination as distinguished from haphazard" and to the "ultimate rightness and significance of things" are not inappropriate, but I agree with Mrs. Salter that this part of the test ean hardly be considered successful.]

Now, just near that book—he's having a joke now, but it's a test—there's a title; it's within a span of the test-book. (Feda makes a gesture of spanning a distance, using the extended thumb and middle finger as a measure.) There's a title suggesting a state or condition that he's very glad he didn't go to. He says he might tell you that while he was sensing the two first tests, he had no idea of sensing the third, but then he saw it, and it suggested the extreme opposite, so he thought he might give it.

[There is no book answering to this description within the distance indicated by Feda, but in the same shelf, twenty-two inches to the right of the Wells book, is an edition of the *Purgatory* of Dante which may fairly be said to supply what is needed. It has the word "Purgatory" in large letters across the back of the book.]

APPENDIX D.

EXTRACTS FROM BOOK-TESTS SUPPLEMENTARY TO SECTION 9
(EXAMINATION OF ALLEGED MODES OF PERCEPTION).

Attempt to form a word by picking out letters from different pages—A. V. B. sitting on February 20, 1918—referred to on p. 356 :

F. You must take the book after the test-book, the fourth book (*s.v.* On the first page, take the first letter on the first page, the first letter of the first word on the first page) and write him down. Then on the third page, take one of the letters of the first word (*s.v.* Which one?). Put that down. Wait a minute, on page 9 do the same, it looks like the third letter to Fedá, of the first word on page 9. Do the same with pages 2, 4, and 8. She says after page 9 take page 2, and take the fourth letter of the first word. Oh! she's not sure that the first word has four letters, if not, you must count letters not words. She's got a feeling it hasn't four letters, so she's preparing you she says. This is an experiment, and she says she won't inflict it on you a second time if it is not successful. Then page 4 comes next . . . second letter on that page . . . Now page 8 (*s.v.* Oh dear! this is awful!) just at the top of the page what is called 8, it gives a word what is the key to what the other letters spell. She says no spirit has ever attempted this before.

U. V. T. It's like an aerostie.

M. R. H. There was that page, page 9, where we weren't told what letter it was in the first word.

F. No, 'cos she's forgotten! Fedá thinks she was hoping she'd remember, but she didn't. . . .

M. R. H. On all these pages there will appear the title of the book; do you wish it ignored?

F. She says, absolutely . . . only the reading matter on all the pages she's given.

The letters in question proved to be G. A. $\left. \begin{matrix} \text{O} \\ \text{F} \\ \text{B} \end{matrix} \right\}$ (for the first word on p. 9 was "of" and the third letter "b") R. O., which seem meaningless. The key-word on p. 8 has not been identified. The test must therefore be regarded as a failure, and so far as we can tell it may simply have been patter of the control with no meaning behind it. In this case it would of course throw no light on the mode of perception since nothing would have been perceived.

*Extract from the A. W. V. Sitting on October 19, 1918,
referred to on p. 361.*

The book-test began on this day with a failure. Then some good things were said about titles of books, after which Fedra goes on :

Now he's jumping to the third row up . . . Now the very first book on the third row on the left. (*s.v.* That's him—page what? Wait a minute then, please, Mr. Arthur; I can't see the number, build it up again—forty-eight.¹) Forty-eight, four eight, not quite halfway down the page, there is a reference to certain—certain conditions—(*s.v.* She [Mrs. Salter] was not born then!) conditions which happened in his life about twenty years ago . . . He says it might be nineteen, it might be twenty-one, but he says: "I'm putting it at twenty, and I think that's very near it." Certain conditions which would apply to his life . . . twenty years ago. When he was sensing these books he got for the time being a peculiar clarity of vision which enabled him to see even words on the pages, and he finds this morning he can even reproduce them to a certain extent.² Now on the page opposite to 48, almost level with the message given, he seemed to see a very peculiar word that suggested these letters to him: C, A, E—(*s.v.* What? C, A, E, what comes after that? L?) L, E, B.

¹Quoted above, p. 351.

²Quoted above, p. 361.

(*s.v.* Have you missed something out, Mr. Arthur? He's stopping and shaking his head.) No, he says this will do, S. (*s.v.* Is that near enough to it?) Yes he says it's near enough. And now he says there's a reason why he showed that, that word, think of it. He says he had reason in his earth life to think of that word, that's why he noticed it in that book. On the page opposite 48, it is. He wants to say, if you find this word exactly as he gives it, will you tell Mrs. Una, so that she can tell him.

The book proved to be *The Second Woman* by Norma Lorimer. There was nothing on page 48 relevant to anything that happened to Dr. Verrall twenty years ago. But Feda is apt to be vague about time, and if she had said about thirty-five years ago it would have agreed with the statement that Mrs. Salter was not born then, and the words "an appointment which permitted of his marrying," which occur about a quarter of the way down the page, might have been taken as applicable. When Dr. and Mrs. Verrall were first engaged it was not possible for fellows of colleges to marry, and he might have had to leave Cambridge and seek work elsewhere. But in 1882 this restriction on marriage was removed.

Caelebs, the Latin for bachelor, does not occur on the opposite page (p. 49), but the page deals with a bachelor about to marry, and if we may suppose that in giving the test from p. 48 he was thinking of the impossibility at one time of marrying and keeping his Cambridge appointment, the word *Caelebs* may be carrying on the same train of thought. But, if so, it must have come in by association of ideas—not by "sensing" the word itself.

A SUGGESTED NEW METHOD OF RESEARCH.

BY W. WHATELY SMITH.

SOME months ago I suggested, in a letter to the *Journal*, that it might be possible to apply the "word-association test" as a means of investigating the psychological status of the "controls" of mediumistic trance. At that time I contemplated relying solely on the actual words given by the personalities under examination in answer to the stimulus words of the test. As a result of recent experimental work, however, I have been able to devise a method of research which appears to be far better adapted to the end in view. This method I propose to describe here. Its object is to determine, by purely objective means, whether the "controls" of mediumistic trance are the independent discarnate entities which they claim to be or whether they should be regarded as "secondary personalities" strictly analogous to those with which psychopathologists are familiar. The importance of obtaining a solution of this problem needs no emphasis.

For the benefit of readers who are unacquainted with the word-association test I may briefly describe it as follows :

The experimenter calls out to the subject, one by one, a list of words—usually 100 in all—and the subject is instructed to reply to each word as it is called out, as quickly as possible, *with the first word which occurs to him*, regardless of whether it "makes sense" or not. He must not, of course, prepare his answer *before* the word is called out. The words of the list are called the "stimulus-words" and the subject's replies the "reaction words."

The time which elapses between the calling out of the

stimulus word by the experimenter and the subject's answering is commonly measured in fifths of a second with an ordinary stop-watch and this interval is known as the "reaction-time."

It has been found that any marked prolongation of the reaction-time is generally a sign that the stimulus word has awakened, by association, a group of ideas of strong emotional significance to the subject—most usually of a painful or disagreeable nature.

Some account of the method, illustrated by a striking example, will be found in the *Proceedings*, Vol. XXIV. pp. 676 and 677. The classical work on the subject is Jung's *Studies in Word Association* and most works on the technique of psycho-analysis deal with it in greater or less detail.

The length of the reaction-time, coupled with the observation of certain other signs, is a good enough guide for most practical purposes, but it is too unreliable and too susceptible to fortuitous interference to be of much value for precise quantitative work. It is, among other defects, liable to prolongation by causes quite other than the intensity of the emotion or "affective tone"¹ evoked by the stimulus word and, as will appear later, it is the affective tone which we wish to measure.

A far more delicate and precise method of doing this is afforded by the phenomenon known as the "psychogalvanic reflex."

It has been found that if a weak electric current is passed through the human body, between suitable points, the amount passing, as measured by a galvanometer, is increased if any stimulus is applied which arouses emotion, or causes a change of "affective tone" in the person under examination. In other words the resistance of the body (of the *skin* to be accurate) is lowered whenever the subject experiences what may loosely be called a "wave of emotion." Given a suitable subject under good conditions, this test is extremely delicate and, as I

¹The term "affective tone" is more strictly accurate than "emotion." Those who are unfamiliar with psychological terminology may regard the words as approximately synonymous.

have recently shown by experiment, is capable of discriminating shades of affective tone with far greater nicety than the reaction-time. As a result of the recent observation and statistical analysis of some 12,000 reactions in the word-association test with some seventy different subjects, I have no hesitation in saying that as a measure of affective tone this reflex is incomparably superior to the reaction-time for quantitative work.¹

I myself have always used an ordinary D'Arsonval galvanometer (resistance about 92 ohms) in conjunction with a Wheatstone bridge of which the external resistance was formed by two zinc-plate electrodes, covered with wash-leather and soaked in salt-solution, which were applied to the palm and back of the subject's left hand.

With this arrangement excellent reactions to the word-association test can be obtained from the great majority of subjects and it is most striking to see how a person who steadily gives reactions of, say, 10 to 15 scale divisions for the majority of stimulus words will suddenly give one of 50 or 60 or more when a word is called out which, for some reason or other, arouses an emotionally significant group of ideas.²

In order to understand how these facts can be utilised for the investigation of trance personalities it is necessary to ask ourselves *why* a word should arouse intense emotion

¹ The chief points of superiority are :

- (i) It is not under voluntary control.
- (ii) It is not affected by purely "intellectual" difficulties such as may misleadingly prolong the reaction-time.
- (iii) The galvanometer deflection appears to be very approximately proportional to the intensity of the affective tone no matter how great it may be, while prolongation of reaction-time is not.
- (iv) Subject to certain technical reservations which would be out of place here, the galvanometer detects both pleasant and unpleasant tone while the reaction-time tends to indicate only the latter.

² For the benefit of those who are ignorant of electrical matters I may briefly paraphrase the foregoing by saying that any evocation of emotion is accompanied by a change in the electrical properties of the skin which can be accurately measured by the use of suitable apparatus. This change is very closely proportional to the intensity of the emotion evoked and can be used with confidence as a measure of it.

in one person and little or none in another. The reason is, of course, that the word is associated in the mind of the first person with emotional or exciting experiences, while it has no such association in the second case. The affective tone aroused in a given subject by a stimulus word is, in fact, determined by and is a function of that subject's experience. But the experience of every individual is unique and inasmuch as the reactions to stimulus words are determined by experience we should consequently expect these reactions to be correspondingly unique for each individual tested. The actual degree in which they will be so must depend, of course, on the kind of stimulus words used. There are certain words suggesting ideas of universal interest which produce strong reactions in almost everyone and it is obvious that a list containing a large proportion of such words would bring out the differences between individuals much less clearly than one consisting entirely of words which could only excite emotion by virtue of their associations with experiences peculiar to the particular individual concerned. Subject to this condition, however, we would confidently anticipate on general psychological grounds that a subject's reactions to a list of words would be uniquely characteristic of that subject.

But before we can use these considerations in the construction of a method of research it is necessary to test their validity by experiment and to obtain some *quantitative* criterion for future use. This I have recently been able to do.

In order to approximate as closely as possible to the ideal of a list containing no words of universal interest, I deleted from my original list the twenty words which in previous experiments had been found to arouse the most intense affective tone in subjects as a whole. I replaced them by twenty other words which I judged less likely to arouse intense affective tone in the average subject.

I need not here go into other minor points of technique and methods of computation which I adopted in order to render the results obtained as free as possible from

the effects of accidental errors. My object was to ascertain whether the extent of the agreement between the reactions given by any two individuals was saliently less than that between the reactions given by any one individual on different occasions. In other words: do the reactions of subject A taken on different occasions agree *between themselves* more closely than they agree with the reactions of subject B? If so is the difference sufficiently marked to enable us to determine whether two sets of reactions, of unknown origin, emanate from the same individual or from two different individuals? ¹

The extent to which any two series of measurements (in this case reactions to stimuli) agree can be calculated and expressed with mathematical precision in the form of a *Coefficient of Correlation*. This is a figure which may have any value between +1.0 for two series which agree perfectly and -1.0 for two which *disagree* perfectly. Series which are wholly unrelated will give a coefficient of correlation of 0. Thus the two series 1, 7, 8, 11, 56, 49, 18, 3, 14 and 3, 21, 24, 33, 168, 147, 54, 9, 42, will give a coefficient of +1.0 because each increases or decreases in precise conformity to the other. On the other hand the series 7, 12, 9, 8, 4, 7, 6, 12, 2, 3, increases and decreases in a manner precisely opposite to the behaviour of the series 7, 2, 5, 6, 10, 7, 8, 2, 12, 11,—when one increases the other proportionately decreases—and the coefficient of correlation between these two will be -1.0.

The method whereby this figure, expressive of the extent of agreement between two series of observations, is calculated is familiar to statisticians but need not be described here: the point is that if we are given two series of measurements we can assess their agreement in a wholly unambiguous fashion.

If, then, we are right in conjecturing that the psychogalvanic reactions to a suitable list of words, is uniquely characteristic of the subject tested, the coefficient of corre-

¹In order to eliminate chance variations and to obtain representative sets of reactions I caused each of my subjects to undergo repeated tests from which average figures could be obtained. These tests were spread over a period of about a month in each case. In the interests of simplicity I omit details.

lation between series of reactions (or of average reactions obtained from general tests) which are derived from the same individual should be very appreciably higher than that given by series taken from different individuals.

I accordingly calculated the correlations (a) of each individual with himself and (b) of every individual with every other.

The results were as follows :

Correlations of Individuals with Themselves.

Subject P1	gave a value of	+·98
„ P2	„ „	+·72
„ P3	„ „	+·70
„ P4	„ „	+·60
„ P5	„ „	+·68
„ P6	„ „	+·42
	Mean	+·68

It is obvious that these figures represent a pretty high degree of agreement; there are two “freaks” namely, P1 with the very high value of +·98 and P6 with the very low value of +·42. But one would expect a distribution of values of this kind.

The figures for the agreement of individuals with each other are :

Subjects P1 and P2	gave a value of	+·19
„ P1 „ P3	„ „	-·02
„ P1 „ P4	„ „	+·12
„ P1 „ P5	„ „	-·01
„ P1 „ P6	„ „	+·02
„ P2 „ P3	„ „	+·15
„ P2 „ P4	„ „	+·19
„ P2 „ P5	„ „	+·18
„ P2 „ P6	„ „	+·01
„ P3 „ P4	„ „	+·46
„ P3 „ P5	„ „	+·14
„ P3 „ P6	„ „	-·24
„ P4 „ P5	„ „	+·23
„ P4 „ P6	„ „	-·04
„ P5 „ P6	„ „	-·13
	Mean	+·08

It will be noticed that with one exception, these values are very markedly lower than those given by individuals with themselves, which is in accordance with expectation.

The first class of coefficients are grouped round a typical value of about $+.70$, so to speak, while the second set are similarly grouped round a typical value of about $+.10$.

It would be possible, by working out a very large number of such coefficients, to obtain "frequency distributions" in each class and thence to calculate the mathematical probability that any given coefficient subsequently obtained belonged to one class or to the other. That is to say we could calculate the precise chance that a coefficient of correlation between two series of reactions of unknown origin had arisen from correlating the reactions of the same individuals or of two different individuals.

For practical purposes, however, such experiments are unnecessary and we can say with considerable assurance that any coefficient greater than $+.5$ is unlikely to have proceeded from correlating the reactions of two different individuals and that one of less than $+.3$ is unlikely to represent a single individual.

Now let us suppose the test to be applied to a suitable trance medium, first in the normal state and, second, under control. (It will of course be advisable to apply the test several times in each state in order to obtain average reactions.) We shall thus obtain two series of reactions of which one will be characteristic of the normal personality, the other of the "control." If we then work out the coefficient of correlation between these two series the result should throw considerable light on the question of whether the control personality is really identical with the normal personality or not.

If the two series of reactions were substantially the same, if, that is to say, the coefficient proved to be of the same order as those obtained by correlating individuals with themselves (about $+.6$ or more) we should conclude that the "control" is really no more than a different version, so to speak, of the normal personality and determined by the same mental content. Even this would

constitute a very considerable advance in positive knowledge of mediumistic states.

But if the two series were radically *different*, if the coefficients were of the same order as those obtained by correlating the reactions of different individuals (about $+ \cdot 3$ or less) then even the most sceptical of orthodox psychologists would be forced to consider very seriously the claim of the "control" to be regarded as an independent personality totally distinct from that of the medium.¹

The first of these alternatives would be confidently expected by most psychologists and would occasion little surprise to students of *Psychical Research*.²

But the second possibility demands somewhat closer consideration. There are two ways in which the conclusion that the control is a personality distinct from that of the medium could be evaded.

The first of these is by attributing the result to chance. This could, in general, be met by repeating the experiment with other mediums. If necessary the question could be reduced to terms of exact mathematical probability by performing a sufficient number of tests on normal persons to enable us to calculate the precise chance that the apparent independence of medium and control was accidental. This would be extremely laborious and would not, in practice, prove necessary: if the coefficient of correlation between medium and control were as low as, say $+ \cdot 2$ in two or three experiments, their independence would be established with a very high degree of probability and the precise magnitude of that probability

¹ It is, of course, possible that an indeterminate result might be obtained. A coefficient of correlation of $+ \cdot 4$, for example, would not be helpful if the above figures are taken as a standard of comparison. This contingency can to some extent be guarded against by using the agreement of the medium with herself and of the control with itself as a basis of comparison for the agreement of the medium with the control.

² It must be understood that I am here referring to what I may term "general" controls, of the type to which "Rector," "Phinuit" and "Feda" belong, as opposed to "personal" controls such as Hodgson_p, Myers_p, or the "A.V.B." control in the case of Mrs. Leonard.

would be of no practical interest. It is worth remembering, however, that the method is of a nature amenable to rigid mathematical treatment if required.

The other line of criticism would involve the supposition that a secondary personality can be determined by a mass of experience completely cut off from that which determines the normal personality. In my opinion this supposition is not justified by our knowledge either of psychological mechanisms in general or of the phenomena of secondary personality in particular. We know, to be sure, that experiences extending over a considerable period may be wholly forgotten and rendered completely inaccessible to consciousness so far as the volition of the patient is concerned; such amnesias are a common enough feature of pathological cases. But we also know that these dissociated tracts of experience are not dead and inactive, not segregated into completely watertight compartments or separated by an impassable gulf from the rest of the mental content.

If an emotional experience within the forgotten period is stimulated by an appropriate word in an association test the subject reacts, although he may remain completely amnesic to the incidents which invest the word with its emotional significance.¹ Similarly the "repressed" material familiar to psycho-analysts gives rise to reactions when it is stimulated, although it cannot come directly into consciousness.

This shows that the fact of a mass of experience being "dissociated" and inaccessible to consciousness does not mean that it cannot be reached by stimuli or that it cannot influence reactions. Hence, although the normal personality may be wholly amnesic to and unconscious of the experiences which determine the characteristics and behaviour of the secondary—abnormal—personality, we should, by analogy, expect that these dissociated experi-

¹This is well paralleled by what happens in the case of functional anaesthesia in connection with which the term "dissociation" is also used. A patient will not be conscious of a painful stimulus applied to the functionally anaesthetic areas but, if connected to the galvanometer, he will react just as well as he does when the stimulus is applied to the normally sensitive areas of his body.

ences would none the less influence the reactions of the normal personality, and conversely.

That this is actually so is indicated by the work of Prince and Peterson on the "A.C.B." case.¹ These experimenters selected words which were known to be of emotional significance to the subject in one of her states and then applied them to her as stimuli when in a different state. They found that larger psycho-galvanic reflexes were evoked by these words than by indifferent words, in spite of the fact that in the second state the subject was amnesic to and ignorant of the incidents which, experienced in the first state, had invested the words with their significance.

All the available evidence suggests, therefore, that if the "control" of mediumistic trance is no more than a secondary personality of the medium, we ought to obtain substantially identical series of reactions no matter whether the stimuli are applied to the normal or to the control personality.

It would, of course, be very desirable to confirm this by comparative experiments on subjects whose mutations of personality are without doubt purely pathological; but such cases are rare.

I may point out here that it is quite possible that a "general" control might give reactions substantially identical with those of the normal medium, while a "personal" control might give quite different results. If this were so we should have good reason for supposing that the former is a secondary personality and the latter really the separate individual which it purports to be.

I myself anticipate with some confidence that "general" controls would prove to be secondary personalities, but the issue seems more doubtful in the case of "personal" controls.

I need hardly add that to prove that either or both varieties of control are merely secondary personalities would still leave open the problem of the *ultimate* origin of evidential matter.

I have necessarily omitted to deal with many details

¹ *Journal of Abnormal Psychology*, 1908.

of technique and procedure which it would be necessary to consider in the actual application of this method to a concrete case. Nor have I discussed various incidental ways—such as the study of the “reaction type”—in which the experiment might throw additional light on the problems concerned. The object of this paper is not to deal exhaustively with technical points, but rather to explain the general nature of the proposed method of experiment and of the results which may reasonably be expected to accrue from its application.

The chief advantages which the method offers appear to me to be as follows :

- (i) It is an entirely new line of attack.
- (ii) The psycho-galvanic reactions observed are *not under voluntary control* and fraud is, therefore, automatically and completely excluded.
- (iii) The method is strictly scientific and psychological. It is entirely objective; measurements are read off a scale and subjected to purely mathematical treatment; no element of judgment or interpretation enters into the experiment at all. The results cannot, therefore, be influenced by any subjective bias on the part of the experimenters, whether conscious or unconscious.
- (iv) The experiment does not depend on obtaining “evidential material” of any kind. The usual complications and uncertainties arising from the possibility of cryptomnesia and telepathy are therefore absent.
- (v) The experiment can be repeated as often as is required with any number of different mediums. Provided that the same list of words is always used, the results may be collated no matter from what different sources or at what intervals of time they are obtained.
- (vi) Whatever the nature of the conclusions which might be drawn from the experiment, critics could be provided with complete *data* in the form of definite measurements and calculations and invited to repeat the experiment in their own

laboratories. This cannot be said of any other method of psychical research.

- (vii) If occasion arose it would merely be a matter of prolonged experimentation to enable us to state definitely the precise mathematical chance that a "control" is determined by a mass of experience completely isolated from and independent of that which determines the normal personality of the medium. (This is equivalent, in my opinion, to the question of whether the "control" is really to be regarded as an independent personality.)

In view of these considerations I suggest that an early opportunity might profitably be sought for applying the method to the investigation of a suitable case of trance-mediumship.

W.S.

APPENDIX.

I. LETTER FROM THE RIGHT HON. G. W. BALFOUR TO MR. WHATELY SMITH.

FISHER'S HILL, WOKING,
February 17, 1921.

DEAR MR. WHATELY SMITH,

Your interesting Paper on *A Suggested New Method of Research* has been sent to me in proof, and as you asked me to let you have any criticisms of it which occurred to me, you may perhaps think the following remarks worthy of your consideration.

Your argument requires us to accept as scientifically established that, in the case of secondary personalities recognised as such, substantially identical series of reactions are regularly obtained to whatever "state" of the individual the stimuli are applied. This may be true, but I venture to think that far more experimental evidence is necessary before it can be regarded as firmly established.

Let us, however, assume it as a working hypothesis, and consider the further conclusions to which you think your proposed method of investigation may legitimately lead.

As an illustration, suppose the method applied to Mrs. Leonard and to Feda, and that substantially identical reactions are obtained from Feda and from the medium in her normal state. This would show that, *so far as the method went*, no distinction could be drawn between the case of Feda and that of the undoubted secondary personalities hitherto experimented upon. But it would not, and could not, prove that Feda was not an independent conscious personality "controlling" the medium, unless we make the further assumption that such an independently conscious personality would exhibit the same kind of difference in the sizes of its reactions as

compared with those of the medium as is found to exist between two individuals with two distinct bodies. Now this is a very big assumption indeed; for whatever the nature of the control may be, it is of the essence of the case that control and medium, at all events for the time being, have a single body in common.

Next suppose that the reaction series obtained showed differences similar to those presented by two normal individuals. From this it would be legitimate to conclude that the nature of the dissociation in the case of Mrs. Leonard and Feda was different from that observed in admitted cases of double personality. But it would not be safe to go further and infer that Feda was an independent personality controlling Mrs. Leonard. For it would still be possible to contend that a difference in the nature of the dissociation was of itself sufficient to account for the differences in the reaction series.

By far the most interesting case would arise if the reaction series were found to be substantially the same as between Feda and the medium, and substantially different as between Feda and (say) A. V. B. when in full control. This would certainly be suggestive; but even in that event I am not quite clear what conclusions respecting the nature of the two controls could properly be drawn from it.

Please understand that I am far from saying that the experiments you suggest are not well worth making, if it is found possible to make them. Only I doubt whether they are capable of throwing as much light on the question you particularly wish to resolve as I gather from your Paper you anticipate.

Believe me, Yours very truly,

G. W. BALFOUR.

2. MR. WHATELY SMITH'S REPLY.

42 TRUMPINGTON STREET,
CAMBRIDGE, *February 21, 1921.*

DEAR MR. BALFOUR,

I am very much obliged to you for your valuable criticisms of my paper. In answer to them I should like to say, first of all, that I do not claim that experiments on

the lines suggested would be conclusive; but I believe that they are capable of giving fairly reliable indications which will assist us in forming judgments about the problems involved.

I quite agree that much more experimental evidence is needed before we can regard the substantial identity of the reactions obtained from two alternating personalities known to be pathological as an invariable feature of such states. But, as pointed out in my paper, all the available evidence points this way at present.

I do not think that the fact of the control using the medium's body invalidates the assumption (I should prefer to say the *presumption*) that the former, if an independent entity, would give reactions different from those of the medium. This, surely, would only obtain if the control were also using the medium's *mind*. For the magnitude of the reaction to a given word depends on that word's emotional significance which, in turn, is determined by the associations which the word has acquired as a result of the individual's experience. If the experiences of medium and control are identical I cannot see how one can call them separate personalities and, if different, then the emotional significance of various words and the magnitudes of the corresponding reactions should be different also.

It is, of course, possible—though not, I think, probable—that the medium's mind is implicated in the process of control as well as her body (assuming the existence of discarnate entities) and if this is so one would expect that the stimulus words giving large reactions with the medium in her normal state would do so also when under control, but that one would find, in addition, other large reactions peculiar to the control herself. Careful comparison of the records should make it possible to detect this, although the quantitative indications of the correlation coefficient would be obscured.

I think the whole value of the method really turns on the question of whether the dissociation which gives rise to alternating personalities of the pathological order can result in the segregation of masses of experience into "water-tight compartments" in such a way as to render the various complexes and constellations inaccessible, or accessible in a markedly lessened degree, to stimulus words. To discuss this

thoroughly would necessitate an exhaustive psychological treatise, but so far as I can ascertain there is no reason for supposing it to be the case. On the contrary, all the facts of Hypnosis, Dream, Psycho-analytic procedure, Amnesias, Cryptomnesias, Multiple personalities, Hysteria, etc., seem to me to indicate that although considerable tracts of experience may, by repression, be rendered incapable of coming into consciousness they are none the less readily accessible to the appropriate stimuli and capable of exerting their full influence upon the reactions and behaviour of the individual.

This view I hope shortly to justify in detail in another place.

With renewed thanks for your letter.—Yours very truly,

W. WHATELY SMITH.

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PROCEEDINGS

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