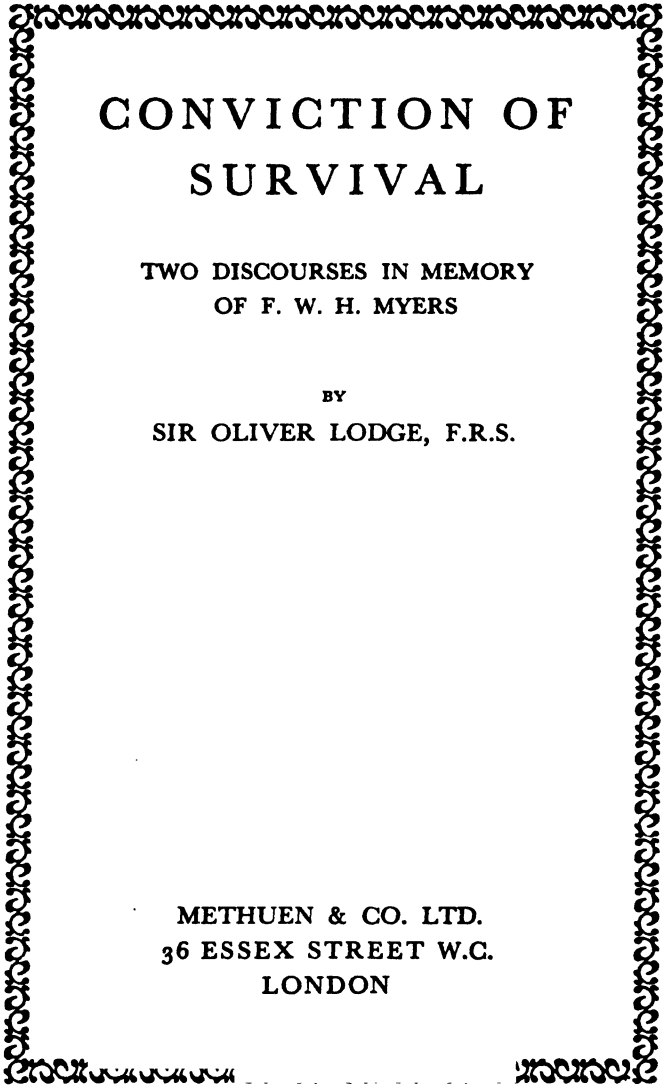


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CONVICTION OF SURVIVAL

BEING

THE FREDERIC W. H. MYERS LECTURE, 1929



CONVICTION OF SURVIVAL

TWO DISCOURSES IN MEMORY
OF F. W. H. MYERS

BY
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PREFATORY NOTE

THE Frederic W. H. Myers Lecture will usually be delivered biennially, in London. The lecturer will be chosen by the Council of the Society for Psychical Research. He will be free to choose any subject falling within the province of psychical research, but he will be asked to relate it to the work of F. W. H. Myers, and to indicate the developments there have been since the publication of *Human Personality*. It is hoped by this means to encourage successive generations of students to familiarise themselves with that work and to keep before them Myers's standards of investigation in the difficult field of psychical research.

The responsibility for both the facts and the reasonings in the lectures rests entirely with each lecturer.

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THIS lecture is to be the first of what we hope will be a long series of discourses on different branches of psychic science, or on various aspects of the problems raised by facts connected with human personality, in which subject Frederic W. H. Myers was a recognised master. He died nearly a generation ago, namely in January 1901 ; so that to many Members and Associates he must be more a legend than a remembered person. During the years immediately following his death, I and others wrote a good deal about him. You will find In Memoriam notices in the *Proceedings* of the Society (1901-3, vol. xvii.), written by myself, Professor Richet, Professor William James; Frank Podmore and Walter Leaf. And in another volume a year or two later (1903-4, vol. xviii.) appeared reviews of his posthumously published work *Human Personality and its Survival of Bodily Death*, by William James, Professor Th. Flournoy, Charles Richet, Walter Leaf, and by myself. Indeed at that time I wrote so much about Myers that it is difficult to

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know what to say now. One's temptation is to repeat to a new generation in the Society much that was then said, for it remains true. But I must content myself with giving references, and hoping that new members will take the trouble to look these things up.

When a Memorial series of lectures is established in memory of some great person, such as Lord Kelvin or Thomas Henry Huxley, or other distinguished man of science, the lecturers by no means always touch upon the life and work of the person commemorated: they deal rather with some further development of the subject in which he was interested. But the first of such a series is almost bound to have a personal note; and I have been selected to give this first lecture because I had the honour of being an intimate friend of Myers during the last twenty years of his life. We visited at each other's houses, we travelled abroad together, we carried on an investigation at the château of Professor Richet in the South of France, and we had innumerable long conversations on a great variety of serious topics. In literature his knowledge was overwhelming; in science we could meet more on equal terms; for, though I knew a lot more in detail than he did, he had a keen instinct for essentials, and was a stimulating and critical interro-

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gator. The advantage of such talks was mainly on my side, and I valued his friendship highly.

I was introduced to Myers in the 'seventies of last century by Edmund Gurney, who was even then beginning to collect material for his subsequently published book *Phantasms of the Living*. He came to University College as a senior external student, and attended my lectures on mechanics, for the purpose of enlarging his knowledge of physics in the domain of Sound. We became friendly : I lunched with him once or twice, and visited his rooms, where I saw accumulated notes typical of his strange interest in odd and supernormal occurrences. He wanted to bring them out of superstition into the region of fact, and was hoping to find a sort of explanation in the curious transmission of thought then being studied by Sir William Barrett, for which afterwards Myers invented the name "telepathy."

I do not remember my first meeting with Myers ; I think it must have been at some club, for I seem to recollect Myers and Gurney as two tall figures standing by the fireplace and discussing weird narratives ; while I, being their junior, lolled in a superior manner in an armchair, and regarded them with some amusement ; after the manner of

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juniors to this day. I have to admit, however, that I was somewhat impressed by the patience and courtesy with which they listened to my crude objections, which must really have been rather irritating. They seemed to think it worth while to try and get me to take a more reasonable view of the phenomena, and not to consider them blatantly absurd and impossible.

Later, through my friend Barrett, whom of course I knew as a physicist, I became acquainted with Henry Sidgwick, *de bas en haut*, and could not fail to be impressed by his personality and remarkable reputation for critical candour and sobriety of thought ; so that when, under his Presidency, the Society for Psychical Research was founded in 1882, I probably attended some of its early meetings, though I did not become an original member. Probably Edmund Gurney sent me a ticket ; or I may have got it from that old and trusted servant of the Society, Edward T. Bennett, in his rooms at Buckingham Street, Adelphi. I have no clear recollection of that ; for by that time I was married and overworked, and moving to Liverpool to take up the Chair of Physics at the opening of the College there in 1881. Soon after I was established in Liverpool an opportunity arose for investigating a case of

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thought-transference, which had arisen in George Henry Lee's drapery establishment ; so that I had an opportunity of investigating and gradually becoming convinced of the truth that a telepathic faculty actually existed in some people. This naturally, under the tutelage of Gurney and Myers, opened my mind to many other possibilities, and paved the way for a perception of the partial independence of mind and body or mind and brain. This discrimination between the mental faculty and its instrument, in Myers's view, opened a clear avenue to the idea that one might survive the other ; and further, that damage or destruction of the brain need not mean the damage or destruction of the mind which had used it as an instrument of manifestation in this as material and physical sphere—a sphere in which my work then chiefly or perhaps solely lay.

After this I became better known to and more intimate with Myers, and at his house had the privilege of meeting both William James, the great psychologist of America, and Charles Richet, the great physiologist of France ; doubtless others also, but these stand out in my recollection. William James was with Myers when he died in Rome, and gave a touching account of the exemplary

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patience with which he bore his sufferings, a patience and resignation which won the expressed admiration of the Italian doctor. His belief in immortality, at one time lost, had become very real and assured before the end. His claim on existence was always very vivid ; he tried to realise life to the full, and could not bear to think of a terminated or frustrated existence. This I can see was the motive power, much more than any other, which led to his hopeful and enthusiastic effort at founding a Society which should carry on the work of exploration into human faculty for centuries after he had left the earthly sphere. To us he has handed the torch, and, without any claim to infallibility, we have done our best to carry on, and to leave to our successors a reasonable and cautious but progressive course of action. We move too slowly for some, too quickly for others, but on the whole we move. Those who wish for eloquent inspiration in the quest for truth would do well to read all Myers's books, including his poetry and his numerous articles in the *Proceedings* and *Journal* of the S.P.R. I propose to append a list of these for the benefit of the coming generation, since his enthusiasm and power of exposition fall nothing short of genius ; and it behoves ordinary mortals to make all the use they

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can of genius when in any form it is vouchsafed to them.

This bibliography has been kindly prepared by the skilled Librarian and Editor of the Society for Psychical Research, Mr. Theodore Besterman, and it will be added to these addresses as an Appendix. The published books of F. W. H. Myers are probably well known, for instance: *Essays Classical, Essays Modern, Science and a Future Life*, his poems *St. Paul* and *The Renewal of Youth*, his *Fragments of Prose and Poetry*, and of course his two-volume treatise *Human Personality and its Survival of Bodily Death*.

Our joint and beloved friend Charles Richet, the veteran physiologist of Paris, and our ex-President, known and honoured all over the world, has sent me a special message of friendship for this meeting, of regret that he cannot come, and an assurance of sympathy in thought.

To resume my brief historical survey of events in the 'eighties of last century, Professor William James, Professor of Philosophy at Harvard, had told Myers of a remarkable clairvoyant medium in Boston, Mass., with whom first his family, and afterwards himself, had had interviews. Although sceptical as to the possibility of such things, he reported that when in trance she seemed to possess a

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different personality, and to acquire an extraordinary lucidity enabling her to give details about family connexions and other things, such as could not have come within her normal knowledge. Myers and the other leaders of the S.P.R. were impressed with his testimony, and decided to invite this lady over to England for an investigation. Accordingly, in the autumn of 1889, I received a request from Myers to go to the Liverpool landing-stage and meet a certain Mrs. Piper with her two small children, escort them across Liverpool, and put them in the train for Cambridge. This I accordingly did, and that was my first contact with that medium, afterwards so famous.

After a few weeks Myers reported that he had tested her powers, found them certainly genuine to the extent of at least telepathy, that she had demonstrated the acquisition of information inexplicable by any normal knowledge, and that I ought to come down to Cambridge to see her. I went ; and in his study, with Myers as notetaker, I had my first mediumistic sitting of any kind. The experience was most impressive—more impressive perhaps, because more surprising, than any I have had since. Detailed knowledge of my relations was shown ; and in particular an aunt of mine, to whom I had

been indebted either directly or indirectly for much of my post-school education, ostensibly came and delivered messages. She reminded me that she had promised to come and report if ever she found it possible ; for she was a religious woman, with an orthodox faith in survival, though with no knowledge of psychic study or of the possibility of communication. She did, however, on this occasion very clearly communicate, and for a minute or two actually took control, and spoke a few sentences in her well-remembered voice. The circumstance was very dramatic, and made an impression not only on me, but on Myers also, who had naturally much greater experience in such things.

In the ensuing December of that same year 1889 I persuaded my wife (rather against her will) to invite Mrs. Piper to stay a week or two at our house in Liverpool. There I conducted a series of test sittings, introducing strangers, and made a report to the Society, which is published in volume vi. of the *Proceedings*. My object was to eliminate telepathy from the sitter as far as possible, and to get facts wholly unknown to me, which could afterwards be verified. In this I was successful ; and the dawning certainty of survival and of the power of survivors to communicate

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under certain conditions began in my mind, and has never seriously receded since. For, as usually happens when we are on the track of truth, all subsequent experience went to confirm early impressions. That Christmas my wife and I went to the Italian Riviera, and stayed in the same house at Alassio as the Rev. John Watson, afterwards well known as Ian Maclaren, and his wife. The Villa Emilia was lent to us during our stay by that great philanthropist William Rathbone of Liverpool. I remember, on my departure, Myers saying that he rather envied me going into those beautiful surroundings with a nascent faith which had already begun to change my materialistic outlook on the universe. His own more varied and extensive experience had led him in the same direction some years previously, and his belief, or rather knowledge, dominated the whole of his later life.

And now I should like to tell you a little of Myers's psychic or even of some of his posthumous activities ; for whereas some of our members are still doubtful about the continued activity of the departed, I myself have no doubt about it at all. And anyhow I am at liberty to regard it as a working hypothesis, which in order to test and get the value of must be pressed to the utmost

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limits. That is the way to test a working hypothesis ; not to fight shy of it and apologise for it continually, but to apply it for what it is worth, and submit to the consequences whatever they may be. I know it is sometimes said that we ought to attribute all occurrences to the unconscious activity of living people, so far as we can, and not to prefer an appeal to the agency of those who have lived and gone on—not even to permit such an appeal until all other possibilities have been thoroughly exhausted. This I suppose is the policy of safety first ; but it leads to all manner of difficulties and far-fetched explanations. I contend that what we want is not to take refuge in a conventional or safe hypothesis, but to find the true one. And if we can find one that fits all the known facts, then we have a right to use that to the utmost, till it breaks in our hands. The attempt to explain everything by the agency of living people is doubtless a meritorious attempt, but on the whole it fails. So I make no apology for my clear and confident assertion that the activity of Myers and others continues, and in fact that we are becoming gradually more and more consciously aware of the interaction and interest existing between those recently departed on that side, and those who are still embedded

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in the flesh. I have written elsewhere about the interaction of the physical and the psychical, and I have no need to repeat it now ; but as a brief summary I should like to recall attention to a Paper nowhere yet published, and I believe not now in existence, a brief abstract of which was printed with diagrams in the *Journal* of the S.P.R. for February 1908, volume xiii. It represents an attempt to depict graphically some of what I had learnt from the doctrines of Myers ; though I do not mean to saddle him with the responsibility for those diagrams, which after all are but a means of calling attention to the interrelation between a number of different unorthodox and imperfectly recognised psycho-physical phenomena.

These phenomena as they gradually became known to me, largely under Myers's tutelage, were not limited to the mental aspect of things, such as telepathy, clairvoyance, and personal communication, but extended also, though in a minor degree, to what are called more especially physical phenomena, such as levitations and telekinesis generally. I never had an opportunity, such as Sir William Crookes had, of witnessing full-blown materialisations ; but movements of objects without contact, and other apparently inexplicable physical results,

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came under my notice when in company with Myers I paid a visit to Charles Richet at his château of Carqueiranne and on his island (île Roubaud) in the Mediterranean, in the July and August of 1894, where we were given an opportunity of investigating the strange and often properly suspected mediumship of Eusapia Palladino. The circumstances on that occasion were specially good, for we were alone on the island for days together, and the phenomena were strong and marked, far beyond the trivial and annoying methods of deception by which she was afterwards found occasionally to eke out waning powers. Things were moved far beyond her normal reach, even if she had not been under strict control ; and incipient materialisations were constantly felt, though seldom seen—felt in the strongest and most convincing manner, the power being sometimes exercised with almost alarming violence.

My Report of our joint adventure was not admitted to the *Proceedings* of the S.P.R., but was printed in the *Journal* for November 1894.

It was now that the name "ectoplasm" was coined by Richet for these apparently physiological extras which excited at the same time his interest and his ridicule. For

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as a physiologist he could not but be chagrined at the preposterous happenings, only explicable by apparent prolongations or emanations from the organism, which however impossible and absurd had nevertheless to be admitted as true. Richet coined the name "ectoplasm" for this unusual variety of animated matter which was formed and manifested outside the body, instead of inside as usual, and could thus produce physical effects in a manner suggestive of intelligent control. Myers did not seem so much perturbed by these strange occurrences, repugnant though they then were to the common sense of the other members of the triumvirate—a physicist and a physiologist; they seemed to fit into some enlarged system of philosophy which he had evolved as to the probable nature and comprehensiveness of the unseen or spiritual world. He was prepared to admit a multitude of possibilities due to the activity of dwellers in some unexplored region or some unfamiliar aspect of the universe; not necessarily departed human beings at all, but intelligences who had developed by long experience a power of dealing with matter, in unknown and unfamiliar ways, even to the extent sometimes of achieving what to a normal human being with full use of the limbs would be impossible,

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such as dematerialisation. An ectoplasmic hand which he had strongly held, and determined not to let go, had dematerialised in his grasp ; and this had struck him more than the more normal kind of movements which I had witnessed, such as might be accomplished by liberated or by extra and temporary limbs ;—that is to say phenomena like hand-grasps, strong clutches, carrying things about, and so on, which would be quite feasible to any normal person who was free to move where they chose. His view evidently was that it would be a great mistake to imagine that humanity, whether discarnate or incarnate, exhausted the possibilities of conscious life in the universe ; that we were beginning a study of the powers and possibilities open to other intelligences ; that our business was to ascertain what could be done without pre-conceptions or ideas of impossibility based upon our own necessarily limited mundane experience on our particular planet. The universe, as he often said, must be infinite in an infinite number of ways. And it would be in the highest degree presumptuous for an explorer to deny or reject experience merely because it conflicted with the explorer's own small ideas of what was possible. To Myers we seemed to be at the beginning of an extensive

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line of enquiry, the opening of a new volume of research, which would occupy the enlightened attention of remote posterity, however futile and inexplicable our early attempts at demonstration were. In an eloquent sentence he likened the few explorers who were venturing into this uncharted region to Columbus and his mariners, who as they crossed the Atlantic became entangled in the seaweed and floating timbers and other refuse of the Sargasso Sea. "If our first clear facts about the Unseen World seem small and trivial, should that deter us from the quest? As well might Columbus have sailed home again, with America in the offing, on the ground that it was not worth while to discover a continent which manifested itself only by dead logs" (*Human Personality*, ii. 307).

The parable is as necessary now as it was then. We have not progressed very far since Myers left us. The scientific world has not wakened up to our researches. The subject is still in an infantile stage, and few of us have any adequate idea of how it is going to develop.

Still the Society has achieved something. Testimony to strange occurrences is more frequent than of old. People are not so deterred as they used to be from fear of

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ridicule : there is a vague notion abroad that there must be something in it ; but what it is, and what recognised intercourse with the spiritual world will gradually lead to, and how far our notions of existence may be enlarged beyond planetary conception, no one knows. It may be that there is a continent of unimagined extent and potentiality awaiting discovery beyond the Sargasso Sea in which we are still mainly immersed. Scientific exploration is a slow process, and is especially slow when most of the trained explorers fight shy of it and keep aloof.

We need not be impatient : there may be good reason for the delay. It has often been found that results are better and more stable when they arrive at their proper time. Each generation can but do its bit, and wait in faith for the fuller revelation which in due time will surely come. Astronomers tell us that humanity has many ages before it on this planet, that it is still in its childhood, or rather in its infancy, that limited as we are by our animal senses, even though extended by instruments, very little of the totality of things is open to our enquiry.

“ Out of the long Stone Age our race is awakening into consciousness of itself. We stand in the dawn of history. Behind us lies a vast and

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unrecorded waste—the mighty struggle *humanam condere gentem*. Since the times of that ignorance we have not yet gone far ; a few thousand years, a few hundred thinkers, have barely started the human mind upon the great æons of its onward way ” (*Human Personality*, ii. 306).

The possibilities of the universe are still mainly a sealed book to us ; we must be unaware of a multitude of things occurring around us, just as we are unaware of the wireless waves passing through this hall at this moment ; waves which would bring us speech or music if we had a proper instrument. This wireless analogy is an easy and superficial but useful parable that must strike anyone. A more truly proportionate analogy is that of Huxley, who in a period of insight said that from our observation-point on earth we probably knew as much about the entire universe, and the full complexity of existence, as a worm in a flower-pot on a London balcony knows about the life of the great city.

I am sometimes asked whether I have had any communication with Myers since his death, or whether he has gone on to some higher grade of existence out of touch with earth. My answer is that, as far as I can judge, a man devoted as he was to the enlightenment of his generation in spiritual

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matters is not likely to shirk his task merely because he has an opportunity of progressing. It is possible for people, however high they rise, to return on missionary enterprise. The lower may have to bide their time before they can ascend higher, but I judge that the higher can always descend to help the lower. Indeed I should have thought that that was the essence of the Christian faith. However that may be (and I am not now touching on theological problems, nor even on eschatology), I know for a fact that Myers's influence and help are still with me, and that when I have questions to ask he is willing and ready to answer. He does this often through his lieutenant, my son Raymond, sometimes coming himself to give information of a more difficult character than Raymond could manage. Most of this has to be done through a more or less uneducated medium, and is therefore apt to be sophisticated, and is never infallible. Perhaps the best assistance I get is not of a mediumistic character at all, but rather of the nature of what may be called spurts of inspiration, which come as it were unconsciously ; the reality of which I would not presume to deny, nor yet to assert. Myers claims to help me in this way sometimes, and I do not doubt it. I think that so long as we are trying to do the work

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for which we are intended, we are guided more than we know. But we can hardly bear testimony in that direction, we must be judged by results.

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I have had talks with Myers on some aspect of my effort to link together physics and psychics, and I might read you a few short extracts, but they would probably not be generally intelligible. I must now become more esoteric and address myself to the members of the S.P.R. rather than to their friends, who may not be so well acquainted with the usual methods of communication. Some of Raymond's utterances are perhaps simpler and more easily intelligible ; I have from time to time given a few extracts of these to the S.P.R. I propose to limit myself to-day for the most part to a few extracts bearing on the nature of "controls," and the kind of dislocation or confusion of personality sometimes manifested when one and the same ostensible control tries to manifest through more than one medium. It seems possible for a control

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habitually accustomed to work through one channel to attempt an occasional excursion through another. Fedra, for instance, has spoken or is said to have spoken through other mediums, though not so easily as through her accustomed organism Mrs. Leonard. While as for Raymond, who has no specially habitual channel, though he used to prefer members of his own family, messages purporting to come from him have reached me from all parts of the world : most of them I must say with little or no features of authenticity. Well, occasionally this widespread ill-founded claim has been referred to during a sitting, and some information has been given about the nature of controls and of impersonation or dramatisation generally. These explanations I propose to quote.

For instance, during a sitting of my wife and myself seven years ago with Mrs. Leonard at East Barnet, on the 5th May, 1922, Fedra volunteered a reference to an occurrence which had happened on the 9th April, a month previous, at our home in Wiltshire, when we had been visited by an amateur lady medium, through whom both Raymond and Myers had often sent messages, and who had nothing to do with Mrs. Leonard. Towards the end of that sitting,

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held in my study on that occasion, Myers was arranging for another sitting, said he was now leaving, asked us to be punctual next time, and said farewell. Then a fresh communicator said, "Good evening, S'Oliver," to which, recognising the mode of address, I replied, "Is that Feda?" She said "Yes," and spoke about "Gladys" and someone who was giving her trouble, and that she (Feda) was rather worried about someone wanting to take "possession" of her medium. When she had done with that topic she expressed amusement at our little house, which she called a hut, said she had been talking to the cats, and other friendly frivolities. So now, as a sequel, when we were at Mrs. Leonard's a month later, on the 5th May, after Myers and Raymond had finished speaking, Feda, who was now of course the normal control, said: "Can I talk about something to do with myself?" and on receiving permission said: "You know I've been down to your home, don't you?"

I said "Yes," and she went on:

"S'Oliver, I don't think I've ever told you about this before. But there are times when Feda isn't really communicating, but Feda's shadow is. Mr. Fred can explain more, after, but Feda will tell you what

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Feda thinks. That shadow of Feda is like the etheric part of you to this your body. You know what a thought-form of you is, something that you might send a long way away ; and the thought-form might even speak. When you do it that way, when you go that way, you get things you want to say mixed up with other things."

She then explained more clearly about Mrs. Leonard's worries, which she had referred to through that other medium. They had to do with Mrs. McConnel and her expressed desire that David McConnel should take control. Mrs. Leonard did not wish that, and Feda rather resented the desire even partially to displace herself. I need not expand this. Readers of Miss Walker's book *The Bridge* will understand such a sentence as this : " David's Mother wanted Gladys to sit in the evening and let David give her things like he used to give to Damson." And so on.

When the explanation was finished, I said : " I say, Feda, I gather that when you came down to us in the country it was your etheric form, and that that is not quite dependable in what it says."

To which she replied :

" No, it's like going in a dream. You get mixed up, not with the mind but with the

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subconscious mind of the medium. But you see there was some truth in it, because that very night Gladys was in touch with people who reminded her about being worried about David. And Feda had been thinking about it, so when she went there, it made Feda's shadow-self, dream-self, talk about it. When you dream, you dream of things which have been worrying you, but which you've done with. You mix it up and can't help doing it.

I've got so used to *her* [Mrs. Leonard] I can get my real self right into her, comfortably in."

Feda having finished, she reported that Mr. Fred would speak :

"Now Mr. Fred would like a few words (and Myers took up the thread). [Note the change of style.] You talk about secondary personalities when you are in the body. On our own plane, in our own condition, we have no secondary personalities, but when once we have established communication with your side, and fit up a mental image of ourselves in your conditions, we may have a secondary personality or even a third. It is something that can be called to life by expectation. Supposing I make a strong mental impression on the mind of a psychically sensitive person [while] yet I am working with someone else also on the earth

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many miles away, that impression of myself left with No. 1, is connected with my real self which is with No. 2 ; there is a curious play along the line from the condition with No. 2 to that with No. 1. As I heard Feda remark, there would not be a full consciousness with No. 1. That would be a case of my dreaming or recreating the dormant image of myself, left in No. 1.

"I cannot, Feda cannot, control in the same way in two places at once, but the record once produced can be fixed on the medium's mind again. It requires only a touch to set it going. I myself have often come into touch with a sensitive whom it has not been my intention to manifest through, but my proximity seemed to touch a spring in the mental or psychic organism of the medium, and a ready-made record [was] set going of ideas, fears, doubts, which I myself have felt, and which I apparently exteriorise quite unknowingly, involuntarily, but which is picked up by the sensitive organism of the medium. Raymond has had many experiences of that."

(Then Feda adds a small comment.)

"Mr. Fred's very interested in this, and he thinks it well to understand it, because it explains so much that happens and perplexes people."

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O. J. L. Yes, what has been said is quite useful.

“He says, Lodge, you know in dreams we are not at our best, are we? I remember dreams which seemed to be dodging responsibility, running away from danger. We always seem to be on the defensive, full of fears and doubts. Sometimes happy in a reasonless way, but more often there enters the element of doubt or of fear. That too is apt to be so in this,—as Feda terms it,—shadow-self, that controls.”

O. J. L. Can the body-self give any messages at all?

“On your plane it would not be possible, in your state, because your etheric [? body] escapes in sleep or unconsciousness only. But in our state it is different.

Lodge, the other side of us, the side that visits No. 1, is made active by the psychic creative power of the medium.”

(Then apparently he drops off, and Feda tries to continue.)

“Supposing Feda [is] controlling Gladys actually, while another medium who knows Feda and who might wish for Feda to come at a distance, [and still] another person not mediumistic at all at another place who might wish for Feda, who hasn't power—Feda's dream-shadow-self could not go to

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the third person. It could go, but could do nothing. But it could go to No. 2, because that person can bring it to life."

O. J. L. But it would be sophisticated by No. 2.

"That's right. Because, as it is their power which has called that shadow-self to apparent reality, to life, it is their power and their subconscious mentality which will govern.

He would sometimes like to have a talk to you about those entities which give great names but talk nonsense. The Shakespeares and the Helens of Troy."

O. J. L. But we must postpone that.

"Yes."

[I don't remember that we have had that talk exactly, but in some of what follows is a suggestion of it.]

Now I will skip to talks with Myers and others in quite recent times.

Recently, indeed this year (20th Feb. 1929), my wife has gone over and joined the Group. She had overcome her initial repugnance to the subject which she felt last century, she had become quite interested in it, and though she didn't claim or admit that she knew very much about it, she knew sympathetically a good deal, and was anxious

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to do something to help when she got over to the other side. Recently I have had an opportunity of asking her one or two questions about the personality of controls, for instance the well-known control of Mrs. Piper called "Phinuit," and the still more widely known control of many psychophysical phenomena, the ubiquitous John King. With both of these she was acquainted, by sittings held while here, and for both she had a sort of friendly feeling. It has always been a puzzle to us of the S.P.R. to know what these sorts of personality are. They are sometimes thought to be secondary personalities of the medium ; by others they are thought to have an independent existence. I therefore wanted to ask what my wife's experience of them now was, and did so during a sitting that I was having with Mrs. Leonard in May this year. I will give some of her answers, which it must be understood had to come through Feda, who is I presume known to most people here, and who expressed some amused interest as to what might be thought about herself. It may be said that the information given is not worth much, but anyhow I can give it for what it may be worth.

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*Extract from a sitting with Mrs. Leonard at Kenley
on the 29th May, 1929. O. J. L. alone.*

(Feda is understood throughout to be reporting what is said by people on the other side. I do not always put quotation marks ; it is to be understood that all was spoken through the mouth of the medium except the sentences prefixed by my initials.)

Raymond (referring to some previous talk) says,—Mother's awfully enthusiastic about all this, Father. I have to hold her back.

O. J. L. I want to know if she can talk to Phinuit ; whether he's a person you can talk to ?

Not very much, she says.

(Feda,—What a funny answer !)

Phinuit isn't altogether through to me.

Oliver, there's a condition that makes it more difficult to talk to one kind of entity than another.

I can talk to Raymond, freely, fully. I can talk to Violet, to Papa, to so many people ; but certain people who exist—they exist, and I don't understand everything about it yet—but their work and their lives have placed them in a position which is not quite the same as that of ordinary people.

Most difficult to explain, most difficult.

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I understand that later on I shall be able to talk to Phinuit more easily.

O. J. L. Have you met John King ?

Yes, very much in the same way.

I have met him.

I have spoken to the person who calls himself "John King,"—to the person who presents his masks, his different masks, and calls them John King.

Oliver, it isn't always the soul that is the personality of a person who communicates in the very physical way that many people are said to communicate in.

I'm beginning to understand it, and it does interest me. I hope to find out more. You'll have to let me tell you my own way.

O. J. L. There's something odd then about those personalities like John King and Phinuit.

Yes.

(Feda,—Is there anything odd about Feda ?)

I replied : She hasn't discussed you yet.

Feda said : That's nice of her. But I've got oddnesses. Some day Feda may tell you about her double life. Do you see, S'Oliver, I haven't just had a double life since I've been controlling Gladys, I had it before that.

Miss Olive says (hesitating), Oh yes, there's one thing I wanted to explain to you, I had

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better do so now. ["Miss Olive" had been Feda's nickname for my wife for many years.]

When people belong to each other through ties of long association, love, fleshly relationship and so on, there is no difficulty in the contact between those people, either from one plane to another, or between them when they've both reached the same plane. The links are there, the links exist. Now with the guides and controls it's different. Different.

If we trace it back, we shall find that there has been a person, say John King.

It was necessary for him to do some good work for people on earth as a kind of compensation for his short-comings while in the body. He probably chose, he did choose, [to work] with and through a certain instrument. That brings him in touch with other guides and controls. One control can't work in an isolated way, and he may get linked up to other mediums indirectly. Demands are made on him, he may not wish to accede to those demands ; and there you've got what I call, Oliver, a "mask."

O. J. L. A personation ? ¹

¹ Explanation : Per-sona = Sounding through ; Dramatis Personæ = Characters put on for the occasion ; Mask = Something to speak through, an impersonation.

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Yes. Mind, it's moulded on him ; and, Oliver, as a rule, when a conscientious guide knows that there is a mask being made of him, he does his best to help to fill the mask. To see that as much good and as little harm comes from it as possible.

It's like insuring a good understudy or a good locum tenens.

Any conscientious guide who had got the work at heart would do his very utmost to be present and to supervise the proceedings in which his name is being used.

So he is linked up with those conditions. But he may never be personally so deeply in them as he was with the medium he chose.

These masks are most interesting things, Oliver. They occur mostly in physical phenomena. The mental side is more difficult, and yet easier too in other ways.

Raymond tells me how many many people called him to them and insisted on making a mental mask of him. He did go to a good many places where he made his first impression, and he said he could pretty well check his first impressions ; but he couldn't guarantee what the sixth or seventh would turn out like. In fact he said he gave it up at last. " Let them get on with it,—I can't keep account of it all." My great thought was to reach you, Father, and I was probably

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telegraphing that from time to time indiscriminately, and my thought was probably dressed and altered, till it became something I was not aware of having even thought of.

There was then conversation about the recent death of a friend, and about my wife having met her and having had long talks together. Then Raymond began referring to some sittings which my wife and I had had in Paris at the Institut Métapsychique a few years ago, in 1924. (These have been reported orally to the Society, see *Journal*, xxi. 258, but never printed.) At that date, under stringent precautions, with all sitters of the group padlocked, including Dr. Geley himself, at 89 Avenue Niel, we were invited to see the peculiar phenomena manifested in the presence of the Polish medium Guzik, about whose genuineness as usual there are different opinions. I have no doubt that phenomena of a low order, including the manifestation of animals, occurred; also that what Raymond had previously referred to as a primitive man, whom he named Fahngo, had wandered about, and had been put into contact with us in an evidential manner. My wife was interested in this weird experience and not at all alarmed. She was extremely sensible and calm about

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it. Raymond had already referred to this experience through another medium who had not been present and knew nothing about what had occurred ; though Raymond showed clearly that he himself did know.

So now, in 1929, Raymond recurred to this old experience, and said (again every sentence not said through the mouth of the medium is prefixed by my initials) :

Going back a moment, Mother and I have talked about many things which of course she can tell me details about. For instance, she told me about those sittings you were so interested in when the animal manifestations came. They were not all what you call domesticated animals, he was rather puzzled to find what animals or what creatures they were at all.

Strictly speaking, they had no individual existence as animals, they're only temporary representations of animals, who have life for the time being.

Mother was asking us what *we* thought about them, and said you were interested in them.

It was after we had been talking about the extraordinary ties and links that exist where there is love ; and what a difference there is between the communications which are based on affection, and these extraordinary

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manifestations of a kind that do not seem to have any object in communication, any desire to establish a personal link ; in fact there seems to be no particular motive for a creature of this kind communicating or manifesting.

The gentleman who barked fire out at you didn't seem particularly loving or solicitous about your well-being.

He simply manifested.

O. J. L. Fahngo ?

That's right, he says.

There's life in them, but that manifestation is temporary, it crumbles and dwindles away again.

If you were behind the scenes, Father, you would not see a discarnate animal withdrawing himself from the séance conditions and going back to his own spiritual home. You would see something disintegrating and being drawn back gradually, and absorbed again by one or more people on your side.

O. J. L. Drawn out of people present and going back to them ?

Yes. It mightn't all get into them at once, it could hang about on the fringe of their etheric bodies until it could be absorbed again naturally.

That may be very interesting on your side, Father, but we're not very interested in it

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from ours. We always wish that the same power of projection which evidently exists in those mediums could be controlled and used by a sensible body of guides so that we could use it and use it intelligently. Instead of which, it's bound to revert to a low type of elementary physical or animal life, if it controls on your side—

(Feda) What do you mean, Raymond?

Father, in those conditions of which we are speaking, there's practically no spiritual control— It's automatic, do you see, Father? It's a kind of phenomenon such as is produced automatically through hypnosis or nightmare or anaesthetics. All those three conditions may produce rather extraordinary manifestations may they not? What you might call alien, different to the person who produces them.

If that physical power is let loose in a séance room, it always goes back and not forward. It reverts.

I've no doubt that if you could see and examine one of those creatures, he would have some resemblance to prehistoric animal life on our plane.

O. J. L. I wonder why?

Reverting to the early stages, the early pattern, just on the physical side only. Like everything in nature can revert, Father.

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O. J. L. Well, flowers revert.

Yes, he says, look at a rose-bush, what it can become under certain conditions.

O. J. L. Yes, briars.

If there were a spirit band of intelligent guides, they would never use the power in those ways. They would use the power for manifesting in some intelligent way that would be productive of something that could be used as a basis for the theory of survival. That's what the guides are after all the time.

O. J. L. What I want is a physical basis of life and mind.

Yes, all the time they are working, working [to give] some kind of basis to you on which you can build up a knowledge of survival. You can't do it by pulling [persons] about or spitting flames at people.

O. J. L. I say, Raymond, I want to ask Myers to help me to get an idea for some experiment demonstrating the existence of life in matter. I hold that life comes in from Space, but its coming ought to make some physical difference in matter, and it's just that difference that I want to detect—the difference between an animated and an inert body. Not merely that it moves about, etc., but that the stuff itself is different somehow, a physical difference, something that one

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could detect in the laboratory, and so make a physical demonstration of incarnation.

Myers knows what you want. Some visible physical effect.

O. J. L. Yes, something we can detect with an instrument, a spectroscope or something ; it would wake people up if we could do that.

(Feda began now to report what Myers was saying and doing, for he had now as it were come forward.)

He's talking about the old ether again. It's through the ether that matter becomes animated. It's through the ether.

If you could make something go round more slowly,—he's showing me something which moves and can be made to go slower.

That's the whole thing, Lodge, that's all that's necessary, to make an effect that can be perceived in the ordinary physical way, a slowing down affecting the sheath, more by neutralising, deadening, so as to bring about a slowing-down process.

(Feda,—) He's bringing two things together, but he can't bring them together easily, they're going too fast.

Now he's making them go slower.

They looks dark and light, like in lines when they go slower, lines, circles.

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O. J. L. Animation makes etheric circulation go slower ?

Yes.

O. J. L. One would think quicker.

No, not on your side. Animation in matter is a slowing down (of something on our side).

He seems serious and sure about it. Energy, animation, all are so much more rapid at their source or near their source than at the point of contact where they produce their manifestations in matter, or where they act on matter. You see the manifestation beginning, and you see something that was inanimate become animated, and you think it is an increase of animation, it is not so. You were only watching the effect of what has been a slowing-down process.

That's right, he's wagging his head.

It would not be possible for you to detect energy at its source, but what we should like is to give you some easy way of demonstrating the energising process. . . . I think it can be done. Locating it, that's what he says. Isolating it, or at least isolating a certain area in which we can locate what we want.

That's what we shall have to do, Lodge.

Isolate a certain area so that we can locate what we want.

O. J. L. What contains most life for experi-

ment? Does a seed contain concentrated animation?

A seed, yes. An egg—an egg is better than a seed.

O. J. L. A bird is very much alive.

A bird is more alive for our purpose, for our argument, than any other living creature. He's still showing his egg.

The egg at a certain time, not any egg at any time. . . .

He [Myers] wants to make something alive. With this object,—to find the alive-part we've got to locate it (and say) here is the live spot. "IT."

He's still talking about slowing down, he's sure of that.

O. J. L. Slowing in the ether or in electrons?

He doesn't say that, but he doesn't want you to lose the idea of slowing.

While you're here on the earth he wants to get this— It isn't a new idea.

O. J. L. I've been getting it lately.

Yes, we're wanting it more lately. I think we shall get it, but I feel that I shall suddenly impress an idea on your mind when it is passive. Perhaps when you are least expecting it. I'm very anxious to, and I think we shall do it.

Raymond's very interested in this, S'Oliver.

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O. J. L. I want to show that life is not merely in matter but comes into it out of ether.

(Raymond) Yes, that it wasn't born in matter, but comes into it, and affects matter. We must show them how it comes in. I want to show them something, and say, Now then, life is coming into this now, and show them how, when and where it gets in. Then they will believe in us more. It will blow up their old argument of there being no life outside the material universe. I want to show them the cause, Father, whereas they've been thinking only of the effect—

I think we'll do it.

Miss Olive says,— Oh yes, Raymond, do try to help your Father to find out.

This ends the citation of extracts from sittings, as recorded at the time.

CONCLUSION

Many questioners have tried at different times to get information about life on the other side, and what are their occupations. There are plenty of books containing ostensible information of that kind. The difficulty is to know how much of it is trustworthy. I

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think we have to judge it as we judge travellers' tales in general ; only in this case the travellers are not in the position of a lecturer on a platform, but rather are in the position of dictating to a telegraph operator at the far end of a line ; the message being received through another operator on this side, who may have a difficulty in understanding and transmitting, and who sometimes perhaps, like the scribes who reproduced ancient manuscripts, may insert glosses and interpretations of their own. Our sacred books have been subject to all these contingencies, and scholars have had to decipher them as best they could. It seems to me that if Higher Powers have not thought it worth while to take precautions against garbling in respect of matters of the utmost importance, and if humanity has had to use its judgment as to authenticity and validity of Scriptures, it is quite unlikely that any of our trivial affairs shall be safeguarded against similar possibilities of mistake. So all the communications that I receive, a few of which I have thought proper to disclose in an address devoted to the memory of my dear friend Frederic Myers, I receive with caution and with the constant need for interpretation. But, received in that spirit, I find them interesting and instructive. I only hope that

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when my time comes I may be able to do as well. I am sure that communication is difficult, and that one will find oneself apt to forget much that one had intended to say,—much that one was fairly clear about—before entering into the inevitably dimmed condition of faculty caused by even partial and occasional control.

*Here follow two supplements: One Mr. Bester-
man's Bibliography, mentioned in the text, and the
other a Presidential Address which I gave to the
Society for Psychical Research shortly before Mr.
Myers's death in January 1901, when I succeeded
him in the Chair.*

IN MEMORY OF F. W. H. MYERS

Ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἑταίρων.

Who would have thought a year ago, when our Secretary and joint Founder at length consented to be elected President, that we should so soon be lamenting his decease ?

When Henry Sidgwick died, the Society was orphaned, and now it is left desolate. Of the original chief founders, Professor Barrett alone remains ; for Mr. Podmore, the only other member of the first Council still remaining on it, was not one of the actual founders of the Society. Neither the wisdom of Sidgwick nor the energy and power of Myers can by any means be replaced. Our loss is certain, but the blow must not be paralysing. Rather it must stimulate those that remain to fresh exertions, must band us together determined that a group of workers called together for a pioneering work, for the founding and handing on to posterity of a new science, must not be permitted to disband and scatter till their work is done. That work will not be done in our lifetime ; it must continue with what energy and wisdom

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we can muster, and we must be faithful to the noble leaders who summoned us together and laid this burden to our charge.

I, unworthy, am called to this Chair. I would for every reason that it could have been postponed ; but it is the wish of your Council ; I am told that it was the wish of Myers, and I regard it as a duty from which I must not shrink.

The last communication which my predecessor made was in memory of Henry Sidgwick : my own first communication must be in memory of Frederic Myers.

To how many was he really known ? I wonder. Known in a sense he was to all, except the unlettered and the ignorant. Known in reality he was to very few. But to the few who were privileged to know him, his is a precious memory : a memory which will not decay with the passing of the years. I was honoured with his intimate friendship. I esteem it one of the honours of my life.

To me, though not to me alone, falls the duty of doing some justice to his memory. I would that I might be inspired for the task.

I was not one of those who knew him as a youth, and my acquaintance with him ripened gradually. Our paths in life were wide apart, and our powers very different :

our powers, but not our tastes. He could instruct me in literature and most other things, I could instruct him in science ; he was the greedier learner of the two. I never knew a man more receptive, nor one with whom it was a greater pleasure to talk. His grasp of science was profound : I do not hesitate to say it, though many who do not really know him will fail to realise that this was possible ; nor was he fully conscious of it himself. Even into some of the more technical details, when they were properly presented, he could and did enter, and his mind was in so prepared a state that any fact once sown in it began promptly to take root and bud. It was not a detailed knowledge of science that he possessed, of course, but it was a grasp, a philosophic grasp, of the meaning and bearing of it all, not unlike the accurately comprehending grasp of Tennyson ; and again and again in his writings in our *Proceedings* do we find the facts which his mind has thus from many sources absorbed utilised for the purpose of telling and brilliant illustrations, and made to contribute each its quota to his Cosmic scheme.

For that is what he was really doing, all through this last quarter of a century : he was laying the foundation for a cosmic philosophy, a scheme of existence as large

and comprehensive and well founded as any that have appeared.

Do I mean that he achieved such a structure? I do not. A philosophy of that kind is not to be constructed by the labour of one man, however brilliant ; and Myers laboured almost solely on the psychological side. He would be the first to deprecate any exaggeration of what he has done, but he himself would have admitted this,—that he strenuously and conscientiously sought facts, and sought to construct his cosmic foundation by their aid and in their light, and not in the dark gropings of his own unaided intelligence. A wilderness of facts must be known to all philosophers ; the true philosopher is he who recognises their underlying principle and sees the unity running through them all.

This unity among the more obscure mental processes Myers saw, as it seems to me, more clearly than any other psychologist ; but what right have I to speak on psychological problems? I admit that I have no right—I only crave indulgence to show the thing as it appears to me. For authoritative psychology we must hear Professor William James. He will contribute a memoir, but as I write now I have heard no word from William James. I express only what has long been in my mind.

To me it has seemed that most philosophers suffer from a dearth of facts. In the past necessarily so, for the scientific exploration of the physical universe is, as it were, a thing of yesterday. Our cosmic outlook is very different from that of the ancients, is different even from that of philosophers of the middle of the century, before the spectroscope, before Darwin and Wallace, before many discoveries connected with less familiar household words than these : in the matter of physical science alone the most recent philosopher must needs have some advantage. But this is a small item in his total outfit, mental phenomena must contribute the larger part of that ; and the facts of the mind have been open—it is generally assumed—from all antiquity. This is in great degree true, and philosophers have always recognised and made use of these facts, especially those of the mind in its normal state. Yet in modern science we realise that to understand a thing thoroughly it must be observed not only in its normal state but under all the conditions into which it can be thrown by experiment, every variation being studied and laid under contribution to the general understanding of the whole.

And, I ask, did any philosopher ever know the facts of the mind in health and in disease

more profoundly, with more detailed and intimate knowledge, drawn from personal inquiry, and from the testimony of all the savants of Europe, than did Frederic Myers? He laid under contribution every abnormal condition studied in the Salpêtrière, in hypnotic trance, in delirium, every state of the mind in placidity and in excitement. He was well acquainted with the curious facts of multiple personality, of clairvoyant vision, of hallucinations, automatisms, self-suggestion, of dreams, and of the waking visions of genius.

It will be said that Hegel, and to some extent Kant also, as well as other philosophers, recognised some ultra-normal mental manifestations, and allowed a place for clairvoyance in their scheme. All honour to those great men for doing so, in advance of the science of their time; but how could they know all that we know to-day? Fifty years ago the facts even of hypnotism were not by orthodox science accepted; such studies as were made, were made almost surreptitiously, here and there, by some truth-seeker clear-sighted enough to outstep the fashion of his time and look at things with his own eyes. But only with difficulty could he publish his observations, and doubtless many were lost for fear of ridi-

cule and the contempt of his professional brethren.

But now it is different : not so different as it ought to be, even yet ; but facts previously considered occult are now investigated and recorded and published in every country of Europe. The men who observe them are too busy to unify them ; they each contribute their portion, but they do not grasp the whole : the grasping of the whole is the function of a philosopher. I assert that Myers was that philosopher.

Do I then in my own mind place him on a pedestal by the side of Plato and Kant ? God forbid ! I am not one to juggle with great names and apportion merit to the sages of mankind. Myers's may not be a name which will sound down the ages as an achiever and builder of a system of truth ; but I do claim for him that as an earnest pioneer and industrious worker and clear-visioned student, he has laid a foundation, perhaps not even a foundation but a cornerstone, on ground more solid than has ever been available before ; and I hold that the great quantity of knowledge now open to any industrious truth-seeker gives a man of modest merit and of self-distrustful powers, a lever, a fulcrum, more substantial than those by which the great men of antiquity

and of the middle ages were constrained to accomplish their mighty deeds.

Myers has left behind two unpublished volumes on *Human Personality*, has left them, I believe, in charge of Dr. Hodgson—has left them, alas, not finished, not finally finished ; how nearly finished I do not know. I saw fractions of them some time ago as they left his pen, and to me they seemed likely to be an epoch-making work.

They are doubtless finished enough : more might have been done, they might have been better ordered, more highly polished, more neatly dove-tailed, had he lived ; but they represent for all time his real life work, that for which he was willing to live laborious days ; they represent what he genuinely conceived to be a message of moment to humanity : they are his legacy to posterity ; and in the light of the facts contained in them he was willing and even eager to die.

The termination of his life, which took place at Rome in presence of his family, was physically painful owing to severe attacks of difficult breathing which constantly preceded sleep ; but his bearing under it all was so patient and elevated as to extort admiration from the excellent Italian doctor who attended him ; and in a private letter by an eye-witness his departure was described as

“a spectacle for the Gods ; it was most edifying to see how a genuine conviction of immortality can make a man indifferent to what to ordinary people is so horrible.”

In the intervals of painful difficulty of breathing he quoted from one of his own poems (“The Renewal of Youth,” one which he preferred to earlier and better-known poems of his, and from it alone I quote) :

“Ah, welcome then that hour which bids thee lie
In anguish of thy last infirmity !
Welcome the toss for ease, the gasp for air,
The visage drawn, and Hippocratic stare ;
Welcome the darkening dream, the lost control,
The sleep, the swoon, the arousal of the soul !”

Death he did not dread. That is true ; and his clear and happy faith was the outcome entirely of his scientific researches. The years of struggle and effort and systematic thought had begotten in him a confidence as absolute and supreme as is to be found in the holiest martyr or saint. By this I mean that it was not possible for any one to have a more absolute and childlike confidence that death was a mere physical event. To him it was an adversity which must happen to the body, but it was not one of those evil things which may assault and hurt the soul.

An important and momentous event, truly,

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even as birth is ; a temporary lapse of consciousness, even as trance may be ; a waking up to strange and new surroundings, like a more thorough emigration than any that can be undertaken on a planet ; but a destruction or lessening of power no whit. Rather an enhancement of existence, an awakening from this earthly dream, a casting off of the trammels of the flesh, and putting on of a body more adapted to the needs of an emancipated spirit, a wider field of service, a gradual opportunity of re-uniting with the many who have gone before. So he believed, on what he thought a sure foundation of experience, and in the strength of that belief he looked forward hopefully to perennial effort and unending progress :

“ Say, could'st thou else content thee ? which were
best,
After so brief a battle an endless rest,
Or the ancient conflict rather to renew,
By the old deeds strengthened mightier deeds to
do ? ”

Such was his faith : by this he lived, and in this he died. Religious men in all ages have had some such faith, perhaps a more restful and less strenuous faith ; but to Myers the faith did not come by religion : he would have described himself as one who walked by sight and knowledge rather than by faith,

and his eager life-long struggle for knowledge was in order that he might by no chance be mistaken.

To some, conviction of this kind would be impossible—they are the many who know not what science is ; to others, conviction of this kind seems unnecessary—they are the favoured few who feel that they have grasped all needed truth by revelation or by intuition. But by a few here and there, even now, this avenue to knowledge concerning the unseen is felt to be open. Myers believed that hereafter it would become open to all. He knew that the multitude could appreciate science no more, perhaps less, than they can appreciate religion ; but he knew further that when presently any truth becomes universally accepted by scientific men, it will penetrate downwards and be accepted by ordinary persons, as they now accept any other established doctrine, such as the planetary position of the earth in the solar system or the evolution of species, not because they have really made a study of the matter, but because it is a part of the atmosphere into which they were born.

If continuity of existence and intelligence across the gulf of death really can ever be thus proved, it surely is a desirable and worthy object for science to aim at. There

be some religious men of little faith who resent this attempted intrusion of scientific proof into their arena ; as if they had a limited field which could be encroached upon. Those men do not realise, as Myers did, the wealth of their inheritance. They little know the magnitude of the possibilities of the universe, the unimagined scope of the regions still, and perhaps for ever, beyond the grasp of what we now call science.

There was a little science in my youth which prided itself upon being positive knowledge, and sought to pour scorn upon the possibility, say, of prayer or of any mode of communication between this world and a purely hypothetical other. Honest and true and brilliant though narrow men held these beliefs and promulgated these doctrines for a time : they did good service in their day by clearing away some superstition, and, with their healthy breezy common-sense, freeing the mind from cant,—that is, from the conventional utterance of phrases embodying beliefs only half held. I say no word against the scientific men of that day, to whom were opposed theologians of equal narrowness and of a more bitter temper. But their warlike energy, though it made them effective crusaders, left their philosophy defective and their science unbalanced. It

has not fully re-attained equilibrium yet. With Myers the word science meant something much larger, much more comprehensive : it meant a science and a philosophy and a religion combined. It meant, as it meant to Newton, an attempt at a true cosmic scheme. His was no purblind outlook on a material universe limited and conditioned by our poor senses. He had an imagination wider than that of most men. Myers spoke to me once of the possibility that the parts of an atom move perhaps inside the atom in astronomical orbits, as the planets move in the solar system, each spaced out far away from others and not colliding, but all together constituting the single group or system we call the atom,—a microcosm akin to the visible cosmos, which again might be only an atom of some larger whole. I was disposed at that time to demur. I should not demur now ; the progress of science within the last year or two makes the first part of this thesis even probable. On the latter part I have still nothing to say. On the former part much, but not now.¹

Nor was it only upon material things that he looked with the eye of prescience and of hope. I never knew a man so hopeful

¹ [My book *Atoms and Rays* was published in 1924. The above paragraph is interesting when its date, 1901, is considered.]

concerning his ultimate destiny. He once asked me whether I would barter, if it were possible, my unknown destiny, whatever it might be, for as many æons of unmitigated and wise terrestrial happiness as might last till the fading of the sun, and then an end.

He would not ! No limit could satisfy him. That which he was now he only barely knew,—for to him not the whole of each personality is incarnate in this mortal flesh, the subliminal self still keeps watch and ward beyond the threshold, and is in touch always with another life,—but that which he might come to be hereafter he could by no means guess : οὐπω ἐφανερώθη τί ἐσόμεθα. Gradually and perhaps through much suffering, from which indeed he sensitively shrank, but through which nevertheless he was ready to go, he believed that a being would be evolved out of him,—“ even,” as he would say, “ out of *him*,”—as much higher in the scale of creation as he now was above the meanest thing that crawls.

Nor yet an end. Infinity of infinities—he could conceive no end, of space or time or existence, nor yet of development : though an end of the solar system and therefore of mankind seemed to him comparatively imminent :

“ That hour may come when Earth no more can keep
Tireless her year-long voyage thro’ the deep ;

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Nay, when all planets, sucked and swept in one,
Feed their rekindled solitary sun ;—
Nay, when all suns that shine, together hurled,
Crash in one infinite and lifeless world :—
Yet hold thou still, what worlds soe'er may roll,
Naught bear they with them master of the soul ;
In all the eternal whirl, the cosmic stir,
All the eternal is akin to her ;
She shall endure, and quicken, and live at last,
When all save souls has perished in the past."

Infinite progress, infinite harmony, infinite love, these were the things which filled and dominated his existence : limits for him were repellent and impossible. Limits conditioned by the flesh and by imperfection, by rebellion, by blindness, and by error,—these are obvious, these he admitted and lamented to the full ; but ultimate limits, impassable barriers, cessation of development, a highest in the scale of being beyond which it was impossible to go,—these he would not admit, these seemed to him to contradict all that he had gleaned of the essence and meaning of existence.

Principalities and Powers on and on, up and up, without limit now and for ever, this was the dominant note of his mind ; and if he seldom used the word God except in poetry, or seldom employed the customary phrases, it was because everything was so supremely real to him ; and God, the personified

totality of existence, too blinding a conception to conceive.

For practical purposes something less lofty served, and he could return from cosmic speculations to the simple everyday life, which is for all of us the immediate business in hand, and which, if patiently pursued, seemed to him to lead to more than could be desired or deserved :

“ Live thou and love ! so best and only so
Can thy one soul into the One Soul flow,—
Can thy small life to Life’s great centre flee,
And thou be nothing, and the Lord in thee.”

In all this I do not say he was right—who am I to say that such a man was right or wrong?—but it was himself: it was not so much his creed as himself. He with his whole being and personality, at first slowly and painfully with many rebuffs and after much delay and hesitation, but in the end richly and enthusiastically, rose to this height of emotion, of conviction, and of serenity ; though perhaps to few he showed it.

“ Either we cannot or we hardly dare
Breathe forth that vision into earthly air ;
And if ye call us dreamers, dreamers then
Be we esteemed amid you waking men ;
Hear us or hear not as ye choose ; but we
Speak as we can, and are what we must be.”

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Not that he believed easily : let no man think that his faith came easily and cost him nothing. He has himself borne witness to the struggle, the groanings that could not be uttered. His was a keenly emotional nature. What he felt, he felt strongly ; what he believed, he believed in no half-hearted or conventional manner. When he doubted, he doubted fiercely ; but the pain of the doubt only stimulated him to effort, to struggle ; to know at least the worst and doubt no longer. He was content with no half knowledge, no clouded faith, he must know or he must suffer, and in the end he believed that he knew.

Seeker after Truth and Helper of his comrades is a line in his own metre, though not a quotation, which runs in my mind as descriptive of him ; suggested doubtless by that line from the Odyssey which, almost in a manner at his own request, I have placed in the fore-front of this essay. For he speaks of himself in an infrequent autobiographical sentence as having " often a sense of great solitude, and of an effort beyond my strength ; 'striving,'—as Homer says of Odysseus in a line which I should wish graven on some tablet in my memory,—'striving to save my own soul and my comrades' homeward way.' "

But the years of struggle and effort brought in the end ample recompense, for they gave him a magnificent power to alleviate distress. He was able to communicate something of his assurance to others, so that more than one bereaved friend learned to say with him :

“ What matter if thou hold thy loved ones prest
Still with close arms upon thy yearning breast,
Or with purged eyes behold them hand in hand
Come in a vision from that lovely land,—
Or only with great heart and spirit sure
Deserve them and await them and endure ;
Knowing well, no shocks that fall, no years that flee,
Can sunder God from these, or God from thee ;
Nowise so far thy love from theirs can roam
As past the mansions of His endless home.”

To how many a sorrowful heart his words have brought hope and comfort, letters, if ever published, will one day prove. The deep personal conviction behind his message drove it home with greater force, nor did it lose influence because it was enfranchised from orthodox traditions, and rang with no hollow professional note.

If he were right, and if his legacy to the race is to raise it towards any fraction of his high hopes and feeling of certainty in the dread presence of death : then indeed we may be thankful for his existence, and posterity yet unborn will love and honour his memory, as we do now.

LIST OF F. W. H. MYERS'S SIGNED CONTRIBUTIONS TO THE *PROCEEDINGS* AND *JOURNAL* OF THE SOCIETY FOR PSYCHICAL RESEARCH.

1884. 1. On a Telepathic Explanation of some so-called Spiritualistic Phenomena. *Proceedings*, ii. 217-237.

[Continued in no. 9].

- 1884-5. 2. Specimens of the Classification of Impressions and Apparitions at Moments of Death or Danger. *Journal*, i. 54-57, 77-83, 94-103, 114-130, 142-152, 157-165, 182-193, 213-220, 238-245.

[After the first instalment the title was changed to "Specimens of the Classification of Cases for 'Phantasms of the Living'"; the first two instalments are unsigned].

1885. 3. Some Higher Aspects of Mesmerism. *Proceedings*, iii. 401-423.

[In collaboration with Edmund Gurney].

4. Human Personality in the light of Hypnotic Suggestion. *Proceedings*, iv. 1-24.

5. Reply to Mr Davies' Criticisms [of a report by the Literary Committee]. *Journal*, i. 407-409.

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1885. 6. On the Method of Research pursued by the Society. *Journal*, ii. 29-32.
[A letter].
7. Mr Barkas' Medium. *Journal*, ii. 117-118.
[A letter].
- 1885-6. 8. Further Notes on the Unconscious Self. *Journal*, ii. 122-131, 234-243.
- 1885-9. 9. Automatic Writing. *Proceedings*, iii. 1-63, iv. 209-261, v. 522-547.
[A continuation of no. 1].
1886. 10. On Telepathic Hypnotism, and its Relation to other Forms of Hypnotic Suggestion. *Proceedings*, iv. 127-188.
11. Planchette Writing. *Journal*, ii. 192-
12. [Remarks on automatic writing and moral duality]. *Journal*, ii. 224-229.
13. Multiplex Personality. *Journal*, ii. 443-453.
1887. 14. Multiplex Personality. *Proceedings*, iv. 496-514.
15. Note on Certain Reported Cases of Hypnotic Hyperaesthesia. *Proceedings*, iv. 532-539.
16. [Remarks on a case of post-hypnotic suggestion]. *Journal*, iii. 98-100.

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1888. 17. The Work of Edmund Gurney in Experimental Psychology. *Proceedings*, v. 359-373.
18. French Experiments on Strata of Consciousness. *Proceedings*, v. 374-397.
19. Remarkable Instances of Automatic Messages. *Journal*, iii. 214-221.
20. Further Cases of Automatic Writing. *Journal*, iii. 230-233.
21. Multiplex Personality. *Journal*, iii. 319-320.
1889. 22. On Apparitions Occurring soon after Death. *Proceedings*, v. 403-485.
 [The first part (pp. 403-426) of this paper is by Edmund Gurney].
23. On Recognised Apparitions occurring more than a year after Death. *Proceedings*, vi. 13-65.
24. [Review of] Professor Pierre Janet's "Automatisme Psychologique." *Proceedings*, vi. 186-199.
25. Binet on the Consciousness of Hysterical Subjects. *Proceedings*, vi. 200-206.
26. [Review of] "Das Doppel-Ich" [by Max Dessoir]. *Proceedings*, vi. 207-215.
27. Dr Jules Janet on Hysteria and Double Personality. *Proceedings*, vi. 216-221.
28. Duplex versus Multiplex Personality. *Journal*, iv. 60-63.
 [A letter].

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1889. 29. The Probably Continuous Activity of what is known as our Secondary Consciousness. *Journal*, iv. 77-78.
 [A letter].
30. [Review of] "D. D. Home, his Life and Mission" [by Mme. Home]. *Journal*, iv. 101-36.
 [In collaboration with (Sir) W. F. Barrett].
31. Multiplex Personality. *Journal*, iv. 148-9.
 [A letter].
1890. 32. A Defence of Phantasms of the Dead. *Proceedings*, vi. 314-357.
33. A Record of Observations of Certain Phenomena of Trance. (1) Introduction. *Proceedings*, vi. 436-442.
 [Sections (2) and (4) are by (Sir) Oliver Lodge, (3) by Walter Leaf, and (5) by William James].
34. Review of A. Aksakof's Animismus and Spiritismus. *Proceedings*, vi. 665-674.
35. Are Apparitions Objective or Subjective? *Journal*, iv. 244-248.
 [A letter].
36. [Review of] "The Gift of D. D. Home" [by Mme. Home]. *Journal*, iv. 249-252.
1891. 37. [Review of] "The Principles of Psychology" [by William James]. *Proceedings*, vii. 111-133.

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1891. 38. Two New Cases of Spontaneous Change of Personality. *Journal*, v. 93-96.
39. Obituary. Mr Hensleigh Wedgwood. *Journal*, v. 96.
40. The Case of "Edina." *Journal*, v. 100-105.
- 1891-2. 41. On Alleged Movements of Objects, without Contact, occurring not in the Presence of a Paid Medium. *Proceedings*, vii. 146-198, 383-394.
1892. 42. On Indications of Continued Terrene Knowledge on the Part of Phantasms of the Dead. *Proceedings*, viii. 170-252.
43. Note on a Visit to Kalmar. *Proceedings*, vii. 370-373.
- [The visit was made to witness Dr Backman's experiments in clairvoyance].
44. [Obituary of] William Stainton-Moses. *Proceedings*, viii. 597-600.
45. The Second International Congress of Experimental Psychology. *Proceedings*, viii. 601-611.
- [In collaboration with Henry Sidgwick].
1892. 46. [A letter on prayer and the nature of spirit communications]. *Journal*, v. 231-322.
47. An Appeal to Non-Informants. *Journal*, v. 235-6.

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- 1892-5. 48. The Subliminal Consciousness. *Proceedings*, vii. 298-355, viii. 333-404, 436-535, ix. 3-128, xi. 334-593.
[In the last instalment the title was changed to "The Subliminal Self"].
1893. 49. Mind-Cure, Faith-Cure, and the Miracles of Lourdes. *Proceedings*, ix. 160-209.
[In collaboration with A. T. Myers].
50. The Congress of Psychical Science at Chicago. *Journal*, vi. 126-129.
1894. 51. Report on the Census of Hallucinations. Appendix G. A Proposed Scheme of Apparitions. *Proceedings*, x. 415-422.
[The Report itself is mainly by Mrs Sidgwick and Miss Johnson].
52. The Anglo-French Psychological Society. *Journal*, vi. 263-264.
53. [Remarks on experiences with Eusapia Paladino]. *Journal*, vi. 336-339.
- 1894-5. 54. The Experiences of W. Stainton-Moses. *Proceedings*, ix. 245-352, xi. 24-113.
1895. 55. Resolute Credulity. *Proceedings*, xi. 213-234.
56. Obituary. Robert Louis Stevenson. *Journal*, vii. 6-7.
57. The Need for Experiments in Automatism. *Journal*, viii. 30-31.

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1895. 58. Reply to Dr Hodgson. *Journal*, vii. 55-64.
[On Eusapia Paladino].
59. Reply to Mr Page Hopps, concerning Eusapia Paladino. *Journal*, vii. 164.
1896. 60. Glossary of Terms used in Psychical Research. *Proceedings*, xii. 166-174.
61. [Remarks on A. Le Baron's Case of Psychic Automatism]. *Proceedings*, xii. 295-297.
62. [Obituary of] Lord Leighton. *Journal*, vii. 208.
63. Experimental Dreams. *Journal*, vii. 218-20.
64. [Obituary of] Professor Delbœuf. *Journal*, vii. 294.
1897. 65. Recent Experiments in Normal Motor Automatism. *Proceedings*, xii. 316-318.
66. Hysteria and Genius. *Journal*, viii. 51-58, 69-70.
67. Obituary. Richard Holt Hutton. *Journal*, viii. 132.
68. [Review of] Guesses at the Riddle of Existence. By Goldwin Smith. *Journal*, viii. 163-4.
1898. 69. [Review of *Letters from Julia*, edited by W. T. Stead]. *Proceedings*, xiii. 612-614.

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1898. 70. The Psychology of Hypnotism. *Proceedings*, xiv. 100-108.
71. [Review of *L'Année Psychologique*, 4^e année]. *Proceedings*, xiv. 146-147.
72. Obituary: Dr. G. B. Ermacora. *Journal*, viii. 244.
73. [Obituary of] The Right Hon. W. E. Gladstone. *Journal*, viii. 260.
1899. 74. [Review of] Dr. Morton Prince's "Experimental Study of Visions." *Proceedings*, xiv. 366-372.
75. [Review of "Some Peculiarities of the Secondary Personality," by G. T. W. Patrick]. *Proceedings*, xiv. 382-386.
76. The Society for Psychical Research and Eusapio Paladino. *Journal*, ix. 35.
1900. 77. [Review of *L'Année Psychologique*, 5^e année]. *Proceedings*, xv. 105-107.
78. Presidential Address. *Proceedings*, xv. 110-127.
79. Obituary. John Ruskin. *Journal*, ix. 208-10.
80. Obituary. Mary H. Kingsley. *Journal*, ix. 279-80.
81. The Range of the Subliminal. *Journal*, ix. 289-92.
82. Obituary. The Marquis of Bute, K.T. (Vice-President S.P.R.). *Journal*, ix. 310-311.

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1901. 83. Pseudo-Possession. *Proceedings*, xv. 384-415.
84. [Addendum to F. van Eeden's report of the Fourth International Congress of Psychology]. *Proceedings*, xv. 447-448.
85. In Memory of Henry Sidgwick. *Proceedings*, xv. 452-462.
1902. 86. On the Trance-Phenomena of Mrs. Thompson. *Proceedings*, xvii. 67-74.
1904. 87. [Lines written after a visit to] G. F. Watts, R.A. (Honorary Member of the S.P.R.). *Journal*, xi. 268-269.

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