

PROCEEDINGS OF THE GENERAL MEETING ON

April 23, 1887.

The twenty-fourth General Meeting was held at the rooms of the Society of British Artists, Suffolk-street, Pall Mall, on April 23, 1887.

THE PRESIDENT, PROFESSOR BALFOUR STEWART, F.R.S., IN THE CHAIR.

The President delivered the following address:—

II.

Let me begin my few remarks by congratulating the Society on the recent publication, under its auspices, of *Phantasms of the Living*, in two goodly volumes. I esteem this to be a great work; and if, in a sense, it may be regarded as a preliminary discussion, it is not because the materials are so meagre, but because the subject is so large. For my own part, I conceive that the evidence for spontaneous telepathy is extremely strong—that it forms, perhaps, the strongest class of evidence that our Society has yet dealt with. A praiseworthy attempt has been made in these volumes to put part of this evidence into a numerical form, and to demonstrate the very great improbability of the recorded coincidences being due to chance. In view of the fact, never before precisely established, that purely subjective hallucinations of sane persons are by no means extraordinary or extremely rare occurrences, this calculation was a necessary part of the argument. My belief is, however, that the strongest evidence is of such a nature that it cannot easily be clothed in numerical garments. Between a recorded vision and the death, let us say, of a distant friend, there are other points of coincidence than that of time; frequently, for instance, there are curious circumstantial similarities, such as have been described in these volumes, but of which the evidential strength cannot well be expressed in numbers, although we know that this must be very great.

I may here be allowed, with reference to our Society and its prospects, shortly to review the present position of those departments of science with which we are most familiar, as well as the attitude assumed by the various scientific workers. First of all, we see the youthful acolyte driven to science by the operation of an uncontrollable instinct that selects for him not only the spot where he shall begin his mental labours, but the tools and the materials which he shall employ. Here he works indefatigably, adding with sure but cautious hand stone upon stone to his corner of the great temple of knowledge. Casting

his eyes around him, he sees fellow workers not far distant doing the same thing, each equally busy in his own little corner.

Now each of these workers may have only a very dim conception of the shape and features which the completed building will ultimately assume. But yet there is no doubt in the mind of each that these various little works will so fit in with one another as to form one grand and harmonious whole. Were we to clothe this belief in Theistic language it would imply, amid great darkness, a trust nevertheless in the unity of design of the Great Architect from whom each worker has received his commission. It would imply, moreover, a trust of each in his fellow workers, a species of faith without which it would be impossible to rear any great and glorious temple, or indeed, for that matter, to do anything else worth mentioning in the world.

What I have now described is the state of mind towards his fellows and towards his work of each individual in a group of builders engaged in some particular corner of the great work-field. We have seen that there is belief in his work and belief in his fellow-workers. But there are many such groups, some of them very remote from others, and the feelings entertained by the members of one group for those of a distant group are not always so satisfactory. It may be that the microscopical intentness with which the man of science has to regard his near environment tends to disqualify him from properly appreciating distant objects. Be this as it may, the members of one group are too apt to disregard the labours of another and distant group, and to imagine either that they are not building at all or that they are not building anything that will last. There is, in fine, a comparative inability to see that the distant group are engaged equally with themselves in advancing the same great work.

If I have made myself clear, it would seem that there is a strong practical faith amongst the neighbouring workmen in each department of science, and an equally strong assurance that their united labours will ultimately have an issue larger than any one of them can realise. There is not, however, the same assurance that the various groups of workers are equally trustworthy, and that all are striving with earnestness and success to yield their contributions to the same great cause. Philosophy has, if I mistake not, her part to play amongst these workers. I do not, I must confess, think that the union between philosophy and science has hitherto, as a rule, been sufficiently intimate. Philosophers have, as I think, too exclusively concerned themselves with successfully deepening and enriching our conception of the universe as a whole, and hence have not taken sufficient pains to see that scientific workers have been duly permeated with the spirit and doctrines of a true philosophy. One feels almost tempted to apply to

some of them the lines of the poet, who, after describing the huge works erected by the fallen angels and the great projects entertained by them, proceeds thus to describe the philosophers of the party :—

Others apart sat on a hill retired,
In thoughts more elevate, and reason'd high
Of providence, foreknowledge, will, and fate,
Fix'd fate, free will, foreknowledge absolute,
And found no end, in wandering mazes lost.

But I would not have you suppose that I mean to make a sweeping charge against all philosophers. There are some who have come down from those elevated regions on which they have obtained a clear insight into the great temple of knowledge, to enforce their views upon the individual scientific workers, amongst whom they have played the part of generals and directors of labour. Indeed, I believe that our Society owes its success in a great measure to this action of our first President, who, while much distinguished as a philosopher, has not only successfully enforced the claims of psychical research upon the regard of men of science, but has likewise taken a personal part in the scientific labours of our Society.

You will perceive by these few remarks that while, as I think, there is not yet a complete unity of purpose or action between the scientific workers in distant fields, yet the time is rapidly approaching when this union will be more complete, and when (to use a technical term) the diminution of internal friction will set so much more energy free towards the completion of the one great and glorious work. To vary the metaphor, we see before us at present a number of separate rivulets of knowledge each rushing along impetuously within well defined granite walls. Let us, however, pursue the course of these rivulets sufficiently far and we shall find that they will ultimately merge into one great and mighty river of knowledge, bearing on its bosom the means of inter-communication between distant regions, with fulness in all its borders. I anticipate, therefore, at no distant period the full recognition of our labours by men of science in general; but here I pause to notice a friendly objection that has been raised to the work of our Society.

It has been urged that we have not succeeded in formulating in precise language laws which might embrace the various facts that we have brought to light. This objection was raised before the publication of *Phantasms of the Living*; but I cannot think that it will be maintained by anyone who has read this work. The shadowy form of a great reality is looming through the darkness, and at least two speculators are busy, each from his own point of view, endeavouring to render the outlines clearer. Can we expect such a work to be definitely completed in a day or a year? It ought not to be forgotten that there are several possible explanations of the facts recorded, and of these some

are less likely than others to yield us laws capable of definite expression, or at least of definite numerical expression. For what is the phenomenon before us? Adopting the well-known, and not, I think, unscientific terms, mind, body, and medium, we find in these volumes that an affection of the mind and body of A produces an affection of the mind and body of B by some unknown means, and often at a great distance. Now there are at least three conceivable hypotheses by which this action may be explained :—(1) The mind of A may act directly upon the mind, and through it upon the body, of B ; or, (2) the mind of A may act directly upon the body, and through it upon the mind, of B ; or, (3) the body of A may act in a peculiar manner upon the medium, and the medium may act upon the body, and through it upon the mind, of B. If the last hypothesis be correct, we may confidently hope to obtain something approaching numerical laws ; but if the first hypothesis be true, it is more difficult to entertain this hope.

At present we should have three simultaneous objects in view. First of all, we must accumulate evidence ; secondly, we must sift it ; while in the third place we should discuss and speculate upon the confirmed evidence in the freest possible manner. I cannot doubt that the truth will ultimately emerge from such a discussion, pursued with sufficient energy and perseverance.

Before concluding, I should wish to say a few words about another branch of our programme of inquiry which has assumed considerable prominence in the *Journal* and *Proceedings* during the past year— I mean the phenomena of so-called Spiritualism. Those who are known as Spiritualists maintain two things. They assert in the first place the existence of certain phenomena, while in the second place they maintain that the simplest and most natural, if not, indeed, the only legitimate explanation of these involves the existence of spirits which are permitted on certain occasions to hold intercourse with man.

I need not say that many of us believe in the existence of other intelligent beings besides man, unseen by us as a rule, and in all probability superior to us in mental rank. Many, too, believe that the denizens of the spiritual world are not indifferent to our welfare, and that we frequently receive aid from them in important crises of our mortal life, while others are not unwilling to solicit such aid. But probably all are agreed that, assuming the existence of spirits, there is, at least, as great a variety of character amongst the inhabitants of the unseen world as amongst ourselves, if, indeed, the range of character be not much greater, extending upwards to heights of goodness which we cannot reach, and downwards to depths of guilt and ignominy which we cannot fathom.

Many will argue that under these circumstances we must so guard ourselves in our intercourse with the spiritual world as to be certain

that our advances will only be responded to by the good. And unquestionably a bad man who appeals to evil spirits to help him in his wickedness deserves the reprobation of humanity, even although his advances may not meet with any response. The attempts of the modern Spiritualists to hold communion with the denizens of the unseen belong to neither of the categories now mentioned. They are not the appeals of poor humanity for spiritual help from good angels, and unquestionably they are not the endeavours of the wicked to procure assistance from the powerful and the bad. There is, as a rule, hardly any moral colouring about them; and the Spiritualists may be regarded as a society endeavouring to obtain conclusive proof of the existence of spirits, rather than a confederacy to elicit spiritual aid in the affairs of life. Now I have tried to show in these remarks that an indispensable condition of progress in any branch of science is mutual co-operation and confidence between the various members of that branch. A man must trust his fellow-workers, otherwise he will not be able to advance the department of knowledge to which he has devoted himself. And if our object be to receive scientific evidence of the existence of spirits, this assumes co-operation between ourselves and these intelligences. But here we have no guarantee for character such as we have a right to demand from our fellow-workers in science. We know very well that our comrades, in any ordinary branch of science or knowledge, are perfectly honest, and that their object is to advance that branch. But assuming for the sake of argument that we can communicate with spirits, what proof have we of their honesty, or how do we know that their object, as well as ours, is to obtain for us good evidence of their existence? Some of us may be disposed to question the likelihood of man being permitted in his present state to obtain at will scientific evidence of the existence of spiritual beings. The spirits with whom I assume, for the sake of argument, that we are brought into contact, may neither have the power nor the will to prove their existence as a scientific fact, and yet they may have the power of leaving the door of evidence partly open. We may in truth be dealing, not so much with willing coadjutors that will assist us in throwing this door completely open, as with versatile opponents who will equally oppose all attempts either to throw it completely open or to keep it definitely shut. In fine, we are not sure that this research will ever be decisive or that we shall be able to prove either an affirmative or a negative.

It is not necessary to discuss the question whether one who has satisfied himself that he is in communion with spirits is acting wisely in continuing the intercourse. We have not, I imagine, as yet progressed sufficiently far to entertain this question. The problem at present before us is, to determine whether certain alleged phenomena

do or do not occur, and then, presuming, for the sake of argument, that this question is decided in the affirmative, to give an opinion whether it is not the simplest explanation of these to suppose them due to spiritual agency. Unquestionably, certain members of our Society are in a good position to afford help in settling these questions, for they are skilled and well practised in examining evidence, and they are likewise capable of deciding whether telepathy or some extension of it may not account for the phenomena without the necessity of resorting to the hypothesis of spiritual agency ; and our friends the Spiritualists are, I think, perfectly justified in challenging us to undertake this business of investigation. There are, however, reasons why the Committee who undertake the task should rather be one requested by the President to act than a formal committee of our Society. Under these circumstances I have requested the following gentlemen to take part, with myself, in a Committee of this nature, with the view of investigating the reality of such alleged Spiritualistic phenomena as may be brought before them :—Mr. W. Crookes, F.R.S., Professor O. J. Lodge, Professor Barrett, Mr. Angelo J. Lewis, Mr. E. Gurney, and Mr. F. W. H. Myers. These have all agreed to serve ; and surely the composition of the Committee is such that they may be trusted to examine in a receptive and impartial manner any evidence submitted to them, as well as to detect any attempt at imposture that may be practised upon them. Such attempts are greatly to be regretted ; but we must perhaps expect them to cling more closely to a subject of this nature than to the ordinary branches of human knowledge.

III.

PECULIARITIES OF CERTAIN POST-HYPNOTIC STATES.

BY EDMUND GURNEY.

I.

EXECUTION OF HYPNOTIC COMMANDS IN A WAKING AND IN A
TRANCE-WAKING STATE.

To students of hypnotism it is one of the most familiar of truths that a person on whom a command has been impressed during the trance will often perform it afterwards, however out of place or ridiculous it may be. The fact at once suggests two important questions, one practical and the other psychological. (1) What limits, if any, can be assigned to the operator's influence in this respect? Could the awakened "subject" be made to do things completely alien to his natural character—*e.g.*, to commit a crime which would never have spontaneously occurred to him? (2) In what state is his mind during the time that the command is being executed?

This second question, it is plain, has practical bearings of its own; not only because on the state of the "subject's" mind will depend the degree of his responsibility for his actions; but because by the state of his mind we must decide whether or not it is justifiable, even for experimental purposes, and with no risk of serious external consequences, to suggest the performance of any action which is morally objectionable. If his state is as remote from normality as that of dream, it might reasonably be held that acts performed in it left no more trace on the character than those dream-scenes in which the most magnanimous man is often mean, and the bravest man a coward; but in proportion as the state approximated in its general character to that of waking life, would the risk increase of mischievous results from an actual though artificial ascendancy of lower impulses? I do not purpose to pursue this ethical question in the present paper: I have brought it forward merely for the sake of a word of caution, which seems at this moment to be peculiarly needed. I seriously fear that the continuance, in the French schools, of experiments of the sham-criminal type may greatly prejudice the general investigation of hypnotism. A certain amount of not very reasonable prejudice has already been excited by the proof that, with exceptionally sensitive "subjects," a hypnotic order *will* produce the subsequent commission of a crime. That is to

say, hypnotism, like strychnine and arsenic, is an instrument that may be abused ; and people sometimes fail to see that this is not a reason for neglecting to study it, any more than for exacting ignorance of the properties of strychnine and arsenic from medical practitioners. But a much more valid objection might be raised if the study itself were misconducted ; if the proof, already complete, degenerated into exhibition ; and if persons with no evil intent, merely by the inconsiderate repetition of sensational experiments, gave ground for suspecting a possible perversion or weakening of their "subject's" moral. I believe myself that the danger of producing unconscious injury in this way is very slight. The "subject's" frequent oblivion of his action is a strong guarantee that it has not left any appreciable trace on his character ; and experimentation with healthy "subjects"—which I hope to see more and more made the specially *English* branch of the investigation—seems to show that they are not likely to act in opposition to their real character, except in cases when their real character is so completely off the stage as to run no chance of taint. But as it is certain that the danger, when once it is rumoured abroad, will cause exaggerated alarm, and as it is one that can be perfectly easily avoided, I think the scientific rule should be to avoid it.

To pass now to the purely psychological question—it has generally been assumed that the mind of the "subject," during the post-hypnotic performance of a hypnotic command, is in its ordinary waking state, and that the idea of performing the action presents itself just as scores of ideas whose immediate origin is not obvious present themselves every day, and is carried out just as any spontaneous whim might be carried out. On this view the abnormality would lie merely in the mode whereby the appropriate state of mind (including the idea and the impulse to carry it out) is evoked with certainty at the moment fore-ordained by the operator ; not in the state of mind itself. Another view is that at the moment when the action is about to be performed, the hypnotic trance again supervenes, and lasts during its performance. And a third hypothesis has been that the action is performed in a state distinct both from hypnotic trance and from normal waking, to which the name of *veille somnambulique* has been appropriated. Each of these views can claim facts in its support. But my contention will be that each view in turn has been maintained in a far too sweeping fashion ; that there has been here, as elsewhere in the hypnotic field, too much haste to generalise ; and that the psychological condition of the "subject" during the post-hypnotic performance of hypnotic commands, and also during the intermediate period after waking and prior to the performance, really admits of great variety. This will be clear, I hope, when we have considered some actual cases.

To begin with, then, there are some cases in which no reason whatever appears for regarding the state in which the action is performed as other than normal. The "subject's" account of it afterwards is as of something which it just occurred to him that he would like to do, and which he did because he chose. While he does it, he is in his usual relation to the external world, and can converse naturally and rationally; and both the performance itself and the surrounding circumstances are completely remembered afterwards. He is so much himself that, if the act is an odd one, he is conscious of its oddity, and will make excuses or apologies for it. Thus, one of my recent "subjects," who was told that at a certain time after waking he was to poke the fire—which would, of course, be an odd thing for him to do unasked in my room—when the time arrived, turned to me and asked politely if I should object to his poking the fire. Another "subject" was told during his trance that, when I rose from my seat for the fourth time, he was to blow out a particular candle close to which my wife was sitting at work. He was woke, and conversed with me in a perfectly natural manner. I rose from my seat at intervals, took a few paces through the room or stood at the fire for a few seconds, and sat down again. On the fourth occurrence of this, the lad got up, saying, "There is too much light here"; but instead of at once fulfilling the order, he had sufficient forethought and courtesy to take another candle from another table, and to place it where the one that he was to blow out stood; after which he blew out the right one. Questioned some minutes afterwards, he perfectly remembered what he had done. Similarly, Miss S., a "subject" of Mr. Myers, who had been told that she was to pluck off a large withered leaf from a plant in the drawing-room, on waking, went up to the plant, handled it, and asked her hostess's permission to pluck off the leaf, as she thought it would be an improvement. She had no sense at all of anything exceptional in her impulse.

As one might expect, cases where this amount of recollectedness is maintained shade into others where the reasonable instinct triumphs over the impulse. For example, Miss S. was told in the trance that she was to change her dress for dinner, in a house where on ordinary days this was not the custom. She and her hostess were sitting together in the drawing-room, the latter writing, when the dinner-hour approached. Miss S. suggested that it was time to dress, and meeting with no response, went up to her room. She afterwards reported that she had actually begun to take off her gown, but at the last moment changed her mind. On another occasion, she was told to bring the spoons out of the dining-room into the drawing-room, which was properly the parlour-maid's duty. She was left to wake in the dining-room, and presently followed the rest of the party into the drawing-room, saying, "I know what you want me to do, but I don't

mean to do it—it is too absurd.” So here not only was the impulse truly criticised, but its origin thence inferred.

Cases of this sort are chiefly interesting in their contrast to those where abnormalities appear—to which therefore we may at once pass. It was in relation to memory that the first suggestion was found of some peculiarity in the mental condition which accompanied the action. There are cases where the action, though performed with every appearance of naturalness, and without any impairment of the normal consciousness, proves to be completely forgotten within a few seconds of its performance. This happens even in cases where the action has not been of a simple sort, which could be almost mechanically carried out, but has involved care and attention. For instance, one of my “subjects” named P——ll (a sturdy young fellow of 22, a light porter by trade,) had been told, in the trance, that he was afterwards to take up a pack of cards and pick out all the diamonds. He did so, talking rationally the while, but still in the tone of a person who does not want to be disturbed, and bestowing obvious pains on his task. When it was completed, he handed me the separate diamond suit, and replaced the rest of the pack on the mantelpiece. In a few seconds he spontaneously took up the pack again, and went through it to make sure that no diamonds remained; and then asked me for the diamonds and went through them, to make sure that they were all there. Yet within half-a-minute he was unaware that there was a card in the room; when I told him to look for some, his eyes roamed about for some little time before they lit on the pack, which was lying in the same place as before; and on examining it he expressed surprise at finding that all the diamonds (which I had replaced at the top) were together.

But the failure of subsequent memory is, after all, only an indirect symptom of abnormality during the performance of the act. Moreover, it is not a constant sign: we shall have to notice later, on the one hand, that there is a condition of far more decided abnormality than was involved in the instance just given, where yet memory of the action may survive intact; and, on the other hand, that memory sometimes fails where the condition has shown no abnormality whatever. Thus one is led at once to the idea of applying some test during the actual performance of the action. What test will be suitable? None, surely, can be more so than the imposition of a *new command*, of a sort that the “subject” would regard as a joke and would never carry out, if he received it when in a normal state, but which would be fulfilled as a matter of course if impressed on him in a state of hypnotic sensibility. I will describe some experiments in which this test proved completely satisfactory. The hypnotist in all the cases hereafter described was Mr. G. A. Smith, to whom I am greatly indebted for his skilful and patient co-operation. I will call him S.

On February 26th, W——s (a healthy and thriving young baker in Brighton, and an excellent hypnotic "subject") was told, when hypnotised, that when next he came he was to take up some loose string and wind it up. As soon as he arrived, on February 28th, he took up some loose string which was lying in view, and began making it into a ball. There were already some signs of abnormality, as, though usually most courteous in manner, he resented my interference with him with some rudeness. While he was busy with the string, S. came in and said to him: "Before you go, you are to blow out one of the candles at the piano." W——s took no notice, but went on winding the string, and when he had finished, handed it to S., saying, "You can have that." In a minute or two I asked him what he had been doing since he came in? He replied, "Only standing here, talking to you." Questioned about string, he seemed completely puzzled, felt in his pockets, and declared that he had not got any; nor did the actual sight and touch of the ball which he had just wound up awaken any memory. Experiments of a different kind followed; and, just as he was leaving, he looked once or twice towards the piano, remarked, "How that wax smells; I'll put it out," and then crossed the room and blew out one of the candles, after which he turned to me and said, "You don't mind, do you, sir?"

The same experiment, tried with an intelligent young mechanic named S——t, who is in some ways a less impressionable "subject," failed; and it is interesting to observe that in his case there was no oblivion of the action during the performance of which the fresh command was given; so that to a certain extent we may suppose that the failure of memory and the responsiveness to commands vary together. S——t's state of mind during the performance was, however, certainly not normal. The order, given two days before, was to pull up a particular window-blind when next he came. On his arrival he showed restlessness and uneasiness, and in a minute jumped up, stripped off his coat, and pulled up the blind—explaining, when I expostulated with him, that someone, he did not know who, had told him to do it, and offering politely to pull it down again. But the command to blow out the candle, which he received while pulling, remained unexecuted.

A second way of testing the state in which the command is executed is by imposing, while the execution is in progress, not the command of a future action, but the suggestion of a future hallucination. Here is a case in which something of this kind was done. On March 1st, W——s was told that, as soon as he came next day, he was to take an umbrella from a corner of the room, open it, and walk about the room with it. He arrives, and at once fulfils the order; and while he is examining the umbrella, S. tells him that when he (S.) asks him after his wife, I shall disappear. Immediately

after this a change came over W——s's face, and he ceased fumbling with the umbrella, and asked in surprise how he came by it. Some other experiments ensue; and then, while he is talking quite naturally to me, S. says to him, "How's your wife, Fred?" He instantly looks up and around, asks where Mr. Gurney has gone to, and shows much astonishment. In this state he proves easily susceptible to yet a further impression—a command, this time, to put his hat on backwards before leaving, which he punctually fulfils. He at first doubts if the hat is his own, but then corrects its position, and explains, "It didn't seem quite to fit, but I had it on backwards."

The following case is still more interesting, as in it the two tests of command and hallucination were combined, and the hallucination was of a more positive sort. On March 2nd, W——s is told, as on a previous occasion, to wind up some loose string when next he comes. While he is executing this command on March 3rd, S. tells him that he is to take the glass shade off the centre ornament on the mantelpiece; and that when I cough for the fifth time, the room will become dark. As soon as the string was wound, he looked up suddenly, and asked how he came by it. He then walked to the mantelpiece, removed the shade, and gave it to S. Being told to take it back, he absolutely denied having brought it—said he never would have dared to touch such a thing, for fear of breaking it; and he remembered no more about the string than that he had found it in his hands. During the conversation which followed, he was perfectly himself. I coughed at intervals, five times, without any result. But either one of the coughs was not heard, or there was a mistake in counting, which never happened on any other occasion; for at my sixth cough he instantly began to behave as if the room were in darkness, called for matches, fell against the furniture, groped for the candles, and tried to light those which were already lighted. The abnormal condition was in this case so advanced that he had to be woken from it by a clap and call. I need not say that no memory of it remained.

Yet another test was suggested by the fact that things heard in the hypnotic state, though forgotten on waking, are remembered when the hypnotic state again supervenes. If the "subject," while post-hypnotically executing an order, showed remembrance of some quite different topic which had been suggested to him while entranced, it would be the strongest proof that the state of trance was to some extent renewed. On March 22nd, P——ll was told in the trance that when I looked out of the window, he was to pick out the diamonds from a pack of cards; he was also told that there was going to be an exhibition of some performing fleas in a tent in the New Steine. He was roused, and at the appointed signal he took up the cards, and began sorting them; and while so doing, he was questioned as to the fleas, and showed

complete remembrance of that topic. The memory both of the cards and the fleas proved to survive, even after the fulfilment of the order; but on his being hypnotised for a moment and then suddenly woke, both ideas had completely vanished, and no reminders could recall them. As on a former occasion, he had to look for the pack before he found it, and was surprised that all the diamonds were together.

But the experiment was more interesting and conclusive when the idea which was thus revivable during the fulfilment of the command was one that had been suggested on some quite different occasion, and so could not have been in any way associated with the command. Now in previous experiments on the stages of hypnotic memory (see the paper on the subject later in this Number) a number of different ideas had been impressed on the "subjects," either in the lighter state of trance, A, or in the deeper state, B. Of these ideas, three were as follows—that the head of the Brighton pier had been washed away; that a balloon had been seen floating over the King's-road; and that two large dogs had been having a fight in the Western-road. These, then, supplied the test required. On February 28th W——s was told that, when next he came, he was to play with an air-ball which was lying about in the room. Next day, while he is thus engaged, S. says to him, "Fred, what was that about the pier?" He replies, "What, about its being partly washed away?"—which was one of the things that he had been told in state A, on February 25th. S. then tells him that, before he goes, he is to strike some notes on the piano; and that in four minutes he will see his wife in the room. Very soon after this he puts down the ball, and talks quite naturally. He is then questioned about the pier, but says that he has not heard of any accidents or of anything relating to the pier. He then begins to look thoughtful, and soon says, "Wasn't I to see someone here to-night, Mr. S.?" He could not explain, further than by saying that he had an idea he was to see someone. I now began patting the air-ball about, and left it in his hands. He squeezed it with his thumbs, looked into it, and said, "There is a face in it! Do you see that face?" (The surface of the ball was shiny, but not enough so to reflect his own face, or anything in the room except the fire and candles.) S. said, "Whose face? Do you recognise it?" He replied, "No; it's fading away now." It was impossible not to notice the change which came over his own face as this hallucination presented itself.¹ He has very noticeable eyes, and the sort of filmy, dreamy expression which is often seen during the process of hypnotisation, just before the eyes close, was on this occasion quite unmistakeable. It was

¹ Cf. Delbœuf, "De la prétendue Veille Somnambulique," in the *Revue Philosophique* for February, 1887, p. 127.

remarked by two visitors, who were certainly not on the look-out for it. W—s was now immediately asked if he had heard of “that thing floating over the King’s-road.” “Oh, yes, that balloon,” he at once replied—another of the state-A suggestions. He was then told that he would see his wife in three minutes, and I took the ball from him; whereupon he rubbed his eyes, looked himself again, and talked as usual. S. now went on to talk about the balloon; but it awakened no memory in his mind, and he seemed to think we were poking fun at him. Then the hazy look again appeared, and he said, “I can see a lot of faces floating before my eyes to-night”; but again he did not recognise any of them, and said, “They’re going now.” He rubbed his eyes, and S. said, “Can you see them now?” “What?” “The faces”—upon which he gave a look of comical reproof, and said, “You’re trying to make something of me to-night—talking about faces and balloons.” I tossed him the air-ball again, and he began to pat it up and down. And now a singular thing happened. He failed to remember the balloon over the King’s-road, but he clearly remembered something about the dog-fight in the Western-road, which was an idea connected with the deeper state B. It seems possible that, owing to our persistence, the stage of trance which supervened this time was really deeper than that of a few minutes before. It is in favour of this view that, after rubbing his eyes, and rousing himself a little, he proved not to have arrived at normal wakefulness, but only at stage A; for as S. went on talking about the fight, he exclaimed, “A balloon fight!”—and when asked what he meant, said that S. had been talking of a balloon over the King’s-road. S. said, “I was talking about dogs”; but he could not now be got to remember the dog-fight; and when the balloon was mentioned a few seconds later, he had forgotten that too, and had come back to normality. The final incident of this long experiment took place about half-an-hour later. W—s was in a hypnotic state, from which S. was just about to awake him, as it was time for him to go—when he suddenly rose, walked to the piano, and stumblingly played a tune; thus fulfilling the order about striking some notes, though in a manner which had not been contemplated.

As regards these experiments with W—s, I may mention that I did not expect the suggestion of seeing his wife in the room to take effect; I was surprised, indeed, at its going so far as to produce even dimly the hallucination of faces. The production, at some future time, of so definite an hallucination as that of the visible presence of an absent person is a very extreme result of hypnotic suggestion which—though I have come near it—I have never actually obtained with any of

¹ One evening, three of my “subjects,” when entranced, were impressed with the idea that they were to see me enter their respective places of employment at an early hour next morning. On no single occasion had I ever actually

these "subjects"; and where a result is not produced when the suggestion has been made in an undoubted and completely established state of trance, one would not expect to produce it by a suggestion made in the less abnormal condition which I have been describing.

And now what name are we to give to that abnormal condition? There are strong objections to multiplying classes and names of abnormal states unnecessarily; and in such a subject as hypnotism, the habit of doing this may be quite as misleading as the opposite tendency to generalise the facts too rapidly. Recent French treatises, especially, have abounded in long lists of states and sub-states, of which a good many, at any rate, represent no general or radical distinctions, but merely unimportant and quasi-accidental peculiarities. One writer makes his classification largely depend on the detail whether the eyes are open or shut—though the eyes may remain shut during the liveliest somnambulant conversation, and may remain open during rigid and speechless trance. Another discovers and describes a peculiar state which he calls "fascination"; ignoring the fact that in a well-known work a state which is practically the same has already been classified under the head of "charm," and that no real distinction has been shown between either and the less picturesquely named state of somnambulism with open eyes. And so on. The fact is that it is impossible to arrange the phenomena in tabular series, without ignoring a number of possible combinations, exceptions, and cross-divisions; and the fancy-arrangements of stages and transitions might easily come to rival in number and variety those of the German declensions, without leaving a much clearer impression on the student's mind. More especially does it need recognition that not only have hypnotic "subjects" their own little personal ways, bodily habits, and mental characteristics; but that every operator, and every hypnotic *milieu*, is likely to develop in a particular group of "subjects" habits which in other conditions are

been to see them there at any hour. Two of them told me afterwards that for some time in the morning they had had an odd feeling that I was coming, and were on the look-out for me. The third had had no such experience. On another occasion, I found that the impression which refused to develop itself in sensory form during waking moments would do so in sleep. On March 1st, W—s was told, in the trance, that on that night he would have a vivid dream, in which an unusual high tide would wash away the Parade, and would come up almost to his shop. On March 3rd, he spontaneously told us that, on the night before last, he had had a very troubled dream, which woke him suddenly; but he could not remember what it was about. Asked if there was anything about water in it, he said that he believed there was, but had no precise recollection. He was then entranced, and tentatively questioned, when he said that he had had a dream of a high tide washing the Parade away, and coming up almost to his shop. His memory in the waking state of having had an exceptional dream makes it reasonable to infer that this hypnotic memory was of the actual dream, and not merely of the hypnotic suggestion that he was to have it.

not met with, or not met with in the same developed form; and which are thus liable to be unduly emphasised by those who have observed them, and unduly suspected by those who have not. The real interest of these differences is in the wider general fact to which they point—the delicate and far-reaching susceptibility of hypnotic “subjects” to unconscious education. This is a theme on which I hope to say more on a future occasion; my immediate object is merely to keep the moral in view, and to inquire how far it applies to the present case. Is the state in which the described fulfilment of hypnotically-impressed orders took place really a distinct state, deserving of a separate name? The question has lately been raised in a somewhat aggressive way by the eminent Belgian professor, M. Delbœuf, and answered by him decidedly in the negative.¹ My own answer—which can be supported by equally high authority—would be as decidedly in the affirmative. On the one hand, no one probably will dispute that the various points above passed in review suffice very clearly to distinguish the condition from that of normal waking; and, on the other hand, the extent to which the “subject” retains his natural relation to other people and to the external world, and the fact that his loss of memory is confined to the single point to which the command or suggestion related, are surely points of sufficient importance to constitute a specific difference from the ordinary state of hypnotic sleep. It is to Professor Beaunis, I believe, that the credit belongs of having first clearly recognised this double distinction,² and its importance for purposes of classification; though I cannot hold that the name which he has applied to the state distinguished—*veille somnambulique*—is a very happy one. For “*somnambulism*” surely suggests an *absence* of that very awakensness, that natural relation to external conditions, which the performers in these post-hypnotic cases are characterised by retaining. I am not prepared with a convenient French substitute; but in English I think that *trance-waking* might serve fairly well.

I have referred to the view of M. Delbœuf—which he carries to the length of considering that “all the states represented as intermediate between waking and hypnotic sleep are simply hypnotic sleep, and nothing else.” An observer of his calibre would, of course, not make so forcible a statement without having some grounds for it; and these grounds consist in certain experiments made on his own domestics, which are of such peculiar interest that I make no apology for briefly describing a few of them. I conclude from them that M. Delbœuf, so far from showing that there is no true intermediate state of *trance-waking*, has shown, if anything, that there are *two* instead of one;

¹ *Revue Philosophique* for February, 1887.

² *Revue Philosophique* for July, 1885.

to which conclusion I would venture to add, as a rider, that in so new and complicated a branch of psychology, two maid-servants, of however eminent a psychologist, hardly afford sufficient material for the formulation of quite sweeping general laws.

The following specimens will fairly illustrate the performances of this remarkable pair of sisters. On March 13th, 1886, M. Delbœuf gave M——, for the first time, an order to execute after waking. The order was to remove some dirty water, and then to return to the arm-chair and go to sleep. She executed the first part of the order, and when her master asked her what she had been doing, she told him, and said that she had felt she ought to do it, as he had commanded her; but instead of returning to the arm-chair, she said, "I have woke up, sir." Asked when she woke, she said, "When I emptied the pail." "You were asleep before that, then?" "I don't know." "Then why do you say that you woke at that moment?" "Because at that moment I felt that I was doing something unusual."

On March 21st, a friend of M. Delbœuf's told J——, who was hypnotised, that when she brought in the second course at supper, she was to throw the contents of the dish over one of the guests, M. Masius. M. Delbœuf interfered, and told her to kiss his wife instead, as less inconvenient. To this she agreed. When supper began, he repeated his caution, and she again reassured him. On entering with the second course, J—— went up to her mistress, asked leave to kiss her, and did so, and then held the dish for her to help herself. She then stood undecided. There was not a moment to lose, and M. Delbœuf darted towards her, saying, "Give me the dish." She resisted, and he had to take it by force, and handed it to M——. He then blew in J——'s face,—when she shook herself, and seemed to wake; but as she still had retained a look of determination, and attempted to take the dish from her sister's hands, she was prudently kept apart for the remainder of the course. Next day J—— remembered that she had not been able to help kissing her mistress, and that she had had an impulse to drop the dish, not on the floor, but over M. Masius or between him and Madame Delbœuf; but she was not sure whether she would actually have done so.

On April 1st, J—— was told that, when a particular guest put his glass to his lips, she would see his hair suddenly grow to an inordinate length, and that she would fetch a comb and comb it till it resumed its former length; and then she was to wake. The first part of the order was carried out precisely, and she answered a number of questions correctly while the combing was going on; but then, instead of at once waking, she settled herself in the arm-chair and slept for some minutes, after which she woke spontaneously, and the sight of the comb brought back the whole scene. She described the details of the

hallucination and of her own proceedings, and remembered the questions that she had answered, and the act of waking. The only point which she did not recall was returning to the arm-chair and falling asleep; and this lacuna in her memory puzzled her. But as M. Delbœuf justly remarks, unconsciousness of the moment of becoming unconscious is a species of forgetfulness with which we are all familiar.

The next case is more elaborate. On April 2nd M. Delbœuf said to M——, who had been entranced while she was knitting, "After I wake you, you will knit for five minutes, and then you will write to your father. You will tell him that you are happy at Liège, and that order is re-established there. And you will tell me what you have done." M—— is woke, and takes up her work; after eight minutes, her eyes close. M. Delbœuf waited five minutes and then woke her. She was surprised to find that she had been asleep, and disowned any desire to do anything particular. M. Delbœuf re-hypnotised her, and asked her what it was that she had been told to do. "I do not recollect." "I told you to write to your father." "It is done." "What do you mean? What have you written to him?" "That I was happy at Liège," &c. "You have not written anything; you have been dreaming. Now you *are* to write to him, in three minutes." She is woke, and resumes her knitting. In six minutes, she rises with an air of resolution, and says, "I have got to write." "Sit down at the table; there are the materials." "No, I shall go downstairs." "Why?" "I don't want to write here; I want to write in the kitchen." She goes downstairs, and demands writing materials in a peremptory tone which surprises her fellow-servants. M. Delbœuf follows her, and she asks him whether she is not entranced, and receives an evasive answer. She is supplied, not with note-paper, but with a piece of an old bill, and shows no surprise at this, but will not write while her master is present; he therefore tells her to come up-stairs and show him her letter, when it is finished. After a time she appears without the letter, and begins to knit; and on being questioned, she says that she has hidden the letter, because her sister wanted to take it from her. M. Delbœuf goes on talking to her, but she appears discontented and gives short answers. "Are you asleep, M——?" he asks. "I don't think so, sir," she replies. He blows in her face, and she comes to herself with a start, and smiles. She then describes every detail of what had passed. On getting possession of the hidden letter, M. Delbœuf finds that it runs, "My dear father, I hasten to inform you that everything is quiet at Liège, and that we are getting on very happily."

M. Delbœuf draws attention to the two chief points of interest in this case; the independence and initiative which the "subject" showed in the details of her conduct, while still never transgressing the lines of the

order; and the first fulfilment of the order in a dream, which may be regarded as closely analogous to its real fulfilment in the state of trance-waking. Another more striking instance of this novel sort of dream-fulfilment was given on a later occasion when an order was given the actual fulfilment of which would have involved violent outrage to a long-established habit. M. Delbœuf told her to straighten a crooked knitting-needle at a future moment when he foresaw that to do so would necessitate drawing the needle out of the stocking, and spoiling the work. When the moment arrived, she solved the difficulty by going to sleep, and *dreaming* that she straightened the needle; and on waking she was only with difficulty convinced that her fulfilment of the order had been imaginary.

Another noticeable point which occurred in some cases was the limitation of the "subject's" consciousness to the one idea suggested. M— was told that in a quarter of an hour she was to go and console a statuette of a weeping monk on the mantel-piece, and was then woke. She rose at the appointed time, with the customary change of physiognomy, and executed the order in dramatic fashion; and when afterwards asked what she experienced she said, "I was not here, I was transported somewhere else; I saw no one, I was all alone." So after being told to take off her garter and put it round her mistress's neck—an order the literal fulfilment of which was accidentally prevented—she said, when asked, that she should have carried it out, even in M. Delbœuf's presence, as she "saw no one but Madame."

Further experiments showed that the "subjects" could afterwards describe ridiculous scenes which they enacted, in the midst of normal life, in obedience to previous hypnotic commands—as where M— was a petroleum lamp, and struck a match to light herself; where M— was a pig, which J— was selling to a customer; where M— was a wheelbarrow full of potatoes, which J— was wheeling about; and where each which she afterwards recovered. The interest of these observations, for in turn was taken to a mirror, and persuaded that she had lost her head, M. Delbœuf, is that the sort of credulity involved—the conscious but at the same time wholly uncritical acceptance of these absurd *rôles*—was entirely similar to what was displayed by the same "subjects" in respect of delusions that took effect in their ordinary hypnotic condition.

The first point to notice in these results of M. Delbœuf's is their very exceptional character as regards memory. They show that even Professor Beaunis—one of the most careful as well as one of the ablest of the authorities—has gone too far in making subsequent oblivion the crucial test of his *veille somnambulique*. I know of no cases where the memory of the post-hypnotic performances has proved so clear, while at the same time the state in which they took place was so obviously

abnormal. But a no less exceptional point was that these "subjects" equally remembered what took place during a state of trance induced by ordinary means—that is to say, during the deepest hypnotic state to which it was possible to bring them. And furthermore, M. Delbœuf tells us that, when entranced, they were always in *rapport* with every one alike; thus we have seen that the command as to spilling the contents of the dish was suddenly given to one of them by a stranger. Now, to begin with, I must maintain that the combined features of breach of memory and special *rapport* with the hypnotiser are such common and such important characteristics of hypnotic trance, that cases which present them and cases which do not had better not be confounded under a single general name. M. Delbœuf seems to have some consciousness of this objection; for he tries to get round it, as regards memory at any rate, by treating the question as merely one of education. But in the first place this is certainly far less so than he supposes;¹ and in the second place, the fact that an abnormality can be removed by particular treatment does not make it insignificant. To avoid a new term, M. Delbœuf might still think it enough to say that his "subjects," alike when hypnotised by ordinary means and when subsequently carrying out hypnotic commands, were in a *lighter state* of trance than mine. I prefer the term *trance-waking*

¹ We have seen, for instance, that M—— perfectly remembered the first post-hypnotic fulfilment that she was ever engaged in. In an interesting series of experiments (*Revue Philosophique* for May, 1886), M. Delbœuf found that if he woke his "subjects" while they were actually occupied in following out some hypnotic command or hallucination, they recalled what had passed, as a dream; and here again he at once assumes that he has established a universal law. I have frequently seen English "subjects" woke in the same way, in the midst of a performance or a hallucination, and I have never found memory to survive, except in the case of simple imitative actions where no delusion was involved, and very dimly in the case of new "subjects"—that is to say, exactly those who had *not* had hypnotic education. On the very day that I first read M. Delbœuf's account, I exactly repeated on two "subjects" an experiment of his in which the hallucination communicated was of something catching fire, and having to be extinguished by being plunged into (real) water. The "subjects" were suddenly woke with the dripping article in their hands; but neither of them had the slightest memory how it came there, nor of the previous train of ideas. I offered each of them a sovereign to recall his "dream"; but it had left not a wrack behind. Moreover, in many of the cases which M. Delbœuf describes, he had *given the command* that the things done or experienced were to be afterwards remembered and described. No one familiar with hypnotism would be surprised that *this* means should prove effective; and it would be interesting to know whether such a command was given in the other cases where it is not expressly mentioned. I may add that M. Delbœuf seems to press the resemblance of even the remembered hypnotic hallucinations to ordinary dreams much too far; for he practically treats the latter as if they were never remembered in waking hours unless some special sensation or experience recalled them.

for this lighter state, simply because it emphasises the fact that the deeper state, into which his "subjects" were apparently incapable of being brought, is also the ordinary, or, as we may say, the *normal* one, in cases where any decided hypnotic peculiarities appear.

But the further point which I want more especially to bring out is this—that even his "subjects" exhibited varieties of state during their performances of commands. Sometimes they spontaneously resumed normal life at the conclusion of the performance; but even these cases were not quite parallel to most of mine; as these girls' consciousness of a change—of "waking," as they described it—has never been described by my "subjects," though with them the frequent breach of memory might have been expected specially to favour it. But more often the Belgian sisters required to be woke by external means, which hardly ever happened in my experiments, and never unless some delusion which had been imposed had been encouraged for an unusual time;¹ while on occasions, as we have seen, they actually went so far as to compose themselves in an arm-chair, close their eyes, and take a nap, before emerging into waking life. Further, there are the occasions on which they wholly lost *rapport* with the external world—a very marked feature, and conspicuously absent in my "subjects." In a word, apart from the memory-test (which M. Delbœuf himself regards as inconclusive), the Belgian "subjects" were not in a lighter but in a *deeper*, a more abnormal, state than the English ones. So decidedly was this the case that, even if M. Delbœuf refuses to recognise his own variety of the *veille somnambulique*, I do not see how, on the symptoms, he could refuse to recognise mine. It seems, in fact, to be separated by an even wider gap from the complete trance on the one hand than, on the other, from the performances carried out without any apparent deviation from normality (p. 270)—a class, by the way, of which M. Delbœuf seems to be equally unaware.

II.

AUTOMATIC EXECUTION OF SLIGHT PHYSICAL MOVEMENTS.

We have now considered three classes of cases;—(1) those where the ordained action is consciously performed in a normal state, and remembered; (2) those where it is consciously performed in a trance-waking state, and forgotten; and (3) those where it is consciously

¹ See p. 273; and compare the case which M. Delbœuf witnessed in the Salpêtrière (*Revue Philosophique* for February, 1887, p. 115), where a hallucination, suddenly imposed on a waking but highly sensitive "subject," developed a condition from which apparently only the operator could release her. It is not surprising that hallucinations, from their absorbing character, should have an exceptional tendency to induce an advanced form of trance. Another instance will be found below, p. 299.

performed in a trance-waking state, and remembered.¹ It naturally occurs to one to ask if the list can be extended—if there is any fourth class of cases when the action is performed in a *normal* state, and *forgotten*. For, on reflection, it is evident that the mere fact of an action being at once or almost at once forgotten is no sufficient proof of its having been performed in an abnormal state. There is nothing unusual in the immediate oblivion of things which have been done in a perfectly normal waking condition. A large number of actions—those which we commonly call *automatic*—are performed in such a condition; many of these are performed without consciousness, and *à fortiori* many of them leave no trace in the memory. It would not, therefore, be at all surprising to find that certain actions induced by previous hypnotic suggestion were of this kind—truly automatic, and involving no more consciousness or memory than things which we often do with our hands while our minds are engrossed in thought or conversation. Nor would it be surprising if the scope of such unconscious and unremembered actions proved to be rather larger when they are the result of previous hypnotic suggestion, than when they are the result of habit. It may be said, I think, of many of our simpler and habitual actions, that we attend to them much more than is necessary for the performing of them; and the fact of their remaining to some extent in our memory is usually due to one of two things. Either the object for which we performed them had some interest and importance for us, and the actions that we went through to attain this object are remembered through their association with it; thus we remember opening an envelope five minutes after doing so, because we had some interest in getting at the letter inside, and the greater memory draws, as it were, the lesser one into its wake. Or else quite unimportant details of custom engage our attention, and so are afterwards remembered, merely because the attention is not solicited in any other direction; thus in the course of an ordinary day we may remember the process of dressing in the morning, though we quite forget it on some exceptional day when we had to go through it after a sudden awaking, and while listening to some agitating news. Now in the post-hypnotic execution of commands, both these conditions of attention and memory are often absent. The act is performed without any

¹ It should be remarked that—apart from the exceptional cases last described where there is an approximation to complete trance—the third class really shades into the first; since normality is not separated from trance-waking by any definable line. Subsequent memory seems to be the rule in cases where abnormality has only reached the point that the “subject” feels unable to refrain from the action, though sensible of its uselessness or absurdity, and surprised by the strength of his impulse to perform it.

purpose that could give it interest, since the "subject" did not conceive of it as a means to the fulfilment of any end of his own. If he pokes the fire because he is beginning to feel cold, he may very naturally remember doing so; but if he pokes it in blind obedience to a forgotten suggestion, the act lacks one chief ground for continuance in memory. And again, the moment for the post-hypnotic performances often falls, as it has been expressly arranged by the operator to fall, at a time when the "subject's" attention is being claimed in some other direction—for instance, when he is engaged in animated talk; so that the actions have a fair chance, so to speak, of being performed automatically, if they are performed at all. On these grounds, it would certainly seem reasonable to expect that simple actions, commanded during trance, but performed in a conscious waking state and without any relapse into a state of temporary trance or trance-waking, might sometimes be purely automatic and unconscious.

Experiment confirms this view up to a certain point. There are transitional cases where the memory seems to have vanished, but can with pains be evoked. Thus, W——s was told in the trance that, when I coughed for the third time, he was to put his hand to his head for a moment; and was then awoke. He obeyed at the third cough, and then folded his arms. In a few seconds I asked him whether he had moved; he said "No," and looked astonished. I then said that I fancied I had seen him put his hand to his head, and he then considered and said, "Oh, yes, I believe I did put it up a moment ago; I believe I often do so." He was re-hypnotised, and told that when I coughed for the second time he was to nod his head at S. He said, "What, to make game of him?" (*i.e.*, of me)—and is amused with the notion. He was woke, and at my second cough, while in the act of conversing with S., he gave a distinct nod, at the same time giving a sort of knowing wink in my direction, and joining in S.'s laugh. He apologised "for laughing at Mr. Gurney's cough;" but the nod itself, which seems by association to have revived the sense of amusement, proved to be completely forgotten. In the same way P——ll obeyed a command to nod his head at my third cough, and on my asking him immediately afterwards what he had done, looked puzzled and said, "Nothing." I said I thought he had nodded, but he was certain he had not. Shortly afterwards, he obeyed the command to put his hand to his head when I poked the fire for the second time; but on my questioning him and imitating the gesture, he again denied having made it.

Here, then, we certainly seem to find our fourth class—actions performed in a normal state, and forgotten or unremembered immediately afterwards. Are we, then, justified in calling these actions automatic and unconscious? Only in a strictly qualified sense, as further examination will show.

In the first place, the actions, however easy, transient, and insignificant, are *remembered on re-hypnotisation*. I cannot, of course, assert that this rule is invariable; but I have never myself observed an exception. For instance, two days after the incident of the forgotten nod, above recounted, W——s was asked in the trance whether he remembered “doing anything on Saturday when Mr. Gurney coughed.” He replied in a confidential tone, “When I nodded my head at him? He didn’t see me, did he?” But even if we had no such direct proofs of a certain awareness accompanying the performance, we can obtain an indirect proof of a peculiarly interesting kind. We can so arrange that the action, though in itself of the slightest, shall imply intelligence—shall constitute the intelligent reply to a question or remark then and there addressed to the “subject.” In a case quoted by Mr. Myers (p. 249) Professor Janet’s “subject” maintained a sort of conversation with him by “automatic” movements of the hand, while to all appearance fully engaged in an ordinary conversation with someone else. This occurred during hypnotic trance; but I have lately obtained some similar results with “subjects” in a normal waking state. Now if there be a consciousness—beneath or apart from the “subject’s” normal consciousness—which knows *that* he is answering and *what* he is answering, we should expect the same consciousness to know *how* he is answering; and in my cases this expectation was confirmed by subsequent hypnotic memory of the whole proceeding.

S——t was told, in the trance, that he was to answer my questions by slightly raising his right-hand for “yes,” and his left-hand for “no.” He was then woke, and chatted naturally with S. for some minutes. At intervals I addressed some question to him which admitted of a direct *yes or no* reply, and the true answer to which I knew;—such as, “Has it been raining this afternoon?”—“Have you ever been to London?”—and so on. In every case, about ten times in all, the correct answer was given in the way prescribed, the conversation with S. proceeding freely meanwhile. Two or three minutes afterwards, I offered S——t a sovereign to tell me what questions I had asked him, and what he had been doing with his hands—with the usual impunity to my purse. A fortnight afterwards, he was asked, in the trance, whether he remembered having ever carried on a conversation with me by means of signals. At first he did not realise what was referred to; but when hands were mentioned, the memory recurred; and when asked whether the signal with the right-hand had not meant *No*, he replied decidedly, “No, it meant *yes*.”

On another occasion the same experiment was made with P——ll, who, however, was more distinctly impressed with the idea that he could not answer me in the usual manner. The result was slightly different—

the answers were given correctly by the movements of the hands ; but more of what I may call the normal attention seemed to be bestowed on me. Thus if I asked a question immediately after S. had made a remark there would be a moment's pause, and then the signal of response to my question, before S. received his answer ; and if I asked a question while P—ll was in the act of speaking, his words would become slightly incoherent, as though a conscious effort were being made to listen at the same time. I was not surprised, therefore, to find that he had a normal consciousness of my addressing him. When asked by S. if he heard me speaking, he said, " Yes, but I cannot answer him." Asked why, he could not say. The inhibition was now removed, and he talked to me as usual ; but it was curious that when his answers were of the *yes or no* type, his hands *continued* to move as directed, the one or the other being slightly raised as the answer was spoken. Noticing this, I directed him to say " yes, yes, yes," several times over ; the right hand punctually kept pace with the lips, and—what was still odder—it was impossible to make him aware of the movement. Though perfectly himself in every other respect, he obstinately asserted that his hand did not move, and I think it probable that he actually was under the influence of a special form of " negative hallucination " ; so that here the case recalls those of § I above, when some further abnormality of the *trance-waking* species supervened during the fulfilment of a hypnotic order. On being hypnotised, he remembered all about moving his hands, though he still declared that he had not *seen* them move.

III.

POST-HYPNOTIC RECKONING OF TIME AND COUNTING OF SIGNALS.

So far we have been considering the condition of the " subject " at the time during which the command is performed. But questions of even greater interest, and also, it must be confessed, of greater difficulty, present themselves when we consider the intervening period, between the waking which follows the imposition of the command and the subsequent fulfilment. This period even M. Delbœuf does not venture to represent as anything but a piece of normal waking life;¹ and ostensibly of course that is what it is. Yet it is scarcely necessary to look below the surface to divine that it has peculiarities ; and the deeper we look, the more remarkable will they appear.

If no mention of time is made when the command is given, it will be executed on waking. If this is not desired, some particular time must be fixed. Thus the command is that the thing is to be done in half-an-hour, or in so many minutes after waking. Here, then, the

¹ *Revue Philosophique* for February, 1887, p. 127.

"subject" has in some way to reckon duration; and he often does so with remarkable accuracy.

Now in cases of this sort, it does not at first sight seem unreasonable to conceive that the reckoning is of a simply *physiological* sort; that at the time of receiving the command, the "subject," as it were, *sets* his organism, as he might set an alarum, for a given time ahead, and that when the time arrives the action takes place, just as the alarum runs down. This is what is generally assumed to occur in the common case of determining to wake, and waking, at some unaccustomed hour; and as long as the hypnotic command extends to only a short time ahead, that analogy seems plausible enough. M. Delbœuf considers the matter so plain that he dismisses it in a sentence. The explanation is "*des plus simples*," and is this:—Every command given to a "subject" to perform a certain act at a future time, is at once formulated by him in these terms, "*You will fall into a trance at such and such a moment, and then you will perform the act.*" The "subject's" *mind* is then relieved of responsibility, and goes off duty; and his bodily machine goes to sleep, as the sleeper's bodily machine wakes, by its own automatic machinery. The explanation is certainly simple enough; but it has the defect of being a pure guess, unsupported by a single fact: no hypnotic "subject" has ever confessed to formulating his orders in any such fashion as M. Delbœuf represents.

But even if we could accept the assumption of the purely physiological hypothesis for cases of short duration—where the idea of the period can be distinctly realised and the setter of the alarum sees exactly what he is about—it would be a far cry to extend it to the well-known commands *à longue échéance*, as where the thing is to be done after 6 months' or a year's interval. I do not think that the peculiarities of the time-reckoning over long periods have ever received quite just treatment; they have either been too much extenuated, or magnified into something incredibly marvellous.

A distinction must first be made between cases where a *date* is named—especially if the date be a marked one, such as January 1st, or the anniversary of the day of the command¹—and cases where simply a *length of time* is named, not immediately suggestive of a particular date, as in the direction to do such and such a thing "on the 69th day from this." In the former case the impression of the date might be immediately registered in the brain, in association with that of the order, and the mere arrival of the date might thus suffice to revive the order. But how is a length of time to be so

¹It is unfortunate that in some of the best known cases of commands *à longue échéance*, such dates have been selected; but the proof of the phenomenon does not depend on these cases.

registered? Its further end, till reckoned out by the aid of the calendar, is perfectly indefinite; and there is nothing in the mere arrival of the day calculated to revive the terms of the order—it carries no more *sixty-ninthness* about it than any other day. M. Paul Janet has described such a length of time as in fact an abstraction—meaning that the mention of it awakens no distinct image or series of images; and he refuses to believe that abstract time can be accurately measured, since this would imply some totally unknown faculty.¹ I cannot think that Professor Beaunis fairly meets this objection by pointing out that “a day” represents a series of conscious impressions and unconscious organic reactions, and that there are periodic organic changes which extend over weeks, months, and seasons—that animals know their feeding-time, and that attacks of fever recur at regular intervals. His conclusion from these facts is that “the measurement of time is not an abstraction, but has its roots and conditions in the very life of the organism.”² But, in the first place, though “a day” may be a sufficiently familiar and definite unit to present a concrete character, it does not follow that this is the case with “69 days.” And, in the second place, the organic conditions which are just what the measurement of established physiological periods *ipso facto* has, are just what the measurement of periods suddenly and arbitrarily fixed by human volition has not. The vital processes will no more work out such a measurement as this than a school-boy’s digestion will work out a proposition of Euclid. However carried through, it is at least not a function of animal life. It issues in a perfectly needless act, not in an inevitable bodily state; and it depends, not on progressive changes in the stomach or the blood, but on a quite original course of cerebration, proceeding, we cannot doubt, in the higher tracts of the brain, having been initiated by an impression—that of the command—which had a distinct psychical side. Now looking at the brain-side alone, we should conclude, I think, that the passage of time must be registered, not by any general gradual change, but by a series of specific changes, corresponding probably to the days or *units of measurement*.³ We should conclude, that is, that cerebral events of the sort normally correlated with the ideas “sixty,” “sixty-one,” “sixty-two,” &c., really take place; for how otherwise could the gulf be spanned with precision? how would any other sort of change know when to stop, or

¹ *Revue Politique et Littéraire*, for August 16th, 1884.

² *Le Somnambulisme Provoqué*, pp. 139-141.

³ *Cf.* the reckoning and registration of units in a later case (p. 313). The units there were minutes, not days; but I do not see that this much impairs the force of the analogy.

associate some point that it had reached with the order given weeks before? Such a cerebral process alone would wholly differentiate the case from that of ordinary physiological time-reckoning. But if the specific brain-changes take place, does it not seem at least a reasonable surmise that their mental correlate may exist, though hidden from our view—that there may further be an actual watching of the course of time?¹ Such a hypothesis would in great part remove M. Paul Janet's difficulty; for the "unknown faculty" would simply be a known faculty, working in a normal way, but below the surface of normal consciousness.

Most of the evidence bearing on this subject will find its appropriate place in the next section; but a few facts may be given here. M. Delbœuf's record contains two cases which are very much in point. M.— was told, when entranced, that in 10 minutes (*dix* was very likely understood as *six*) she was to take Mlle. Delbœuf's slipper from her foot, remove a nail from its heel, and put it back on the owner's foot. On being woke, she looked at the clock, and kept glancing at the clock and at Mlle. Delbœuf during six minutes, when she executed the order. In this case there was doubtless consciousness (in the ordinary sense) of consulting the clock, and probably a waking memory of it, as M. Delbœuf seems to say that the memory of the incident was complete.

In the next example we have probably a similiar consciousness of watching the time, without the waking memory. A chemist had been told, when entranced, that five minutes after waking he was to fetch a bottle of ammonia from a neighbouring shop. He was woke, and talked naturally to those present; but he looked at the clock immediately on waking, and kept looking at it at intervals. At the end of five minutes, he put on his hat and went out, re-appeared with the ammonia, and took his place again among the bystanders, remarking, "Why, have I not just been out?" He was then informed what he had done, to his great astonishment. This case seems intermediate between the former one and those where the watching is of a wholly interior kind, and is not only forgotten afterwards, but is accompanied by no consciousness of which the normal waking "subject" can render any account; but which still, I believe, involves mental action of a sort.

¹ It is worth remarking that, if there be such a mental watching, then we have a fresh argument for the view of "automatic" actions maintained in the preceding section. For there would at least be a strong presumption that the action up to which the watching leads, and which puts an end to it, however slight and insignificant it may be, has itself some sort of mental existence.

I find that the same idea of a continued reckoning has occurred to Professor Pierre Janet and Mr. Myers, *à propos* of some experiments of the former (p. 239). The general view, in this and in the following section, as to evidence of secondary intelligence, is I think identical with that of Mr. Myers.

Here are a couple of instances of this extremer kind. My "subject," W—s, was one day told that on the 39th day from then, at 9.30 p.m., he was to come and call on a gentleman resident in the house where I was lodging, with whom he had no acquaintance. He of course had no memory of this direction, when awake. No reference was made to the command till March 19th, when he was suddenly asked, in the trance, how many days had elapsed since it was given. He *instantly* said, 16; and added that there were 23 more to run, and that the day when he was due was Easter Monday.¹ All these statements were correct. But the odd thing was that, on further questioning, he misdated both the day of the order and the day of fulfilment, calling the former March 1st, and the latter April 12th, whereas they were respectively March 3rd and April 11th. This makes it tolerably clear that he did not originally arrive at the date of fulfilment by immediate reckoning from the date of command, and then fix it in his mind simply as a date. (Easter Monday, when so near as 23 days, might be arrived at in a moment by remarking the day of the week.) Moreover if he made March 1st his *terminus a quo*, he ought to have said 18 instead of 16, and would probably have had to pause to reckon. The reasonable interpretation of the result is surely that he was in some way actually counting the days as they passed.

In the next case, which occurred after the above remarks were written, I got an actual account of the process, which singularly confirms them. P—ll was told, on March 26, that on the 123rd day from then he was to put a blank sheet of paper in an envelope, and send it to a friend of mine whose name and residence he knew, but whom he had never seen. The subject was not referred to again till April 18, when he was hypnotised, and asked if he remembered anything in connection with this gentleman. He at once repeated the order, and said, "This is the 23rd day; a hundred more."

S. "How do you know? Have you noted each day?"

P—LL. "No; it seemed natural."

S. "Have you thought of it often?"

P—LL. "It generally strikes me in the morning, early. Something seems to say to me, 'You've got to count.'"

S. "Does that happen every day?"

P—LL. "No, not every day—perhaps more like every other day. It goes from my mind; I never think of it during the day. I only know it's got to be done."

Questioned further, he made it clear that the interval between these impressions was never long enough to be doubtful. He "may

¹ Unfortunately the accident of the *échéance* on Easter Monday prevented the execution of the order, as W—s went off on a holiday excursion for the whole day.

not think of it for 2 or 3 days ; then something seems to tell him." He was questioned again on April 20, and at once said, "That's going on all right ; twenty-five days " ; and on April 22, when in the trance, he spontaneously recalled the subject, and added, "Twenty-seven days." After he was woken on April 18, I asked him if he knew the gentleman in question, or had been thinking about him. He was clearly surprised at the question, said he fancied he had once seen him in my room (which, however, was not the case), and that the idea of him had never since crossed his mind.

But there is another way in which the moment for the performance of the action can be fixed. The "subject" can be told to perform it when some signal is given—as when someone gives a cough, or pokes the fire. Now here again we might perhaps conceive that the organism sets itself for the receipt of the signal, just as it has been supposed to set itself for the expiration of a certain period of time ; and that the signal touches the trigger, so to speak, and lets off the associated action, without any psychical expectancy being involved, and, it may be, without any consciousness of what is done. But we can arrange the conditions in such a way as again to involve reckoning of a certain kind, and of a kind which it is hard to conceive as having no mentation of any sort associated with it. For instance, the direction may be to perform the act when someone coughs for the third time, or pokes the fire for the fourth time. The first cough comes ; it does not release the trigger, but its occurrence is somehow marked. The second cough in like manner does not release the trigger ; but it is not only marked, but is somehow related to the former one. And when the third cough comes, the trigger is released not merely by the sound of it, but by that sound as related to the two previous ones. I would not venture to assert *à priori* that all this reckoning *cannot* be of a purely physiological kind, though I think that the presumption would be the other way. But again experiment comes to our aid. If the "subject" be re-hypnotised before the final cough—say the fourth—has been given, and questioned as to what has passed, he shows clearly that he remembers being in the attitude of expectancy for the coming signal. Sometimes the hidden mental condition during the time of waiting, has been a very curious one. Thus W——s, who had been told that at my fifth cough the candles would go out, then woke, and then hypnotised again before the final cough had been given, disowned all memory of the four coughs which had been actually given, but knew that the next would be the fifth, "because then the candles would go out." At other times the signals have been clearly and correctly counted ; and the memory of them on re-hypnotisation is certainly not the mere memory of observations made by the normal waking consciousness ; since sounds or movements of which the "subject's"

normal consciousness takes no heed as they occur, and of which his waking self, when interrogated, can give no account, equally serve the purpose of signals, and are shown by the answers given in trance to have been duly reckoned. Thus when the signal has been one of a series of usual and unimpressive actions, such as coughs or pokings of the fire in winter, I have several times, while the series was in progress but before the critical point was reached, asked the "subject" if he had noticed that I had a cough, or if he could tell me how often I have poked the fire, and have been answered in the negative.

It is easy to superpose one series of signals on another. Thus, W——s was hypnotised, and told to wind up a ball of string when I coughed for the third time. Another experiment followed, and then he was told that, when I poked the fire, he was to sort a pack of cards, and put all the diamonds together. Again an experiment of a different kind followed, after which he was woke. I gave two coughs, and then, completely forgetting the command relating to the fire, I poked that element. W——s seized the cards, and in a few moments I perceived how matters stood. I therefore gave my third cough, when he at once put down the cards, and asked for some string. I said I had none; whereupon he got up to look, found the string, and began winding it, having first repossessed himself of the cards. When the winding was completed, he took the cards and sorted out the diamonds.¹ Another time, P——ll was given 6 orders, each of which was to be fulfilled at an assigned point in one of 6 different series of signals. This however proved rather beyond his capacity; all the things were done, but only two immediately on the right signal, three others following their signals by a considerable interval, and one being done at S.'s eighth cough instead of at his sixth. It would be interesting to discover with a well-educated "subject" to what extent parallel series of signals of this sort could be multiplied, without confusion ensuing. If it proved to equal or exceed the extent of his normal capacity, his subsequent hypnotic memory might afford even stronger demonstration as to the psychical nature of the reckoning; as he might be able to describe the relations between the series, and his mode of keeping them distinct.

IV.

VARIOUS EXHIBITIONS OF SECONDARY INTELLIGENCE.

The experiments which follow are of a more novel kind. Though tame and rudimentary enough, compared with the only hitherto-

¹ In this case it proved impossible to recall to his memory, during the fulfilment of the commands, even quite recent impressions belonging to the time of trance; and there was none of that change of physiognomy which was so marked in the case where that experiment succeeded (p. 274).

recorded case to which they seem at all akin—the dramatic self-duplication of Prof. Janet's patient (pp. 237-45)—they present at any rate this advantage, that they had no connection with hysterical conditions, but were conducted with normal healthy "subjects"; and can therefore be repeated and extended without fear of a disappearance like Adrienne's. Their results form a yet further stage in the history of the post-hypnotic development of hypnotic impressions. They present once more the phenomena of intelligent automatism, like the hand-conversations of § II.; and they illustrate the latent reckoning of time, and observation of signals, like the cases of § III.; but they exhibit in a more direct and conspicuous way than either a secondary memory and secondary play of mind in the post-hypnotic state, and the severance of the normal or primary from the latent or secondary consciousness. In the hand-conversations, we have no reason to suppose this severance to have been complete. In P——ll's mind my questions and S.'s remarks were certainly present together, on the same plane of consciousness; and as regards S——t, though the point needs further trials, my belief is that, if asked by S. what I had said immediately after one of my questions, he also would have been able to reply. In the cases which follow, the secondary "self" took its own course, in such complete independence of what passed during its latent period, while the primary "self" was ostensibly in possession of the field, that external impressions then received passed unregarded, and there was no moment at which the doings of the two selves were juxtaposed or associated in normal consciousness. Again, as regards the hidden processes of mentation during the period preceding the fulfilment of a command, our evidence so far has been derived from the statements made by the "subject" when once more in a state of trance. But we shall now be able to ascertain the workings of this secondary consciousness in the reckoning of time and signals, without any previous calling of it to the front by re-hypnotisation; its work is not only done, but tested, while the normal self remains uninterruptedly in the ascendent, and shows absolutely no sign of change. And yet again, we shall now find manifestations of other sorts of reflection and calculation, which go considerably beyond mere temporal measurements in the degree of hidden psychological activity which they involve. The medium of all these further results is no other than our old friend, *planchette*—that delicate little recorder of which it will soon, I believe, be said, with even more truth and point than of the astrologer's charts or the alchemist's crucibles and re-agents, that Time's revenges have turned the blindly-handled tool of superstition into the indispensable instrument of science.

I will begin with the simpler cases, which involved memory, but not independent thought. On March 16th I showed P——ll a *planchette*

—he had never seen or touched one before—and got him to write his name with it. He was then hypnotised, and told that it had been as dark as night in London on the previous day, and that he would be able to write what he had heard. He was woke, and as usual was offered a sovereign to say what it was that he had been told. He was then placed with his hand on the planchette, a large screen being held in front of his face, so that it was impossible for him to see the paper or instrument. In less than a minute the writing began. The words were,

It was a dark day in London yesterday.

He professed, as did all the “subjects” on every occasion, complete ignorance as to what he had written; and I believe with perfect truth. I repeatedly expressed a desire to know, and offered the sovereign if they would tell me; but their account was always that the instrument took their hand with it, and that they could not detect what letters it formed. They showed no curiosity in the matter, and I did not urge them to *try* to interpret the movements, which, no doubt, could be done with practice.

In the next experiment the statement impressed on the “subject” was, “There were six inches of snow in London this morning”; but nothing was said to him as to subsequently writing it. The writing, however, appeared as before, “There was 6 inches of snow.” and then an illegible jumble of lines caused by the pencil going over the same spot again and again, instead of progressing from left to right. I observed this, but up to this point I did not watch the process of writing—a rule which I observed in nearly all cases. P—ll was then re-hypnotised, and S. said to him several times, emphatically, “P—ll, John Jones is coming.” He was so deeply entranced that he showed no sign of even hearing. The planchette reproduced the whole remark,

P—ll, John Jones is coming.

The next statement was “Robert Brown has gone.” Being roused a little, P—ll remarked, “He must go, then; he needn’t wait for me.” When completely woke, he was, as usual, offered the sovereign to repeat what he had been told. The planchette at once produced the words.

Then followed a curious example of the reality of hypnotic *rapport*. In the trance P—ll is sometimes able to hear me, as well as S.; I therefore made the next statement myself—“There is a high tide to-night”—to which he replied, “I thought it was a low one,” proving that he had heard and understood. He is now placed before the planchette as before, but no writing occurs, and he says his hand feels no impulse to move. The same process is repeated with the same result. Thinking that the failure might be due to my having disturbed his condition by

making passes with a view to waking him, before S. did so, I repeated the experiment without this ineffectual interference; still no writing. S. now made the statements, "There will be a very high tide to-night," and, "In one minute from now you will wake"—adding that he would be able to write; and then left the room. In about a minute P—ll emerged into an odd state in which he would not answer me, or take any notice of me when I touched him. He got up spontaneously, walked to the planchette, put his hand on it, and wrote as in a kind of dream,

There his a going to be a High tide.

He returned to the sofa, and sat without moving, with open eyes. When S. returned, and roused him a little, he denied writing, and seemed unaware of having done anything. Re-hypnotised and questioned, he remembered writing about a high tide, and said that he did it to remind himself of it.

S. now told him that I was going to tell him something, and that he was to wake in a minute and write it; and then left the room. I told him, "It is a good year for salmon." In about a minute P—ll woke after a fashion, and sat with open eyes, and his hands on his knees, using gestures as if trying to recollect something. I recalled S., who woke him thoroughly, and he laid his hand on the planchette. I failed at first sight to decipher the writing, and asked that it should be repeated. But the instrument did not move, and P—ll said that he felt no tendency towards movement. Here, we may observe, is an indication that the secondary (writing) self¹ had a purely transient existence. A "subject" who is in any state in which he can *verbally* tell one something that he has heard in the trance, could always be made to repeat his words. But here the "subject," whose hand wrote he knew not what, was completely himself; he had not suffered the very slightest relapse towards a trance-waking state; and there was no way of getting, through his ears, at his secondary intelligence, which, having performed its task, had probably lapsed beyond recall. Fortunately its aid could be dispensed with, as on examining the writing again, I had no difficulty in making out,

Write Mr. Gurney something—

a crowning instance of the special *rapport* with the operator, since the reproduction was of S.'s preliminary direction, and not of the remark of mine which it was the precise object of that direction to get reproduced.

¹ The word "self" is too convenient to be dispensed with, but must not be misunderstood. In such cases as these, the "secondary self" is a mere rudiment of a personality: it is no more than a short connected train of intelligence of whose activities and products the normal self is unaware.

Throughout these and subsequent trials, P—ll described the sensation in his hand and arm, which accompanied the writing, as very peculiar and disagreeable—as like “pins and needles,” and “galvanic shocks.” He certainly suffered considerably, and conceived a strong aversion to the instrument.

The experiments with W—s began in a very similar way; but the first results were more striking, as no direction as to writing was given him in the trance. He was emphatically told, “George Robinson is dead,” was woke, offered a sovereign if he could repeat what he had been told, and then placed with his hand on planchette, the screen being held as usual between his eyes and the paper. Almost at once the words *George Robinson* were written. W—s, like P—ll, described a curious sensation in the right arm (which, however, in his case was less distressing), and also the way in which the instrument seemed to take his hand with it. Re-hypnotised, he was told “Timothy Stokes has died.” He was amused at this, and said that if he had such a name he would change it. He was woke, to the usual oblivion; but the planchette under his hand soon produced the complete sentence. He was then re-hypnotised, and asked what he had written. He said, “W—s.” That was a reminiscence of his having been made to write his name when he came in, to teach him how to hold his hand on the instrument. He remembered having subsequently had his hand on it, and that it had moved; but that was all. This result was exceptional; on re-hypnotisation, the “subject” could as a rule repeat, either perfectly or approximately, what he had written.

In other results, which were failures in relation to what was intended, the reproduction was of just the same type. Thus P—ll, after being told in the trance to count the number of letters in “A rolling stone gathers no moss,” and then instantly woke, simply wrote,

A rolling stone never gathers no moss.

Told that he was to poke the fire in 6 minutes, and that I should want to know how the time was going, without any directions as to writing, he wrote, soon after waking,

P—ll will you poke the fire in 6 minuets.

As a rule, the writing was legible, uninterrupted, and correct, or contained only such mistakes as the “subject’s” normal writing might show; and his manner and conversation meanwhile were wholly free and unconcerned. It is important to observe how distinct the difference is here from the cases above described of post-hypnotic fulfilment of commands—even from those when the deviation from normality was the slightest. Not only does the “subject” show none of that absorption with his work, or im-

patience of interference, which we observed in many of the cases when he was fully conscious of his proceedings—*e.g.*, when he was sorting cards or winding up a ball of string ; but he equally lacked the sense of impulse or desire which prompted and accompanied the performance of normal-seeming acts (p. 270). When his hand was actually laid on the planchette, there was a sort of physical impulsions, which he described as seeming to come rather from the instrument than from himself ; but if his hand was removed, there was no desire to replace it, or to get the writing produced. Each of the “subjects,” P——ll especially, would have gladly been excused the process. This is just what we might expect, on the view of that more complete segregation of states of which I have spoken. The normal self has here been from the first, so to speak, relieved of all responsibility ; no attention and no volition on its part had to come into play, the secondary consciousness being wholly adequate to what was required. No doubt a definite command, impressed on the hypnotic state, to write something with the planchette at a given time or signal, might be obeyed in the same way, and under the same mental conditions, as the sorting of the cards or the winding of the string—as in the case above given, in which P——ll wrote about the high tide. But the rule was that the hypnotic impression should be given in a different way from this. Either no direction to write was given at all, or the direction was put hypothetically—as, *if* I required to know something afterwards, it was to be written for me. The consequence was that the “subject” never went to the planchette of his own accord ; it had no interest for him. In the former cases, when he did not see the cards or the string or whatever he was to manipulate, he would ask for them, or look for them till he found them. With the planchette, on the contrary, there was no manifestation of anything in his mind, or of any impulse that needed a vent, till his hand was actually placed on the instrument at my desire ; after which the secondary consciousness took undivided charge of the results.

I will give a few more instances where no suggestion of any sort was made about writing, and where the only difference between the statement made to the “subject,” and any other that might be made to him during trance, consisted in some amount of repetition of it. On March 18th, W——s (who is a baker) was told, with considerable insistence, “The baking trade is failing.” He was then woke, and departed. As soon as he arrived next day, he was set down to the planchette. Several minutes elapsed, and then the instrument slowly produced the words,

The baking trade is failing.

There seems to have been some very slight emergence of the idea into his normal consciousness ; as, while the writing was proceed-

ing, he said that someone seemed to be "holloaing" in his ear something—he could not make out what—about the baking trade. But he was quite unaware of what his hand had produced, and even when re-hypnotised, he could not at first be sure whether he had written the words, or whether S. had "holloaed" them at him. After a time, however, he remembered, and described the writing, which had been very irregular as to the arrangement of lines,¹ exactly as if he had it before him. He said, "Yes, I see *the*; but it ain't like my writing, it looks like a little youngster's. Look where's he got to." (This was accompanied by appropriate movements of his finger on the table at his side.) "*The baking t* in a line, then *r a d e*" (pointing far to the left on a lower level). "And what's that scribbly thing? Then he jumps from here right up to the top—*is failing*" (pointing above the level which he had indicated as that of the first line). As he had not had the slightest glimpse of the actual writing, this seemed a good instance of that remarkable delicacy of muscular perception which is so characteristic of hypnotic "subjects" and somnambulists. *Clairvoyance* was out of the question, as I proved by testing him in other cases where he professed (as hypnotised persons so often do) to *see* things which were out of the range of his normal vision.

Once more, in the course of an experiment on the stages of memory (see my subsequent paper) P——ll had got a confusion into his head about a whale in a green tank at the Aquarium, and a swimming entertainment given by Miss Webb on the pier. Another experiment intervened, and he was then put down to the planchette. I did not expect him to write anything, and had no idea what memory, if any, would be in the ascendant. In a few moments the words appeared,

P——ll did you see that whale and Miss Webb his a-going to give entertainment on the pier and that green tank.

On the same day he wrote, equally unexpectedly,

P——ll did you hear of that dog fight along the King's-road the other day it was a alful sight I can tell you.

This last writing, it is true, was produced while he was in the hypnotic state; but it still deserves attention. For since my "subjects" had throughout conformed to the usual rule in never volunteering *spoken* remarks relating to anything that had previously been impressed on them, the planchette seemed here once more to open up to us more withdrawn mental processes than any which other means could

¹ This was due to the fact that the sheet of paper used was inconveniently small, and had to be shifted several times to prevent the pencil from getting off it.

reveal.¹ This appears still more clearly in the next case, which is of special interest.

I was experimenting with W——s on the abnormality of state produced during the fulfilment of a previous hypnotic command (pp. 273-4). At the right signal, he seized a pack of cards and began his task, which was to arrange them in suits. I found that he could now remember a number of things of which he was ignorant in his normal state; and I therefore thought it a good opportunity to try whether a hallucination could be suddenly imposed on him. At my request, S. tells him that S——t has entered the room. He looks up and says, "Ah, S——t, sit down," and addresses S——t several times, while continuing to sort the cards. He is now taken to the planchette. He calls the imaginary S——t to come and sit beside him, places a chair for him, patronises him, and says he will write his name. He then writes, very rapidly,

Cards are all sorted.

He was repeatedly asked what he had written, as at first I could not make it out, and he answered repeatedly, "Sort W." The word "sorted" on the last piece of paper used closely resembled this. Still questioned, he said he had written S——t's name, and pointing to the word "Cards," he spelt out S——t.² He was now roused into normality, and at once hypnotised again. Asked what he had written, he instantly replied, "Cards are all sorted." Here, then, we have the spontaneous action of the secondary consciousness, giving information as to the execution of the order, while the self which was connected with the superimposed hallucination had a quite separate idea. Without the aid of the planchette, we should never have been able to get a glimpse beyond the hallucinated state, which had itself carried the deviation from normality to the point of completely developed trance.

Throughout this section I have been speaking of the secondary processes as *intelligent*—as involving mentation. Let us now examine for a moment how far this view of them is justified. How far might the results be attributed to a purely physiological or unconscious

¹ On two subsequent occasions, however, P——ll did spontaneously speak of some of these previous hypnotic impressions—carrying his confusion further, and remarking on the oddity of a *green whale*. The connection of the dog-fight with the *King's Road* (the locality which properly belonged to the balloon incident) was an instance of the fusion of the two stages of memory after a considerable time.

² There is nothing very extraordinary in this; compare the case described by MM. Binet and Féré (*Le Magnétisme Animal*, p. 178), where the hallucination of a portrait was imposed on what was really a photograph of a view in the Pyrenees, and where it was impossible to make the "subject" perceive that the contours were really those of mountain scenery; for her, there was simply the portrait and nothing else. The only difference in W——s's case was that the special hallucination of the writing had not been suggested to him by someone else, but was his own development of the suggested hallucination.

memory? In the cases where the idea of a future writing was conveyed to the "subject" at the same time that the statement was made, one might recur to the old hypothesis of a "setting of the organism," and an exclusively automatic performance. The hypothesis presents more difficulty, perhaps, in respect of the cases where no mention of writing had been made, and where consequently there could have been no registration in the "subject's" organism of the idea of future manifestation in connection with the special idea impressed on him. The impression, for instance, of the whale and Miss Webb was made without a hint as to the future—without the slightest suggestion that it either must or could or would work out any ostensible result to the end of time. Yet a manifest result emerges, in the midst of quite irrelevant surroundings and experiences, as soon as the opportunity of "automatic" representation is given. Here the organism cannot have been specially set for the effect. If the action was completely automatic, we should at any rate have to attribute to hypnotic impressions a very singular peculiarity—that of storing up energy in the brain which will mechanically work outwards along the motor nerves, as soon as the means are presented whereby the act of writing is made sufficiently easy for the muscles. But the really strong argument for mentation of a sort is the old fact, the memory on re-hypnotisation. The "subject" then remembers what he has written, and remembers the writing of those particular words—not merely the general act of writing, and not merely the impressed formula. This is surely a strong indication that the writing was accompanied by intelligent apprehension of the words.

Now at this point the question cannot but occur, what light do such results throw on the nature of "intelligent automatism" in general? In the well-known cases where planchette-writers have produced words and sentences which were at first a puzzle to themselves, but which, when deciphered, proved to have a meaning,¹ it has never been possible to ascertain how far the process was purely physiological and unconscious, and how far it might have a truly psychical character. Now the above experiments at any rate afford strong support to the view that a great deal of planchette-writing, and of other forms of intelligent automatism, however much severed from normal consciousness, is nevertheless accompanied by true psychosis. It would be extremely interesting, if the opportunity ever offered, to try the effect of hypnotisation on some "automatic" writer before he had deciphered or realised what his hand had produced; and we might be quite prepared to find that in the trance he would be able to inform us what the writing was.

There is, no doubt, a difference between such an experiment and

¹ See, *e.g.*, the cases cited by Mr. Myers, *Proceedings*, Vol. III., pp. 26, 37.

the post-hypnotic cases above described, which prevents us from predicting with certainty that the results would be similar. For the memory of the post-hypnotic writing may have been stimulated and aided by the memory, which would naturally recur on re-hypnotisation, of the previous hypnotic impression ; and, moreover, it may quite well be that hypnotisation, though it brings to the front the memory belonging to a train of secondary intelligence which *was itself set going* in hypnotic trance, might not have the same effect in other cases. But the general fact remains that it is possible for writing to be discerned and understood, in spite of the normal self's complete unawareness of it ; and there seems no ground whatever for confining this possibility to cases where the content of the writing has first entered the mind during the hypnotic trance. The hypnotic remembrance supplies the subsequent test, but the writing is not produced in the hypnotic state ; and the probability therefore is that the conditions of the writing are general, and have no special peculiarities connected with hypnotism. So far as discernment of the writing is concerned, we are justified in surmising that post-hypnotic and ordinary "automatic" scripts are on a par.

But there is a further point. There are cases where the words and sentences produced by planchette-writers have proved to be revivals of latent or forgotten knowledge, connected perhaps with some far-distant period of life ; that is to say, the result distinctly implies *memory*.¹

¹ The records of such cases are tolerably numerous ; but the subject has probably not yet got beyond the stage when every piece of authentic evidence has a certain value. I venture, therefore, to record the following experience, which made a very deep impression on me, being in fact my introduction to "psychical research." In 1870, I watched and took part in a good deal of planchette-writing, but not with results or under conditions that afforded proof of any separate intelligence. However, I was sufficiently struck by what occurred to broach the subject to a hard-headed mathematical friend, who expressed complete incredulity as to the possibility of obtaining rational writing, except through the conscious operation of some person in contact with the instrument. After a long argument, he at last agreed to make a trial. I had not really the faintest hope of success, and he was committed to the position that success was impossible. We sat for some minutes with a hand of each on the planchette, and asked that it should write some line of Shakespeare. It began by see-sawing and producing a great deal of formless scribble ; but then there seemed to be more method in the movements, and a line of hieroglyphics appeared. It took us some time to make it out, the writing being illegible to just that degree which at first baffles the reader, but which afterwards leaves no more doubt as to its having been correctly deciphered than if it were print. And there the line indubitably stood—*A little more than kin and less than kind*. Now, as neither of us had been thinking of this line, or of any line (for we had been wholly occupied with the straggling movements of the instrument,) the result, though not demonstrative, is at any rate strongly suggestive of a true underground psychosis. For it would be hard to believe that we got what we asked for through mere cerebral association of

Now, what is the nature of this memory? *It* might be of a purely physiological and unconscious kind, even though the content of the writing was shown by subsequent remembrance in trance to have been intelligently discerned; for the intelligent discernment of the content does not in itself imply more than what occurs when we look over some one else's shoulder, and follow the words that he is writing; that is to say, the words might be intelligently *read*, though wholly mechanically *urritten*.¹ What one wants to know is whether something beyond this is involved—whether the idea which the writing conveys presented itself to the secondary self as a mental experience, prior to and apart from the writing, just as memories, often long-buried memories, are liable to present themselves on the ordinary mental stage. Do our post-hypnotic results suggest any answer to this question? The majority of those so far recounted must be allowed, I think, to be compatible with the hypothesis of a purely organic or non-psychical memory. P—ll's reproductions of statements in the exact form in which they had been made to him, commencing with his own name in the vocative, have every appearance of mere unintelligent echoes; and it is difficult to see how any scripts which simply reproduced statements previously heard, could be decisive as to anything beyond this. One or two of my cases do, however, indicate something beyond. Thus P—ll was told, in the trance, to count the number of letters in the lines, "When the day is over, And the night is drawing nigh," and was then immediately woke. The planchette produced, under his hand, not the number of the letters, but the line

When ² the day over.

This was a failure, then, as regards the result sought, and at first sight

ideas. The association of this verse with the idea of Shakespeare is comparatively a loose one—decidedly looser, for instance, than its association with the idea of Hamlet, though closer than its association with the idea of English literature. That is to say, a search and a selection were made, in conformity with an intelligent requirement. If anyone would confidently assign such operations to the domain of "unconscious cerebration," it would be interesting to know where he would draw the line. Is there *any* intelligent result of which he would regard psychosis as a condition? It is worth adding that, if the psychical character of "intelligent automatism" is ever made clear, there will be ground for suspecting a psychical side to all the supposed feats of "unconscious cerebration"—*e.g.*, where the correct solution of a problem has seemed suddenly to occur in dream.

¹ It is worth noting, however, that in a case where I had guided W—s's hand to write some words with the planchette, with the screen as usual between his eyes and the paper, he said, when afterwards hypnotised, that *I* had written something which *he could not read*, though he had *seen* it (p. 298). That is, the muscular sight did not involve comprehension when the writing was indisputably mechanical.

² The only clear points in this word are the *w* and the tall stroke of the *h*.

looked like a merely mechanical reproduction ; but it was observable that, when re-hypnotised and asked what he had been doing, he did not simply quote the words he had written, but said, "Trying to make a little hymn—a little verse," which looks like memory of a real psychical operation. Again, the case of *Cards are all sorted* strongly suggests intelligent memory, if it does not actually prove it ; for no such phrase had been used in the "subject's" hearing, nor had any suggestion of writing been made in connection with the cards—the experiment having been undertaken for another purpose. It may be hoped that repeated trials may yield further instances of these self-originated remarks. There would be some advantage in their exclusively referring—as I think would prove to be the rule—to things connected with previous times of hypnotic trance. For it is just the unlimited range of topics open to the ordinary non-hypnotic "automatist" which often make his scripts uninformative as to the degree of reminiscence and representation that may be going on in those mental strata which, it seems, we must unlearn the habit of calling unconscious. His secondary intelligence is prone, as Mr. Myers has said, to be a "sermonising entity" ; and we want not sermons, but autobiography. Now the post-hypnotic intelligence evoked during hypnotic trance, if akin to that exhibited in the trance itself, will rarely have spontaneity enough to sermonise ; where it takes its own line, its tendency will be to run in old grooves ; and this fact, combined with the fact that the grooves of previous hypnotic experiences are comparatively few and narrow, might, as time went on, afford exceptional opportunities for testing the coherence of secondary memory during normal life.

Meanwhile I have some further results, superior in interest to any of the preceding, as tending to show that the activities of these hidden strata may include higher psychical functions than mere random spurts of memory—processes of deliberate reckoning and reflection which it is almost impossible to conceive as having only a physiological existence. Advantage was taken of the fact that the hypnotised "subject" could be woken in an instant, by a clap on the shoulders and a loud call. Thus questions could be put and problems suggested to him, while in trance, and all of a sudden there he was in his normal waking state, without a second's interval having been allowed for his hypnotic consciousness to work out the answer. The questions and problems varied in difficulty. One of the simplest was, "What puts out fire?" This was addressed by S. to W—s, who was then instantly woken. Set to the planchette, his hand at once wrote, *Water*. We may, perhaps, suppose that so obvious and direct an answer as this might have formed itself in his mind even in the fraction of a second ; so that the writing might be explained as the mere letting off of the spring that had been wound up

before his condition was changed. The same could hardly be said of the results which follow.

W—s was told in the trance to add together all the digits from 1 to 9, and was immediately woke. Set to planchette, his hand after some seconds produced the number 32. This is of course quite wrong, and implies no calculation; but the guess is not a worse one than I find many people give, if requested to give their impression—after a few seconds of reflection—of what the sum amounts to. The experiment was now repeated, the direction to sum the digits being given, and the “subject” awakened on the instant. He was set to the planchette, which at once began to move. As usual, I was careful not to attempt to read while the writing was going on; but I became aware that it was proceeding downwards on the paper, instead of from left to right; and thinking that the result of this would be an illegible scribble, I requested W—s to keep the movement, if he could, in a left-to-right line. A certain difficulty seemed to ensue, and on looking at the paper, I found that it contained the digits arranged thus:—

1
2
3
4
5 6

the position of the 5 and 6 being due to W—s’s conscious interference with the downward tendency of his hand. There had been the customary screen between his eyes and the paper, and he had no idea what had occurred. I now placed the instrument, with his hand upon it, on a fresh sheet of paper of more convenient shape, expecting the sum to be recommenced; but the writing continued,

7
8
9
—
44

The actual sum of the nine digits is 45; but a person would not be likely to arrive at so close an approximation who had not, in part at any rate, gone through the calculation. This was one of the few cases where the “subject,” on re-hypnotisation, had no recollection of what he had written, or even of having written at all; so that that important test of psychical, as distinct from purely automatic, activity was here lacking. I regret that it did not occur to me to act on my knowledge of the different stages of hypnotic memory, and to try whether the memory did not recur in the deeper stage (see my subsequent paper). But it must be observed that the memory-test has

positive, but not negative validity; its success may amount to a proof that psychical activity was present, but its failure is no sufficient proof of the contrary.

W—s was now told to multiply 324 by 12, and at once awakened. The planchette produced the sum as follows:—

$$\begin{array}{r} 324 \\ \times 12 \\ \hline 4008 \end{array}$$

This result, though incorrect, would be correct if the first number was 334. Anyone is liable to such a mistake as this; so that here again there is reason to suppose a genuine process of reckoning; but unfortunately time failed us to apply the memory-test after this experiment. Another day, W—s was told to add together 5, 6, 8, 9, and had just had time to say 5, as though he were going to repeat the figures, when he was woke in the fraction of a second with the word on his lips. The planchette immediately produced 28 (right). He was told to add together 1, 2, 5, 7, 8, and instantly awakened. The planchette wrote 23 (right).

The experiment in the summation of the nine digits being repeated with P—ll, the first result was 39; the second 45 (right). Re-hypnotised and asked by S. what he had been writing, he said, "You told me to add the figures 1-9,—45." "Did you write it?" "Yes, I wrote it down." "When did you add them?" "When you told me. I think that's right." He added the figures up again, half audibly, and ended by saying, "45; right." This addition occupied many more seconds than the interval between the original order and the waking previous to writing. He was told to add together 3, 4, 6, 7, and was woke without a second's pause. The writing that appeared was 20 (right). Re-hypnotised and questioned, he said he had written 20.

Similar experiments with S—t succeeded equally. The first result obtained was exceptional. He was told to add together 3, 4, 7, 8, 9, and was instantly roused with a clap and call. The correct answer, 31, was *spoken*, immediately after the rousing, and within three seconds of the conclusion of the order; but he clearly had not been brought to a normal waking state. In the subsequent trials complete waking, the instant after the order, was ensured by more vigorous means. He was told to add together 4, 7, 8, 11, 12, and was woke on the instant; the written result was 42 (right). He was told to add together 2, 7, 9, 12, 13, and was woke on the instant; the written result was 43 (right). He was told to multiply 683 by 7, and was woke on the instant. He was kept talking, while his hand wrote 4681. On re-hypnotisation, he remembered writing this, but said he believed it was wrong—the 6 should be 7. He was told to multiply 534 by 3, and was woke on the instant; the result, written with extraordinary rapidity, and

concluded within three seconds of the conclusion of the order, was 1602 (right). These results are the more noticeable in that S—t is not by any means a ready reckoner. I found, for instance, that in the normal state it took him about ten seconds to do each of the two last addition sums. On S—t, alone of the "subjects," the writing had sometimes the effect of re-inducing a trance condition; and in one of the sum-cases the mere sense of having the sum to do seemed to have the same effect. He was told to multiply 358 by 9, and was instantly woke and made to read aloud, which he did excellently for some time; but on my taking the book away, he fell into trance and in that state wrote 3222 (right).

The following trials were of a somewhat similar type. P—ll was told to write the alphabet, beginning at the 16th letter. Awakened on the instant, he wrote S T U V W X Y Z. Here was a failure; but the interest of the experiment appeared on re-hypnotisation of the "subject," when he seemed clearly to remember the *mental effort* to discover the right letter, and excused his mistake by saying that "that image was there again" (see p. 319). He was told to add up the letters in the two lines, "How doth the little busy bee Improve each shining hour," and was woke in about five seconds. The writing produced was 43, which is approximately correct, the real total being 45. Another day, S—t was asked how many times the letter e occurs in the same two lines, and was woke on the instant. The figure 6 (right) was produced; and on re-hypnotisation he remembered having written it. Most people, I think, would require as many as 10 seconds to arrive at the correct answer; so that it seems almost certain that the calculation was performed after the waking.

Another form of trial was the writing of the letters of words and phrases in reverse order—a process which, for an unpractised person, undoubtedly requires some amount of conscious reflection. W—s having been told to write "elephant" backwards, and instantly woke, the planchette produced *Tnepie*. This is a nearer approximation than at first sight appears, since his hypnotic idea of the real spelling of the word proved to be "eliphent"; so that the planchette's only mistakes were the l and i unreversed, and the h omitted. He was told to write backwards "I bake good fancy bread," and was instantly woke. The planchette moved to the right of the paper, and wrote

I bake god fancy¹ bred

from right to left, beginning with the last letter. Told to write "Brighton" backwards, and instantly woke, he produced *nothgirB* (right). P—ll was told to write "millinery" backwards, and was

¹ The letter y is uncertain.

instantly woke: the result was *gnirellim*. Re-hypnotised and asked what he had written, he said "milling," but added, "gni is wrong—ing is wrong." He was told to write "To-morrow is Sunday" backwards, and was instantly woke; the result was the phrase correctly written from right to left, beginning with the last letter. Similar trials were made with S—t, with the word "Brighton," and the sentence "It has just been raining." Each was correctly produced by the planchette, from left to right, and beginning with the last letter.

Such trials might be indefinitely extended with "subjects" who, in the normal state, were more capable than mine of complex mental operations. I found myself limited to very simple tests, and could not, for instance, ask any questions relating to matters of historical or scientific information. I did, however, make some attempts to obtain answers to questions of a more general kind, admitting of a choice, with results which as far as they went were completely successful. Thus, P—ll was told to write the names of three places beginning with L, and was instantly woke; the planchette wrote

Lewes, Lanscalion, Lewisham,

the second name being interpreted as Lancaster when he was re-hypnotised. A similar trial with the letter H produced *Hastings, Hamsted, Hanover*; trial with the letter T, *Torque, Torrington, Tottingham Cort*. During the first of these experiments he was engrossed, during the writing, with the hallucination of a wild cat,¹ which, on re-hypnotisation, he said he "hadn't liked the looks of — it looked half-starved." While writing the T names, he was roaring with laughter the whole time at the hallucinatory spectacle of a pantomime, and describing the doings of the clown. On April 18th, a wider field of choice was given him, in the direction to write down anything that had happened in Brighton during the past year, after which he was instantly woke. Set to the planchette, he read aloud a description of a play from a newspaper; and meanwhile his hand wrote

A Horse Rum away last Easter Monday along the King Road.

This was a fact, and had caused considerable excitement. Again, he was told to write down the earliest thing he could remember, and was instantly woke. He was made to count backwards from a hundred, which he did slowly and with stumbles; meanwhile his hand wrote,

One day when I whas going to school I whas going up the street I pick up a shilling and I gave it to mother and she was please with it.

¹ With these "subjects," a hallucination can always be imposed for a short period after waking, though otherwise they are to all appearance in a completely normal state.

It turned out that this was a real event which had happened when he was about five years old. Still earlier memories were similarly evoked.

When I had the scarlet fever some woman brought me in some bulls-eyes on a piece of paper.

One day when I was rocking the cradle with my little brother Charley I turn the cradle over.

This last occurrence took place when he was about three; he overturned the cradle in a passion at the baby's peevishness. Such experiments cannot be too often repeated, with a view to obtaining the record of something unremembered in the normal state—as in the case of Adrienne (p. 241).

The direction to "draw what he liked" produced rough sketches which, on re-hypnotisation, he interpreted as a rifleman, a box, an egg-cup, a rifle, another rifleman, a pigeon—and which were quite recognisable; his left hand meanwhile was slowly sorting a pack of cards into suits. The direction to "write what he liked" elicited a common-place note to his sweetheart.

Having regard to the subsequent hypnotic memory, I think that even the above simple and often imperfect writings afford an extremely strong presumption of an intelligent and not merely mechanical origin. But the next set of results are perhaps still more conclusive, as they definitely exclude the hypothesis of a cerebral registration of the correct answer, arrived at by a preternaturally quick calculation or reminiscence in the instant between the comprehension of the order and the awakening to normal consciousness. The experiments, like some of those in § III., involved the reckoning of time; but their point lay in the fact that the reckoning was shown, not merely, as before, by the execution of an order at approximately the right moment, but by writing produced during the period of waiting, *at some suddenly-selected moment*, which the "subject" could not foresee when the process began—so that there could be no question of the "setting of the organism" for a certain time ahead. And a further novel point was the proof afforded, in some cases, that the order itself was remembered and realised by the secondary consciousness during the period throughout which the dominant primary consciousness was wholly without knowledge of it.

W—s was hypnotised, and told that in 6 minutes he was to blow a candle out, and that he would be required, at some time before then, to write the number of minutes that had passed, and the number that had still to elapse. He was woke, laughed and talked as usual, and of course knew nothing of the order. In about $3\frac{1}{2}$ minutes, he was set down to the planchette, which wrote

$4\frac{1}{2}$ —1 more.

About a minute passed, and then I requested S. to re-hypnotise him; but just as his eyes were beginning to close, he raised himself, and blew out the candle, saying, "It's beginning to smell." Hypnotised and questioned, he remembered all that he had done; and when it was pointed out to him that $4\frac{1}{2}$ and 1 do not make 6, he explained the discrepancy by saying, "It took half a minute for you to tell me; I reckoned from the end of your telling me." This, of course, does not explain his reckoning the time before he wrote as a minute longer than it was; but that is not a larger error than any one of us might commit in computing such a period.

On March 19th, he was told in the trance that, when he came next, he was to poke the fire 6 minutes after his arrival, and that when he wrote he was to record the number of minutes that had run, and that remained to run. On March 21st he arrived at 6-57 $\frac{1}{2}$, and I set him down to the planchette in about a minute. The writing, which it took about a minute to produce, was

2—3 $\frac{1}{2}$ more.

At 7.3 he said he wanted to poke the fire, and got up and did so, in spite of my dissuasion. In the course of re-hypnotisation, he was asked what he had been doing, and replied, "I had my hand on that thing," but he could not say what had been written. From former experience I knew that he was not yet completely entranced, as he was able to hear and answer me, as well as S. After a few more passes, when he was deaf to my voice, the question was repeated, and he at once replied, "Two—three and a-half more." "What did that mean?" "Two minutes—three and a-half more, poke the fire."

On March 21st, he was told that on the morrow, a quarter of an hour after his arrival, he was to pull up the blind and look out of the window. He arrived next evening at 7.10, and was soon set to the planchette; but as the instrument did not move he was hypnotised, told that I wanted to know how the time was going, and immediately awakened. The writing

7 minutes and 8 more

was now produced. The process began at just 7.17, so that at that moment the reckoning was exactly right; but, owing to a wheel coming off the instrument and having to be replaced, the writing itself was spread over four minutes.

The same "subject" was told on March 23rd that, a quarter of an hour after his next arrival, he was to open and shut the door of the room, and to note the course of time, as usual. The next evening he arrived at 7.6 $\frac{1}{2}$. He was set to the planchette at 7.19. The writing, produced at once, was 13 min. and 2 more. At 7.22 he rose, walked

across the room, opened and shut the door, and returned to his seat. Here the reckoning was not more than half a minute out.

On March 25th, the order was to put his hat on and take it off again 20 minutes after his next arrival, and to write as usual. Next day he arrived at 7.13. After some experiments of a different sort, he was set to the planchette, and as it did not move, he was hypnotised, told rapidly to "write as he had been directed," and instantly awakened, with the words "What last night?" on his lips. This was at 7.31. The instrument at once wrote,

18 minutes gone 1½ more.

At 7.35, he walked to where his hat lay, put it on, and took it off again. Re-hypnotised, and reminded that 18 and 1½ do not make 20, he said that he had allowed half a minute for the writing. It had occupied, I think, less than a minute; so that the reckoning was remarkably correct.

Another time, W—— was told at 7.49 p.m., that he was to put on his hat in 10 minutes, and that I might want to know, meanwhile, how the time was passing. He was then woke, and was set to the planchette at 7.50. The writing produced was,

1 min—7½ more.

The process was exceptionally slow and difficult, and occupied 2½ minutes. Had it been produced rather more quickly, the second part of this statement, as well as the first, might have been exactly right; and on several occasions it was observable that the "subject" did not seem properly to realise the length of the time occupied in the actual writing. At 8 o'clock W—— was obliged to go; but before leaving the room, he took up his hat, looked at it a little oddly, put it on, and then quickly took it off again, saying, "Needn't put that on up here, need I?"

There was a point in this case which has a special bearing on that segregation of consciousness which all the experiments illustrate; namely, the difficulty which the "subject" found, when re-hypnotised, in describing what he had written (*cf.* p. 298). In no case was the writing shown to him, but he always spoke as if he actually saw it; and in this instance, on being asked what it was, he said at first that he could not make it out. Urged to try, he went on, with breaks and just as a puzzled person would, "One min— don't understand what the next letter is. Oh, seven! Why two has got on the other line—Seven and a-half more." No words could have agreed better with the true aspect of the script. Now this leads one to observe how the perception of the actual writing, the ground which in a way is common to both *selves*—as for brevity they may be called—is meted out between the two. Each seems to regard exactly what the other does not. The normal self perceives that his hand is moving up and down, and hears

the pencil's course over the paper, but would see the straggling marks, if the screen were not interposed, without any real recognition of his own handiwork. This self is alive simply to the mechanical part of the writing-process, and is conscious of distinct and sometimes very disagreeable physical sensations accompanying it. The secondary self, on the other hand, never showed that the *process* of writing as such, had had for it any interest, or roused in it any special sensations; and, as I have said, it seemed unaware of the time that the process occupied. Its whole interest was in the content—the sense of what was written and in the appearance of the writing (conjured up by it with such singular distinctness) so far as that affected legibility. In other words, the relation of the primary self to the writing was that of a child whose hand a teacher guides painfully over pot-hooks and hangers; that of the secondary self was that of an author who sometimes has to regret his own clumsy penmanship.

The next experiment, though partially unsuccessful, is not devoid of interest. P—ll was told that in 10 minutes he was to draw aside the blind and look out of the window, and that he was to record how the time was going, as usual; and was then woke. He was set to the planchette in about 3 minutes, but nothing followed; he remarked, "My right hand feels just like my left." (It will be remembered that this "subject" suffered greatly in the hand and arm during the process of writing.) He was re-hypnotised, and S. said, "Why did you not write just now?"

P—LL. "Somebody disturbed me. They looked over my shoulder and made me angry. I don't want everybody to know what I write." (This may very probably have been a reminiscence of an imaginary terror on a previous occasion; see p. 319.)

S. "What were you going to write?"

P—LL. "I was going to write 3 minutes had passed since you told me to look out of the window, and I was going to write '7 minutes' afterwards."

The time-reckoning, it will be seen, was correct. But the principal point to note is the sense of disturbance, with the complete unawareness of it of the normal self. We may regard such immunity as the converse of those painful sensations which used not only to accompany but to precede the writing on other occasions when the secondary self appears to have worked with comfort and freedom.

The value of P—ll for these experiments was diminished by the fact that he is by nature a bad reckoner of time. For instance, one day when he had arrived about five minutes before I entered the room, he said he thought he had been waiting a quarter of an hour. Still, considering how much scope there was for going wrong if the secondary intelligence were merely guessing without reckoning, I think that the

following instances are significant. On April 20th he was told that half-an-hour after his next arrival he was to wind up a ball of string, and to let me know how the time was going. He arrived next evening at 8.30, and was set to the planchette at 8.43. He wrote,

13 minett has passed and 17 more minetts to pass.

Some more experiments followed, and it so happened that at 9, the exact time when the fulfilment was due, he was in the trance. He suddenly said, "Oh!" as if recollecting something, but did not move;¹ he was then woke, and at 9.2 he walked across the room to where some string was lying, and wound it up. On April 18th an exactly similar order was given, except that the thing to be done was to take off his coat. He arrived at 9.10 on April 20th, and was set to the planchette at 9.15, and while reading a newspaper aloud with intelligence and complete comprehension, he wrote,

5 minett has passed 25 minuett hass got passed and then I shas take of my coat.

The order, however, was fulfilled at 9.21, almost immediately after the conclusion of the writing. Again, he was told at 9.8½ p.m., to poke the fire in 10 minutes. He was woke, and at 9.12 was set to the planchette. The writing began at once, and ran,

Three minuettts has passed and now [?] there is 7 more minuettts has got to passed and then I shall poke the fire.

The writing was unusually slow, occupying five minutes, so that though it began by being nearly correct, it became less so as it went on. He was then re-hypnotised, and other experiments were made. When woke he went to his former seat, and after looking uncomfortably at the fire for some time, said to me, "You don't mind my poking the fire, do you, sir?"—and poked it. This was some time after the expiration of the 10 minutes; but possibly the intermediate hypnotisation had had a confusing effect. On March 21st the same "subject" was told, in the trance, that he was to put on his hat a quarter of an hour after his next arrival. He was set to the planchette about 7 minutes after his arrival next day, but the writing did not begin till he had been hypnotised, and the idea of writing suggested to him. The instrument then beginning to move, he was at once woke, and the writing continued steadily. It ran,

5 minuettts has passed and 10 minuettts has as got to passed and then I shall put on my Hat.

This computation was certainly as much as 3 minutes out, perhaps

¹ It looks as if the idea of fulfilling an order for which sight is necessary were not enough to wake a "subject" who is in the trance-condition with closed eyes.

a little more ; and again the fulfilment of the order followed considerably too soon. The act (as usual with P——ll) was completely forgotten within two minutes of its performance.

The following result, obtained with my third "subject," S——t, afforded a remarkably clear proof of the continuity of the reckoning. He was told, in the trance, that he was to look out of the window 7 minutes after waking ; and that he was to write how the time was going. He was then woke. This was at 7.34½ p.m. I set him to the planchette, and the writing began at 7.36½. I did not watch the process ; but where I stood, holding the screen in front of his eyes, I was so close to his arm and hand that I could not help becoming aware that writing was being produced at distinct intervals. I remarked aloud that he was going by fits and starts, and seemed to have to pause to get up steam. Immediately on the conclusion of the writing, which was at 7.40, he got up, drew aside the blind, and looked out. Examining the paper, I found

25 34 43 52 61 7.

Clearly he had aimed at recording, at each minute from the time when he began, the number that had passed and the number that remained. His first estimate was only 10 seconds wrong ; but he somewhat abbreviated his subsequent minutes, so that the 5 were condensed into 3½.

Again, he was told on March 27th that he was to do a particular thing half-an-hour after his next arrival, and to let me know as to the time. He came next on April 7th, at 8.45, and before long was put to the instrument ; but as no writing occurred, he was hypnotised and asked if there was not something he was to do. He at once repeated the order—wrongly as regards the act commanded ; but on being woke, at 8.59, his hand at once produced 14-16, which was an exact statement of the number of minutes elapsed and still to elapse. Another day he was told at 5.40½ p.m. to poke the fire in 20 minutes, and to let me know how the time was going, and was then woke. He was set to the planchette at 5.59. Unfortunately I cannot quote the writing in this instance, as the paper on which it was produced is missing ; but I have my note that the experiment was successful, and my remembrance is that the reckoning was correct to at any rate within a minute. At 6.2 he got up and poked the fire.¹

¹ In connection with these time-reckonings, it is worth noting that the secondary intelligence retains knowledge of the passage of both hypnotic and non-hypnotic time—as we might have expected from the fact that a hypnotised person is conscious of the lapse of both hypnotic and non-hypnotic time, though in his normal state hypnotic time is a blank to him. Here is an instance in point. W——s arrived one day at a few minutes before 7, and was hypnotised after about 6 minutes. Various experiments were made, and in about 20 minutes he was told that he would soon have to let me know how the time was

V.

TO WHAT EXTENT CAN THE SEGREGATION OF THE SECONDARY FROM
THE PRIMARY INTELLIGENCE BE CARRIED ?

Finally, I must invite the reader's attention for a few pages to some more complicated cases, which will require us to examine the idea of "segregation of states" a little more in detail. How far have the above experiments carried us? We have noted in them the division of interest, and of the broader currents of attention, and how the normal self was throughout unaware of the written exhibitions of secondary intelligence. But we have had no proof that the secondary intelligence was to the same extent excluded from normal perception—in other words, that it would have been unable to exhibit knowledge of something that struck the "subject's" senses, or occupied his mind, while the writing was going on. The contrary, I think, is what we should expect: we should expect to find that the topics which the *writing* self could write about coalesced in part with the topics which the *talking* self could talk about. I have elsewhere suggested, *à propos* of the now well-known Newnham case, that segregated conscious states, when *simultaneous*, may be strictly comparable to the *successive* states in cases of so-called "double-consciousness."¹ And since in double consciousness the abnormal self remembers what the normal self has known and felt, but not *vice versa*; and since in hypnotism, which really exhibits "double consciousness" on a small scale, the hypnotised "subject" remembers normal life, but on waking forgets hypnotic life; so in these post-hypnotic trials it would not seem surprising if the secondary self had access to normal experiences—in the sense that intelligent perception of these was evinced behind the back, so to speak, of the normal self—though the normal self has no access to the special

going. After two more minutes he was woke; and the planchette then produced,

Twenty-five minutes past seven.

It was really two or three minutes later. This approximation formed a striking contrast to the normal blankness; for on waking he never had the slightest idea how long his trance had lasted, and at the end of an hour's experiments was always surprised at being told that it was time for him to go—often remarking that he seemed to have been only two or three minutes in the room. I may add that he had no watch, and that there was no clock in the room, or within hearing; but this is unimportant, as he showed the usual ignorance both of what had been said to him and of what he had written. Similarly P—ll, though not to be relied on, would sometimes prove to have reckoned with nearly complete correctness periods of half an hour or three-quarters of an hour, which had been cut into bits by interludes of trance.

¹ *Phantasms of the Living*, Vol. I., p. 69, 70; and see Mr. Myers' remarks above, p. 256-7.

secondary experiences. And that such is indeed the case there is experimental evidence to show.¹

The simplest cases are those where the reckoning of auditory signals is recorded by the planchette. Thus P——l was told, in the trance, that, when I coughed for the third time, it would begin to rain. He was woke, his hand was placed on the planchette, and I gave three coughs at intervals. There was no movement till the third cough, when the words

When Mr. Gurney cough for third tim

were at once produced. At this point the writing seemed to labour, and then ceased. I found that the "subject's" arm had become quite rigid, and that he could not raise it—an effect which soon passed off. This concluded his first day's experience of the planchette, which greatly impressed him. He said earnestly, "That is a wonderful thing! Why, it takes my hand along without my being able to stop it! What will they get up next?"

Another day the same "subject" was told that when I coughed for the sixth time he was to look out of the window. He was woke, and I gave at intervals 5 coughs—one of which, however, was a failure, owing to its obvious artificiality. He was set to the planchette, and the words produced were,

When Mr. Gurney cough 6 times I am to look out.

At this point I read the writing, and stopped it. I asked if he had noticed my coughing, and he said, "No, sir;" but this, of course showed no more than he had heard without attending. He was now hypnotised, told that I wanted to know how often I had coughed, and at once woke. The writing recommenced,

4 times he has cough and 2 times more he has to cough.

I coughed twice more, and he went to the window, drew aside the blind, and looked out. Two minutes afterwards I asked him what sort of a night it was. He said, "Fine when I came in." I said I thought I had seen him looking out just now, but he absolutely denied it.

A precisely similar experiment followed, the order being to poke the fire when I rose from my seat the sixth time. The writing, produced on my third rising, was

¹ I need hardly point out that the proof could not be found in the mere memory, on re-hypnotisation, of some marked event which had occurred in the course of the writing—as when W——s, on one occasion, in describing what he had written, said that a leg had come off the instrument during the process. The hypnotised "subject" naturally remembers a recent event of waking life; but the fact that the probably transient existence of the secondary intelligence had its origin during the hypnotic trance affords no ground whatever for identifying its scope with that of hypnotic memory.

3 times Mr. Gurney got up from his chair, and three more times he has got to get up from his chair.

The fulfilment of the order was punctual, and the oblivion of it complete, till re-hypnotisation, when the memory recurred.

Later, P—ll was told that when I spoke the 30th word, he was to walk to the door and come back again; and was then woke. I made natural remarks at intervals, taking care to count the words I used. The 30th produced no result. I added one, and then told him to come and write. The writing was,

Mr. Gurney spoke 30 words Mr. Smith I think I am right don't you think so?

He then returned to his former seat, and sat down for a second; then got up, walked to the door, looked at it, and came back again. Re-hypnotised, and questioned as to the words I had used, he remembered most of them but not all. As he is not a ready counter or reckoner I gave him a simpler task, but again he was one out. He was told to poke the fire at my 10th word, and woke. I spoke eight words, and then set him to planchette. The writing was,

Mr. Gurney spoke 9 word and when he speak the 10th word I am to poke the fire.

I made one more remark, and the order was at once obeyed. I offered him the usual sovereign to tell me anything that he had written—with the usual result.

Again, he was told to add together 1 and 2, 2 and 3, &c., up to 8 and 9, and also to write down anything startling that happened in the room. He was woke, set to the planchette, and read a newspaper aloud. Soon after his hand began to write, I knocked the poker down in the fender. The writing was,

3 5 7 9 11 13 15 17 the Poker Fell down in Fender.

He was told to write down the alphabet, omitting every other letter, and also anything startling that occurred. He was at once woke, and was impressed with the hallucination of a drunken soldier, which much excited and alarmed him, and he made gestures as though preparing to fight. The writing none the less continued, and meanwhile I blew the candle out. The script ran,

a c e g I K Mr. Gurney blew the candle out I see him.

The same openness to external impressions was shown by the writing of answers to questions put to the "subject" after he had been woke, the general direction to answer them having been given to him during trance. Thus, while P—ll's hand was on the planchette, and he was counting aloud the number of times I clapped my hands, S. asked him successively: "What day of the week is it?"

“How many sisters have you?” “How many brothers have you?”
 “When did you begin work this morning?” The writing produced was,
Thursday 3 5 7 o'clock.

Asked immediately afterwards, he said he did not think that S. had been speaking, unless perhaps he had spoken to *me* (see p. 320). Similarly, having been told to write the numbers from 100 backwards, with omission of every other number, then woke, and impressed with the hallucination of the soldier, he was asked, “What day is to-morrow?” “What is the opposite of black?” “What is a large pistol called?” “What does he put in his pistol to make it go off?”—and wrote,
100 98 6 4 Friday White Rifle Powder.

More interesting, though much rarer of attainment, are the cases where the percept which enters into the secondary self's reckonings and writings is not one that has been in any way fore-ordained for that purpose. For example, S——t was told, in the trance, to add together 3, 5, 8, 13, 14, and was instantaneously woke, and his hand laid on the planchette. I then at once told him to add together 2, 7, 9, 10, 13. After a little reflection, he *said* 41, which was right; and his hand *wrote* 45, which was wrong, the right answer to the first sum being 43. He was re-hypnotised, and asked what he had written; he *said* 45. Asked what that meant, he *said* it was the sum of 2, 7, 9, 13, 14. This sum is correct; and it is difficult to avoid the conclusion that the three first digits which I mentioned to him after his awaking got incorporated into his calculation, displacing the first three of the previous list. The next experiment contained a fainter indication to the same effect. He was told, in the trance, to add together 4, 7, 11, 12, 13, and was instantly woke. His hand wrote 49—again 2 out. But when re-hypnotised, and asked what numbers he had added, he *said* 2, 9, 11, 13, 14—which would make his result correct; again introducing the 2, 9, which he had never heard except in the normal state.

Again, a hallucination which was occupying the “subject's” attention occasionally forced its way quite irrelevantly into the writing. P——ll was told to write the numbers backwards from 100, was woke, and was once more impressed with the idea of the soldier, who was about to fire at him. He was extremely agitated, and wrote with great speed and fury; and while he was doing so, I at intervals let down a Venetian blind with a clatter, knocked the poker down, and blew the candle out. The writing ran,

100 99 Mr. Gurney let the Blind fall down I will let the Soldier have it when I can get at him give the Fender fell down did you hear it the candle blew out.¹

¹ Here was an instance, on a small scale, of hypnotic education. No direction had been given as to writing down startling events; but in this case the former direction to that effect clearly retained its force.

He was told to write the names of three places beginning with S, was instantly woke, and was impressed with the delusion that his master was standing there, and wanted to know what he had been doing in the afternoon. He wrote,

Sir I am verry sorry Sutton I whas out Southampton I could not help being Salsbury but I hope by the next I go to Suton Southampton Salisbury Southampton Salisbury Sutton.

The repetition of the names was due to S., at my desire, repeating the words, "We want those places," alternately with "Your master wants that letter." On re-hypnotisation, P——ll perfectly realised the muddled nature of the document, and said that his master "would stand on his head when he got it."

These cases leave no doubt that the secondary intelligence can show an apprehension of things which are at that moment engaging the primary consciousness. The question then occurs, is it possible to go further than we have yet gone, and to obtain evidence of an absolutely complete or mutually exclusive segregation of two simultaneous states or streams of consciousness in the same individual? Can we ever so far shut off the intelligence whose workings are unknown to the primary self that it is impossible for it to obtain or betray knowledge of what is impressing or occupying that self? It seems possible that this may be done (though it could never, perhaps, be completely proved to have been done) by adjusting the things proposed for simultaneous performance to the total amount of attention which the particular "subject" can bring to bear. A couple of cases which, though in a way failures, were, I believe, true examples of the mutual exclusion in question, will make my meaning clear.

S——t was told to multiply 697 by 8, was instantly woke, and in another moment was given a book to read aloud. The passage was the chapter about Humpty-Dumpty in *Through the Looking-glass*, of which he read several pages with great spirit and enjoyment. But the planchette on which his hand was lying remained motionless. He was re-hypnotised, and S. said, "Why did you not do that sum?"

S——t. "You didn't give me time to. I lost it all at once—could make nothing of it afterwards."

S. "What else have you been doing?"

S——t. "What else?"

S. "Yes—what else?"

S——t. "I don't know—leave that in your hands."

S. "Have you been reading?"

S——t. "No."

S. "Nothing about Humpty Dumpty?"

S—T. "Humpty who?"

S. "Humpty Dumpty."

S—T. "I read about him when I was a kid."

S. "Hasn't Mr. Gurney been holding a book for you to read?"

S—T. "No."

S. "What have you been doing?"

S—T. "Been sleepy or something."

Now this oblivion, on hypnotisation, of what has just before been occupying attention in the waking state, is extremely exceptional. It would alone strongly suggest that the mind had been in some degree engaged with something else, and that there had been a sort of struggle between the two; and this is exactly what we can readily suppose that the presence of the unsolved problem in the secondary consciousness may have caused. But it is also a strong indication that the forgotten things remained outside the scope of the secondary intelligence. For the oblivion which the segregation of the two streams of consciousness partially explains, would seem wholly unaccountable if the forgotten things had had a place in *both* streams.

The next case is still more significant in this sense. P—ll was told several times, "It has left off snowing"; and then, when woke and set to the planchette, he was made to read aloud. The writing which appeared was,

It has left sn—

and while this was proceeding, the reading was bad and stumbling. When the writing stopped, the reading became appreciably more correct and fluent. Re-hypnotisation afforded a glimpse of the condition in which the secondary intelligence had found itself. Asked what he had been doing, the "subject" replied, "*Trying to write 'It has left off snowing.'*" Asked if he had been reading, he said, "Reading! No, I haven't been reading," and added, "Something seemed to disturb me." "How was that?" "Something seemed to keep moving about in front of me, so I got back into bed again." "Didn't Mr. Gurney hold a book and make you read aloud?" "No, somebody kept moving about. I didn't like the looks of them. Kept wandering to and fro. Horrible, awful! I thought to myself, 'I'll get into bed.' It looked so savage—quite unnerved me," &c., &c. The experiment was repeated. The "subject" was told, "It has begun snowing again." The writing was now an almost illegible scrawl of

It begun snowing.

Meanwhile he was reading about Humpty-Dumpty, slowly and with omission of words, but with clear comprehension and decided amusement. On being re-hypnotised, he was again completely unaware of the reading, and gave the same description as before of the

way that he was disturbed in writing; as to which I can only suppose that the sense of strain, involved in the ineffectual attempt to concentrate attention on the writing, developed into a sort of hallucination, just as in sleep discomfort of various sorts develops into dream. Here, then, was a remarkable result. Not only was the normal self, as usual, quite alert, and its interest in Humpty Dumpty quite unalloyed by the dark fancies of its hidden fellow; and not only on re-hypnotisation was there no memory of the manner in which the normal self had been employed; but there was a distinct memory of something else. An experience which must have belonged to the secondary self (since the primary had no knowledge of it) is shown to have had a very substantive reality, and actually prevails over a decidedly vivid piece of normal life on the plane of subsequent memory. The result seems a pretty clear proof that the states were mutually exclusive in *this* instance; and renders it probable that they may be so in *any* instance where the available stock of attention (which there is no reason to believe to be increased by the segregation of states) is completely used, and where the subjects which engage the two lines of attention are themselves sufficiently distinguished. This was clearly not the case in the previous examples where the secondary consciousness was set to mark certain sounds which were to meet the normal ear, and where an effort was made to get two similar bits of arithmetic done at the same time. As it happens, in the case just described the available stock of attention fell short; the double drain was too much, and neither the primary nor the secondary intelligence was able to perform its task perfectly when the other was in activity; while the strain and disturbance introduced a new and confusing element. In other cases, the one or the other more or less broke down; apart from actual mistakes in writing or in reading,¹ we have seen the secondary self producing incoherent phrases; and on several occasions when *it* was well to the fore, and gave the correct answers to spoken questions in correct form, the primary self, interrogated immediately afterwards, appeared not to have heard these questions, even as sound, and certainly had not understood them. But if my surmise be

¹ It was curious to observe how the act of writing sometimes seemed to affect P—ll's power of articulation; the difficulty seemed to be of a distinctly physical sort, and he himself several times remarked that it seemed to "draw" the right side of his mouth, without affecting his comprehension of what he read. It seems just possible that this may be connected with the proximity of the cerebral centres of speech and of movement of the right arm (see *Le Magnétisme Animal*, by MM. Binet and Féré, p. 250). At the same time the difficulty undoubtedly seemed to be less when the acts accomplished were of a semi-mechanical kind; as when he had to write the numbers from 100 backwards, and simultaneously count the numbers from 1 forwards, and *vice versa*.

right, we might expect, by varying the trials, to hit at last on cases where two mental tasks, both of them requiring *some* but neither of them very *much* attention, were simultaneously carried out, without either of them interfering with the performance of the other, and leaving memories which should be mutually exclusive, and ascertainable only in the normal and the hypnotic states respectively.¹

The following seem to be examples of the kind. P——ll was told to count the number of times the letter *o* occurs in the lines, "Jenny, my own true loved one, Wait till the clouds roll by," and was instantly woke. His hand being laid on the planchette, he was made to read a newspaper aloud, which he did excellently. Meanwhile 5 O was written. On re-hypnotisation, he said that he had written the answer to what he had been asked, but he totally denied having been reading, could not recall anything about a newspaper, and did not even remember that anything had been held in front of him, though admitting that he was unable to see what he was writing. Similarly in the case described above (p. 307), where he wrote about the horse running away on Easter Monday, he was reading with tolerable fluency from a newspaper during the whole time of the writing, and stood examination on the passage; but on re-hypnotisation he did not remember to have been reading, though he did recall "that his mouth went to and fro as if he was eating." It is worth adding that on occasions where no hypnotic suggestion had been made about giving written answers to S.'s remarks, and where the appointed task, whatever it was, was not performed by the writing self, S.'s spoken appeals—as, "Now what does that come to?" or "Now we want you to tell us—you know what"—never produced any effect; which looked as if the secondary intelligence was unaware of them.

There is one other experiment, of special interest as I think, to which I must again refer in this connection—the one with W——s (p. 299),

¹ I must again point out that the mutual exclusiveness of memory, though highly demonstrative, when it occurs, of the mutual exclusiveness of the remembered states, would not be necessarily involved therein; for we have no right to expect the subsequent hypnotic memory to confine itself to "secondary" experiences. At the same time the cases which follow in the text do seem to reveal a *closer* connection of the subsequent hypnotic memory with the secondary than with the primary experiences. It is worth noting here that the failure on re-hypnotisation to remember the primary experiences was never observed in cases where the secondary task had been easy, involving no reckoning or reflection. Thus in the case (p. 312) where P——ll wrote about the time, *5 minett has passed, &c.*, he was reading aloud from a newspaper about a shipwreck, and on re-hypnotisation remembered both the act of reading, and the contents of the passage. In the case of the note to his sweetheart, he was also reading aloud, and perfectly remembered the passage when re-hypnotised. This would accord with the rule, if we were cynical enough to suppose that the composition of such missives had become to some extent mechanical.

where the words *Cards are all sorted* were produced by the planchette. The conditions of attention were here exceptional; for the primary or ostensible self, instead of being normal as in most of the planchette experiments, was here under the influence of *hypnotic hallucination*. Now, a hypnotic hallucination is peculiar in combining two characteristics—it is extremely absorbing, in the sense that it carries the “subject’s” mind along a very distinct and narrow channel; while at the same time it involves no reflection nor reckoning, and so does not demand any large amount of mental activity. It seems, then, exactly adapted to allow scope for a parallel but wholly dissociated piece of mentation, if mutually exclusive mental states be a possibility in nature; and such a piece of mentation I concluded that it was which produced the spontaneous written statement about the cards. But it will be remembered that the “subject’s” expressed intention was to write *something else*, and he believed afterwards—even while the actual word *Cards* was before his eyes—that he *had* written something else. It surely, then, seems a reasonable conclusion that, had the writing intelligence embraced the experience of this impulse to produce a different script, *that* is what it would have produced, instead of originating an unsolicited remark of its own. The following case with P—ll points in the same direction. He was told to write down the names of three places beginning with H, and then was instantly woke, and told that he was to write a letter to me, and that the messenger was standing there, waiting for it and bothering him. The hallucination took complete effect, and he talked to the messenger all the time he was writing; but the words produced were not a letter, but simply

*Hastings Hamsted Hanover.*¹

With these results it is instructive to compare the somewhat similar case of Madame B. (p. 249). That experiment also took place during hypnotic trance; but a *less extreme means* than hallucination being employed to engross the primary intelligence, and keep it, so to speak, out of view of the secondary, the segregation seems to have been less complete. For in the subsequent hypnotic condition, the “subject,” recalling her secondary experiences, remembered that “the other one was talking”; and one can hardly help regarding this as a true “secondary” memory: the memory of the “primary” experience—of

¹ In other cases, however, as we have seen, P—ll’s writing did show knowledge of a hallucinatory idea impressed after his waking. I think it possible that the difference between these cases and W—s’s was due to the greater time spent over the latter; the idea of the cards had engrossed W—s during several minutes, and this may have given it a more separate and independent place in his mind. But it is also likely enough that “subjects” differ as to the degree of absorption and separateness that the secondary intelligence can attain.

the actual conversation—would neither have included such a sense of dividedness and duality, nor have spoken in the name of the secondary self. I suspect, therefore, that if appealed to in the course of the experiment, Madame B. would have been able “automatically” to show knowledge of what her conversing self was doing.

The hint in W——s’s case is, at any rate, one that is worth following up. We have for some time been familiar with hypnotism, in general, as a means of loosening the connections of the mental machinery, and giving independent play to this and that part of it. On that ground what we examine is the hypnotic state itself; we study its phenomena directly for what they are and what they teach. Hypnotism assumes a wholly new significance when it leads (as in this paper and the preceding one by Mr. Myers we have seen it do) to results *beyond itself*—when it appears as the ready means for establishing a secondary train of consciousness, to which when established (as was pointed out above) there is no ground for attributing any special hypnotic character. And it would be a yet further development if in a particular hypnotic phenomenon, such as induced hallucination, we found the means for straining such secondary consciousness free from any association with the ostensible “self,” and assuring to it a perfectly independent flow. It would be a short-sighted view which should see in such refinements as this the mere curiosities of psychical chemistry. In the new psychology, the line between the normal and abnormal has become so shadowy that not the smallest or rarest abnormal phenomenon can be safely neglected, by those who aim at the fullest possible realisation of human nature and development. But our last experiment may further contain some consolation for those who view the accumulating proofs of the instability and divisibility of consciousness with perplexity and alarm. For here, at any rate, the secondary intelligence was the sane, or, as we may, the *normal* self. If we find it humiliating to our sense of human dignity to see a fellow-creature the helpless puppet of suggested delusions, it is at least something to discover that reason still reigns in a part of his being—that he is still capable of evolving sense and truth, even though from a consciousness so “inner” that special appliances are needed to bring it to the surface.

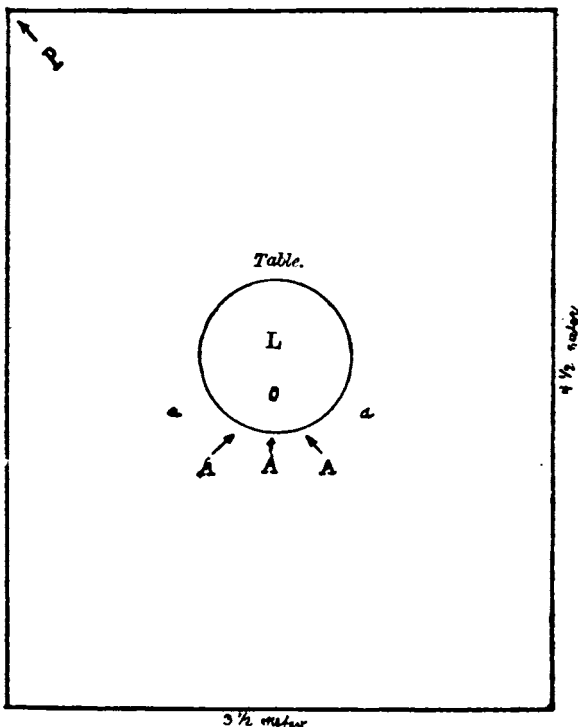
IV.

EXPERIMENTS IN THOUGHT-TRANSFERENCE.

BY ANTON SCHMOLL.

(Translated from the original German.)

These experiments were made in the evening, in a lighted room in my house, 111, Avenue de Villiers, Paris, with the assistance of M. Etienne Mabire [of 65, Rue Blanche, Paris], retired marine officer, Mlle. Louise M., and my wife. A young officer, M. D., assisted at No. 1. We worked in the dining-room, the positions being shown in the accompanying plan.



We experimented in the following manner. The person appointed to reproduce the objects (drawings or real things) sat with his back to the others, in the corner of the room P, his eyes being covered. I call this person the percipient because his part is confined to the passive

reception of psychical impressions; while the business of the other persons, the agents, consists in producing the impression through concentration of their attention and through energetic volition. In the above plan, P represents the percipient, A the agents (only in the first 10 experiments the two outside agents sat at *a*), O is the spot where the object to be guessed was laid or placed. The light, L, came from a hanging lamp. The arrows show the direction of the eyes.

After the percipient was comfortably settled in the corner P, about three metres distant from the object, and had been blindfolded, a figure in thick lines was drawn on a sheet of white paper by one of the agents, and the drawing was laid down flat upon the table at O. This procedure seeming to be unfavourable to the success of the experiment in six trials, we set the drawing upright. In the later trials, as already mentioned, the agents, whose line of vision had at first almost crossed each other at right angles, sat in a line, side by side, in order to avoid the slightest divergence in the direction of their looks.

In binding the eyes, the bandage should not be drawn too tight, as the pressure them causes a continuous flickering of the eyelids, which interferes with good results. All that is required is to cover the eyes, so that all direct vision is impossible, and for this end great pressure is not necessary. The percipient is recommended to close the eyes lightly, and thus to avoid all muscular exertion.

In the seven last trials we chose a real object, which we laid down or set up at O. It has appeared advisable that, with the exception of the object to be guessed, there should be nothing to be seen on the table which could influence or distract the thoughts of the agents. (See trial 22.) During the experiments, complete quiet was maintained. The agents gazed uninterruptedly at the object, and concentrated their whole will on the desire to make a mental impression on the percipient. The latter was recommended to give himself up to a completely passive condition, and carefully to avoid straining his mind in search of the idea.

The object was of course always hidden before the handkerchief was taken from the eyes of the percipient, except in cases where the attempt had failed, and when there was no question of transference.

The object was placed quite quietly on the table, which was covered with a thick table-cover, so that the percipient could not hear the slightest noise on its being laid down. Precise notes were at once taken of the results and details of each trial.

As to the experimenters, the following may be said:—Mlle. Louise M., aged 25, is lively and cheerful; my wife, aged 39, of a calm temperament; M. Mabire, aged 59, earnest, thoughtful, and of sober judgments. As to myself, I am 45 years, exceptionally sensitive, otherwise very well in health.

From the beginning it was arranged amongst us that we should most carefully guard against self-deception, and especially against exaggeration of the impressions that we received. We simply wanted to find out what there was in the matter, and it would have little profited us to embellish the results.

Whether any of us is hypnotically or somnambulistically disposed is not yet ascertained. Several sittings which we lately held for the purpose of obtaining "raps" were completely without result. If any mediumistic power exists among us, it has certainly not as yet been developed.

We were none of us sceptical with respect to psychical events in general; but if we did not feel ourselves justified in denying *à priori* things which competent authorities assert to have been established, still we were more or less inclined to the view that the majority of these phenomena were of a subjective nature.

According to our experience, the following are the mental processes that took place before the closed eyes of the percipient. For many minutes, sometimes quite a quarter of an hour, he sees nothing. Soon, however, it appears as though a white shimmer of a certain form was periodically moving in the field of vision. Little by little this vague, inconstant picture appears in a manner to condense itself, and to make its appearance at shorter intervals. He begins to seize certain outlines, which become clearer from minute to minute, till he at last says, "Now I believe I see what it is."

If an attempt appeared about to fail, the percipient, still blindfolded, approached us, and gave his hands to two of the agents, while the third closed the chain. But it does not appear that this proceeding, with us, at any rate, has any special efficacy. The intensity of the mental pictures was not essentially increased by it, and if previously there had been no picture, none usually appeared after we had formed the chain. With us there can be no question of muscle-reading.

Lastly, be it remarked that among those who took part in the trials there existed no real difference in the faculty for thought-reading. Neither did this faculty make any progress during the course of the experiments.

1.—*July 20th, 1886.*

Agents.—M. Mabire, M. Lieutenant D., Frau Schmoll.

Percipient.—A. Schmoll.

Object.—A pair of gold spectacles were laid on the table.

Result.—Followed after 8—10 minutes: "I see something like showering sparks, or the short flashes of lightning."

Remark.—The agents were unanimously of opinion that this vision was to be ascribed to the reflection of light from the spectacles, which, in consequence of the oblique lighting up, really fell on their eyes.

2.—July 31st, 1886.

Agents.—M. Mabire, Mlle. Louise, Frau Schmoll.

Percipient.—A. Schmoll.

*Object (drawn).*¹—



Result.—After 10 minutes: “I see something round, a circle, the circumference of which seems to contract on the inner side.” (Pause.)
“The contraction ceases. It is a round or elliptical form.”

Remark.—M. Mabire had in the first place drawn the outline of the figure, and then thickened it inwards with firm strokes of the pen.

3.—The same evening.

Agents.—Mlle. Louise, Frau Schmoll, Schmoll.

Percipient.—M. Mabire.

Object.—A penknife was laid on the table.

Result.—*Failed.* After the lapse of a quarter of an hour, M. Mabire took the bandage off, and after he had seen the object explained that he certainly had *seen* nothing, but still involuntarily had *thought* of a penknife. He regrets not having said this before taking off the bandage.

4.—The same evening.

Agents.—Mlle. Louise, M. Mabire, Frau Schmoll.

Percipient.—Schmoll.

Object (drawn).—



Result.—*Failed.* Nothing at all seen.

5.—The same evening.

Agents. } As in No. 4.
Percipient. }

Object (drawn).—



¹ The drawings and reproductions are reproduced from the MS. of Herr Schmoll's record. He writes, “Je n'ai malheureusement pas conservé les originaux des expériences. Quand je les eu fidèlement copiés, en les réduisant, je crus que ces feuilles volantes n'avaient plus d'intérêt, et je les jetai; je m'en repens aujourd'hui.”

Result.—After 15 minutes : “ It almost looks like a Chinese bamboo fan ; or also like a heart, with its point stretched downwards in the form of a stalk.” Then I drew (without having seen the original) :—



Remark.—I clearly saw the object doubled symmetrically.

6.—*The same evening.*

Agents.—M. Mabire, Frau Schmoll, Schmoll.

Percipient.—Mlle. Louise.

Object (drawn).—



Result.—After 22 minutes : “ I am not clear about this figure ; now I see a ladder, now it looks like a flight of steps, now like a foot-stool. It is quite vague, but it must be something of the sort.”

Remark.—A certain approximation is unmistakable.¹

7.—*August 4th, 1886.*

Agents.—Mlle. Louise, Frau Schmoll, Schmoll.

Percipient.—M. Mabire.

Object (drawn).—



Result.—M. Mabire sees “ a row of right angles, disposed one within another,” and drew, after the picture had been hidden :—



8.—*The same evening.*

Agents. } As in No. 7.
Percipient. }

Object (drawn).—



¹ This may perhaps be questioned.—ED.

Result.—"I see very clearly a figure of parabolic form, something like the track of a comet. At the perihelion of this track I see two little lines like rays standing out from one other." Then M. Mabire drew :—



Remark.—If one divides the original in two by a vertical cut, and places one of them upright, the figure approximates to what was perceived.

9.—*The same evening.*

Agents.—Mlle. Louise, M. Mabire, Schmoll.

Percipient.—Frau Schmoll.

Object (drawn).—



Result.—After 5 minutes : "It appears to be a flower-pot ; but it is very indistinct. What projects above does not look like flowers. I cannot say what it is."

10.—*August 4th, 1886.*

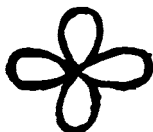
Agents.—Mlle. Louise, M. Mabire, Frau Schmoll.

Percipient.—Schmoll.

Object (drawn).—



Result.—"I see four circles touching each other." (Pause.) "No, it is two 8's, which cross at right angles." (After another pause of some minutes' duration, the chain closed.) "Now I only see the half of the figure that I saw last." Then I drew both the perceived figures :—



11.— August 12th, 1886.

Agents.—Mlle. Louise, M. Mabire, Frau Schmoll.*Percipient.*—Schmoll.*Object (drawn).*—

Result.—Unsatisfactory: “I see confused, misty figures, out of which the following alone stand out clearly” :—

12.—*The same evening.**Agents.*—Mlle. Louise, Frau Schmoll, Schmoll.*Percipient.*—M. Mabire.*Object (drawn).*—

Result.—“What I see reminds me somewhat of a spiral nebula ; I cannot well describe it, but will try to draw it.” Then M. Mabire drew :—



13.— August 20th, 1886.

Agents.—M. Mabire, Frau Schmoll, Schmoll.*Percipient.*—Mlle. Louise.*Object (drawn).*—

Result.—"I see two straight lines, which form an angle, now turned downwards like an A; now upwards like a V." (Pause for some minutes.) "Strange! now I see both figures united by the point." Then Mlle. Louise quickly took the bandage off and drew:—

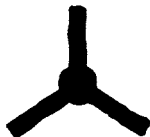


14.—*The same evening.*

Agents.—Mlle. Louise, Frau Schmoll, Schmoll.

Percipient.—M. Mabire.

Object (drawn).—



Result.—"It is not very clear, and difficult to describe. I see a row of obtuse angles, gradually diminishing in size, and pressed one within another; the figure reminds me of a mountain chain, as such are drawn on geographical maps." M. Mabire then drew the following:—



15.—*The same evening.*

Agents.—Mlle. Louise, M. Mabire, Frau Schmoll.

Percipient.—Schmoll.

Object (drawn).—



Result.—After a quarter of an-hour: "I see two divergent bright lines, quite like those which one sees to the east of the double crater, Messier, in the moon." (Three minutes' pause.) "Now there are two points, one within the other, but almost right angles." I then drew both perceived figures:—



Remark.—The vertical line of the original, therefore, was not seen.

16.—*The same evening.*

Agents.—Mlle. Louise, M. Mabire, Schmoll.

Percipient.—Frau Schmoll.

Object (drawn by M. Mabire).—



Result.—"I see an egg-shaped object, very small, with a point in the middle." (Mlle. Louise and I protested, laughing aloud; M. Mabire remained serious.) Frau Schmoll corrected herself at once, and said, "You may be right; for now I see very clearly something quite different, namely, two right angles, one within the other." Then she took the bandage off and drew both the figures seen as follow :—



Remark.—Now for the first time M. Mabire explained that he had been much astonished by the first perception: his first intention had been, not to draw a zigzag figure, but the rudimentary form of an eye.

It will be seen that in No. 2 the angles are right angles, as in the original—side by side instead of one within another. The number and form of the angles are the same.

17.—*August 21st, 1886. (Contributed.)*

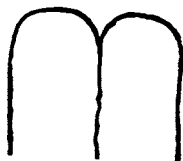
Agents.—Mme. Renet, Mlle. Paine, M. Renet.

Percipient.—M. Mabire.

Object (drawn).—



Result.—"I see a great number of right angles one within another." (Pause.) "Now I see two curves in contact with each other with their convexities upwards, rather like a figure 3 placed horizontally and with its terminal points downwards. But the two ends are prolonged downwards in straight vertical lines." M. Mabire drew :—



Remark.—Among several trials made by the above-mentioned persons, this was the only one which gave a satisfactory result.

18.—August 24th, 1886.

Agents.—Mlle. Louise, Frau Schmoll, Schmoll.

Percipient.—M. Mabire.

Object (drawn).—



Result.—M. Mabire saw “a sort of semicircle like the tail of a comet, but of spiral construction, like some of the nebulae.” What he saw he reproduced in the following manner :—



19.—The same evening.

Agents.—Mlle. Louise, M. Mabire, Frau Schmoll.

Percipient.—Schmoll.

Object (drawn).—



Result.—“I see two double lines, that cross each other at about right angles.” (Pause.) “The two double lines now appear single, but like rays of light, and in the form of an X.” (Another pause.) “Now I see the upper part of the X separated from the lower by a vertical line.” I draw :—



20.—The same evening.

Agents.—Mlle. Louise, M. Mabire, Schmoll.

Percipient.—Frau Schmoll.

Object.—A brass weight of 500grms. was placed on the table.



Result.—"What I see looks like a short piece of candle, without a candlestick. It must be burning, for at the upper part I see it glitter."

Remark.—At the upper part of the object indicated by the arrow, bright reflections, caused by the oblique lighting, were seen by all the agents (the weight was rubbed bright). The form seen decidedly resembles the original, especially the outline.

21.—*The same evening.*

Agents.—M. Mabire, Frau Schmoll, Schmoll.

Percipient.—Mlle. Louise.

Object.—My gold watch (without the chain) was noiselessly placed before us, the back turned towards ; on the face are Roman numbers.

Result.—After five minutes : "I see a round object, but I cannot describe it more particularly." (During the pause that followed, without causing the slightest noise, I turned the watch round, so that we saw the face.) Soon Mlle. Louise called out : "You are certainly looking at the clock over the piano, for now I quite clearly see a clock face with Roman numbers."

Remark.—Of all the results so far obtained, this is decidedly the most noteworthy. The ticking of the watch could not have served as an indication. Owing to the constant noise of carriages in the street, it was impossible for the agents who were sitting near to hear the ticking, and Mlle. Louise who sat three metres away from it, was still less likely to hear it.

22.—*September 10th, 1886.*

Agents.—Mlle. Louise, M. Mabire, Frau Schmoll.

Percipient.—Schmoll.

Object.—A pamphlet (in 8vo.) was slantingly placed on the table.

Result.—Completely failed. I saw nothing whatever.

Remark.—At the beginning of our trials to-day, we had neglected to clear the table. The book was surrounded by other objects, and also badly lighted.

23.—*The same evening.*

Agents.—Mlle. Louise, M. Mabire, Schmoll.

Percipient.—Frau Schmoll.

Object.—A piece of candle, 20 centimetres long, was placed on the table.

Result.—After eight minutes : "I see it well, but not clearly enough to say what it is. It is a thin, long object."

"How long?" asked M. Mabire.

Frau Schmoll tried by separating her hands to give a measurement, but could not do it with certainty, and said, "A full hand's length, about 20 centimetres." Begged for a further description, she said, "I see nothing like a walking-stick, but at one end there must be gold, for something shines there." (The candle was *not* burning.)

24.—*The same evening.*

Agents.—M. Mabire, Frau Schmoll, Schmoll.

Percipient.—Mlle. Louise.

Object.—A Faïence tea-pot was placed on the table :—



Result.—After five minutes : “ It is not a drawing, but a real object. I see very clearly a little vase, a little pot or pan.”

25.—*The same evening.*

Agents.—Mlle. Louise, Frau Schmoll, Schmoll.

Percipient.—M. Mabire.

Object.—The stamp of the firm was placed on the table :—



Result.—After 20 minutes : “ The picture appears to be rather confused. But I believe that I see the lower part of a drinking glass.” (Pause.) “ Now it has gone again.” (A pause of five minutes.) “ Now I see another form, like two symmetrical S shaped double curves, placed side by side.” Then M. Mabire drew :—



Remark.—Apparently the lower part was seen first, and then the upper.

26.—*The same evening.*

Agents.—M. Mabire, Frau Schmoll, Schmoll.

Percipient.—Mlle. Louise.

Object.—The double eye-glasses (pince-nez) belonging to M. Mabire were laid on the table.



Result.—After five minutes : “ I see two curves, open above, that do not touch each other.” Then Mlle. Louise drew :—



The results of the preceding trials clearly leave much to be desired ; nevertheless, it is not to be denied that in many cases the reproduction possesses the fundamental character of the original, and, indeed, in many (as, for example, Nos. 2, 8, 12, 13, 18, 21, 24, 25) very strongly approaches precision. In no single case, strictly speaking, did there appear absolute discrepancy between the form of the reproduction and that of the original. We have therefore been able to convince ourselves that the agents, concentrating their looks on the given object, projected on the mental eye of the percipient a picture more or less resembling it, and we take it as incontrovertible that the above results could not have been achieved by conscious or unconscious guessing. We shall continue these psychical experiments, and should be glad to see similar ones instituted in other family circles ; for before science can advance to the synthesis of these mental phenomena, so little known and yet so important, as large a supply as possible of empirical data must be obtained. No doubt there may be a difficulty in finding people in one's neighbourhood who are competent to aid in the development of such experiments, and who would bring to them the necessary earnestness and patience. But one should not let oneself be discouraged by a little trouble, when there is a chance of throwing light on events which, correctly apprehended, may lead us to the psychological proof of our transcendental, imperishable Ego.

NOTE BY F. W. H. MYERS.

The greater part of the above series of figures were given in *Sphinx* for February, 1887. On seeing them, I wrote to Herr Schmoll, who kindly offered to allow me to join his group in the Avenue de Villiers. This I accordingly did on April 2, 5, and 8. I thus made the acquaintance of Herr and Frau Schmoll, of M. Mabire, of Mlle. Louise, and of some newer members of the group ; and I saw experiments conducted, with good faith and care, precisely in the manner above described. The only point which struck me as needing further attention was the need of complete abstinence from exclamations until the percipient has finished drawing the figure. (See Exp. 21.) I suggested also that the percipient had better be called into the room, already blindfolded, when the pictures had been drawn and concealed from view. I do not, however, think that any indication can have been gathered from the sound of the drawing ; as this was done with the end of a lucifer-match, dipped in ink, and daubed noiselessly on the paper. There is a slight inaccuracy in the account of Exp. 21, which we have thought it better to leave as it stands. The watch was not, in fact,

going at the time—a point overlooked by Herr Schmoll, but noticed and proved by Frau Schmoll afterwards. I will add that Mlle. Louise was the only percipient who attained real success when I was present ; and I suspect that she will be found the most gifted of the group. I saw her only on April 8.

Between March 4th and 25th, Herr Schmoll continued the series of drawings, &c., Nos. 27-47, with mingled success and failure. Nos. 48-55 were tried in my presence, but were on the whole unsuccessful. Nos. 56-65, performed without me, included several successes. Nos. 66-69 were again performed in my presence, under excellent conditions, and of these, 66 and 69, where the percipient was Mlle. Louise, are among the most interesting of the series. We hope to give a reproduction of some of these on a future occasion. Herr Schmoll has since, at my suggestion, tried the transmission of *numbers, tastes, and pains*, but as yet without success.

We hope before long again to take some personal part in this interesting series ; and we trust that other groups may be encouraged by Herr Schmoll's success to undertake similar experiments with patience and care.

V.

ACCOUNTS OF SOME SO-CALLED "SPIRITUALISTIC"
SEANCES.

BY PROFESSOR H. CARVILL LEWIS, M.A., F.G.S., AND OTHERS.

Some editorial explanation is perhaps needed, for those who are not familiar with Spiritualistic literature, of the prominence given in the following pages to a single medium. Eglinton is undoubtedly considered by Spiritualists in England, and throughout a great part of Europe, to be the most powerful professional "psychic" at present giving séances, and the one through whom conclusive evidence of the spiritual origin of the phenomena can best be obtained. He even carries the palm over the once famous D.D. Home, in the opinion of some who have known both. His phenomena may therefore be fairly taken as typical, so far as professional mediumship is concerned, of the evidence on which the Spiritualistic belief rests; and an examination of his claims is therefore an important step in the investigation of the subject. Eglinton has now been acting as a medium for some 12 years or so, and his séances are of various kinds. There are the dark séances at which lights appear, and objects are moved about while the medium's hands are supposed to be held; materialisation séances—also held in darkness or semi-darkness—at which living beings purporting to be "materialised" spirits, are seen, felt, and talked with by the sitters; and séances for slate-writing or "psychography," at which writing appears on slates under circumstances which, in the opinion of most of the sitters, render it impossible for Eglinton to have produced it himself.

It is with this last class of phenomena that we are here concerned. Slate-writing is supposed to be a phenomenon specially easy to investigate satisfactorily, and specially adapted to convince the sceptic. Reports on the subject had been sent from time to time to the headquarters of the Society; and in accordance with a rather generally expressed wish, the whole body of them* were printed in the Society's *Journal* for June and October, 1886. But since many readers of the *Proceedings* do not see the *Journal* (which is issued for private circulation among our own members), it may be well to give here one or two fresh specimens of the class of cases on which Spiritualists

* One report, sent by the Rev. A. J. Rogers, was accidentally omitted; it afterwards appeared in *Light* for October 16, 1886.

have relied. We will take examples which have been represented by leading Spiritualists as test-cases—as conclusive evidence, for any unprejudiced mind, that the results were due to some occult agency. In the footnotes appended, which have been supplied by Mrs. Sidgwick, an endeavour is made to show, with the aid of the narratives that follow in this paper and in Mr. Davey's, the reasons why we regard these accounts as inconclusive.

The following case was contributed by "M.A. (Oxon.)"—a *nom de plume* well known to Spiritualists as that of a leading representative of English Spiritualism, to *Light* for November 13, 1886.

On November 3rd I had a sitting with Mr. Eglinton at his house, 6, Nottingham-place. The observers present, beside myself, were Dr. Stanhope Speer (13, Alexandra-road, N.W.), and Mr. W. G. Johnson (68, High-street, Bedford). We met at 3.30 p.m. in a room which was amply lighted, at first by natural light and afterwards by gas, for every purpose of exact observation. The room is that inaccurately described by Professor Hoffmann as "a ground-floor back shut in by adjacent buildings." Mr. Eglinton's room is not shut in by anything that impedes the free entry of light. At no time during the sitting was there any question as to the possibility of seeing what was being done, nor, I may add, of keeping the slates "under continuous observation."

I took with me two ordinary school-slates, purchased by myself. In order to guard against the possibility of these slates being changed or the surfaces being reversed, I had marked one of the two slates on the frame of one of its sides with a blue cross, and on the other with a blue circle. The other slate was similarly marked with green. It thus became a matter of very simple observation to see that the writing was not produced by trick on the under surface of the slate when held beneath the table, a change in the slate being (as has been suggested) effected while the attention of the observers was purposely distracted. There was no possibility of any such trick throughout the sitting.¹

¹ It is unnecessary to suppose any change of slates in order to explain the events of this séance, and it is most probable that they were not changed. The precautions, as described, however, would not afford complete security against such change, since, so far as appears from the description, the marks might have been imitated.

As to turning over, there is not enough precision in the accounts to enable us to judge whether, on the hypothesis of conjuring, we must suppose the slates to have been either turned over, or turned in their own plane. But I do not see that any mark would prevent this which was not (a) visible all the time the slate was under the table and (b) observed during all that time. From what is said, I should infer that condition (a) and therefore necessarily condition (b) was absent; for it is Mr. Eglinton's thumb, and not the frame of the slate, or any mark on it, that is mentioned as continuously visible. (Compare Professor Carvill Lewis's description of the position at the beginning of his first séance, p. 353.) Under these circumstances, the utmost the marks could do was to make it easier for the sitters to see whether the side which was uppermost just

Mr. Eglinton sat at one side of a square table, which was not covered by any cloth. At his right hand, close to the slate when held in position, at the corner of the table, sat Mr. Johnson, keenly scrutinising every movement of Mr. Eglinton. Opposite to the medium was Dr. Speer with his eyes fixed on the slate without, as I can testify assuredly,² any lack of "continuous observation." (In a letter to me Dr. Speer remarks after reading my narrative, "I have no alteration whatever to suggest. I may assert, however, that upon each occasion that the slate was placed under the table I never once lost sight of Eglinton's thumb until the slate was again placed on the table.")* Next to Mr. Eglinton I sat, using, to the best of my ability, such powers of observation as I am endowed with. I will be so bold as to say that it would not be easy to find three persons who, by long experience of psychical phenomena and careful thought about them in two of us, and in the third case by trained habits of accurate scientific observation and thought, were more competent to express an opinion as to what occurred. I will say further that any sane man, with eyes in his head and the power of using them, would be fully competent to testify to that which we observed. The only slates used during the sitting were my two school-slates, and the folding slate with lock, familiar to the public as being in regular use at Mr. Eglinton's sittings: nor were there any other slates on or near the table at which we sat.

Mr. Johnson, as an investigator new to Mr. Eglinton, was requested to commence the first experiment by writing a question on one of my slates. I suggested that the question should be one not involving special knowledge, but one that could be readily answered. While Mr. Johnson wrote his question we all turned away from the table. It is certain that none of us could see or know what was written.³ The slate was held by Mr. Eglinton under the corner of the table, between him and Mr. Johnson. The thumb of the hand which supported the slate was continuously visible above the surface of the table. The query was, What is the sum of 50×60 ? The answer was written after considerable waiting: 3,000. The figures were straggling and ill-made.⁴

before the slate was put under the table, was also uppermost just after it was drawn out.

² If "M. A. (Oxon)" can assuredly testify to the continuous observation of Dr. Speer, he must have been continuously observing him; in which case he cannot have been also efficiently observing Mr. Eglinton.

³ No reason is given for certainty that Mr. Eglinton could not see or know what was written. Probably he did not know, however, and hence, perhaps, the necessity for the subsequent "considerable waiting" while he ascertained.

⁴ This first experiment consisted of two parts; the reading of a question assumed to be unknown to the medium and presumably written on one or other side of the slate which he held under the table; and the writing of an answer on the slate under the table. Compare Professor Carvill Lewis's experiences, pp. 354, 355. For accounts of writing by an avowed conjurer on a slate held under the corner of the table, with the thumb of the hand continually visible, see Mr. Davey's paper, *Sitting II, Reports 1 and 2* [a] pp. 426, 429. For questions inaccessible to a conjurer, read and answered by him, see Mr. Davey's *Sitting VI* [a] p. 448, and elsewhere.

* These bracketed sentences appeared as a foot-note in the original.

The next experiment was this. I took out of my pocket-book five blank cheques. These cheques had been placed by me in my pocket-book at the end of last July. I had not looked at the numbers as I tore them from my cheque-book, nor when I put them into my pocket-book, nor had I ever removed them or any of them since they were so placed. They were folded into four parts, and the selected cheque was not unfolded before being placed in the slate. I requested Mr. Johnson to select one of them. He did so, and without looking at its number, I took it from him and placed it within the folding-slate which Mr. Eglinton uses. Mr. Johnson locked the slate, and placed the key on the table before him. We first endeavoured to get a message on one of my slates as to the possibility of getting the number of the cheque written on the locked slate. The experiment was difficult, and we did not wish to waste time. The answer came, "We will try." The locked slate, which had been all the time in full view, and which no amount of spare keys would have made it possible for Mr. Eglinton to unlock, was then taken by Mr. Eglinton and held under the corner of the table next to Mr. Johnson. *At once*, without appreciable interval, there came the perfectly audible sound of writing. The slate on being withdrawn and unlocked by Mr. Johnson was found to have upon it

C
I 16046

That was the number of my cheque as verified by all of us at once. It was wholly impossible for Mr. Eglinton to have seen my cheque, or to write on the slate, for the reason that the locked slate was held in position under the corner of the table in such a way that the thumb of the hand holding it was continuously visible.⁵

At this point in our experiments I suggested that the two doctors should test Mr. Eglinton's pulse. I had noticed that he was very considerably convulsed before our ears attested that writing was being done. I myself was

⁵ I think it probable that a lapse of memory—a complete omission—has occurred in respect to this experiment, and that, though the fact has been forgotten, the locked slate was held under the table for a short time directly after the cheque was enclosed. It was then, I suspect, that Mr. Eglinton read the cheque, and wrote the number, after which it was probably he who led up to the suggestion that, as they did not seem to be succeeding, they should try to get a message on another slate as to the possibility of obtaining the phenomenon they desired. This proceeding would naturally make any previous dealing with the locked slate seem unimportant, and make it likely to fade quickly from the memory. I am confirmed in this view by Professor Carvill Lewis's experience in the course of a similar experiment, see pp. 356, 357. If no such previous process be supposed, there seems to be a certain inconsequence in the behaviour of the sitters; for why, if there was *à priori* reason to think the experiment likely to waste time, did they go through the process of selecting and locking up the cheque before inquiring of the spirits on the subject? Complete forgetfulness of really important incidents undoubtedly occurs; see for example the Appendix to Mr. Davey's article, Notes 1 and 17 to Sitting II pp. 488, 489, and Notes 1 and 6 to Sitting III p. 490.

For reading questions and writing answers in locked slates by a conjurer, see Mr. Davey's article, *Sittings VI [a]* p. 448, *XI [a]* p. 469, *XII [b]* p. 471, and *XIII [b]* p. 472.

similarly affected, and I felt able to tell by my own sensations when the writing was about to be executed. My own sensations were of a convulsive character, with occasional spasmodic jerks when (as I conceive) psychic force was being thrown off. Mr. Eglinton's pulse, on being tried by the two medical men, was found to be calm, steady, healthy, and normal, but rather feeble for a person of his excellent physique. My own pulse was not tested; but I fancy it would have been found, on trial, to be accelerated in speed.

Dr. Speer now wished to ask a verbal question. *The slate having been placed in position*, he inquired whether any relation of his were present. The slate (my own) was held by Mr. Eglinton as before, and the writing came at once—I say, and I mean, *immediately*—"There are several present, but we have no power to tell of them."⁶

I then asked, not audibly, but writing my question on one of my own slates, "Do you see any friend of mine? Give one name." Nine minutes elapsed before the writing came. On withdrawing the slate we found in quite distinct writing from that obtained before,

+ Emperor.

The writing was very clear and decided; the letters carefully and prettily formed; and it was similar to that which characterises his signature in my books of automatic writing. The name was quite unexpected by me, and came as a surprise, for I had recently inquired for him without success.⁷

It was then suggested by Mr. Eglinton that we should endeavour to obtain writing under an inverted tumbler placed on one of my slates and pressed against the under surface of the table. I, on the spur of the moment, asked Mr. Johnson to select a number under ten. He picked five. Dr. Speer, similarly asked, selected nine. I chose four. The combined numbers made 594. I asked that that combination of numbers should be written under the inverted tumbler. It was done *at once*; with no appreciable interval of writing after the slate was in position; the sound of writing was quite audible; the figures were bold and decided—very different from those that were made in the first experiment.⁸ Then "Good-bye," and the sitting was ended.

Now it seems to me that only the most perverse ingenuity can distort evidence of this quality into a mere record of conjuring tricks; or suggest

⁶ For an answer to a verbal question coming *immediately* on the sitter's own slate under the table, see Mr. Davey's article, *Sitting I*, Report 1 [c] p. 421.

⁷ The remarks in note ⁴ apply here. I need only add that we cannot assume the signature of "Emperor" to have been unknown to Mr. Eglinton. The superiority of the writing to that in the first experiment may probably have been due to an accidentally better opportunity for executing it. I suspect that sitters are often more watchful during the first experiment than during later ones. Compare, for handwriting varying in excellence with opportunity, Professor Carvill Lewis's experience, pp. 365, 366.

⁸ Compare Professor Carvill Lewis's account of a similar phenomenon and its mode of performance, p. 362. I suspect, however, that in the present case Mr. Eglinton found the opportunity of writing the figures *before* the slate was in position. He may have written each number as it was chosen. For a performance by an avowed conjurer resembling this, so far as the tumbler is concerned, but perhaps more striking, see Mr. Davey's article, *Sitting II*, Report 1 [e] p. 428, and *Sitting XVI* [h] p. 482.

that the experiments were vitiated by lack of "continuous observation"; or that we, the observers, were not competent to observe and record what occurred under the most careful scrutiny by our three pairs of watchful eyes.⁹ For my part it seems necessary only to mention such criticism in order to brand it as the outcome of ineradicable prejudice. It is mere waste of time to argue with it. It is, I fear, hopeless to expect that it would be modified or reversed by any amount of testimony even of the highest quality and value. I will not, therefore, take up space by showing how ludicrously inapplicable is the conjuring explanation to what we witnessed.

It is, I think, greatly to be desired that the attention of physiologists should be drawn to the state of the psychic during the time when these phenomena are in process. For example, before writing is heard on the slate, Mr. Eglinton is nervous, anxious, and his body is usually much contorted. His face sometimes wears an expression of pained anxiety and almost of nervous apprehension. When the slate is withdrawn this gives way to an expression of relief. His fingers are cold, as though from the withdrawal of energy. Sometimes he shivers as though chilled. The presence of a qualified surgeon, who might be able to make a series of careful observations at sittings for psychography, and especially for materialisation, is greatly to be desired. I may add, by way of fixing attention on the quality of this evidence:—

1. That most of the writing occurred on my own slates; and that there were no other slates on the table or within Mr. Eglinton's reach, so that suggestions of change are excluded.¹⁰
2. That no one in the room had ever seen the number of my cheque, so that suggestions of thought-transference are excluded.
3. That in two cases the writing was immediate on the request being made. It was done on my slate, and therefore the suggestions of previous preparations and of writing under the table by the medium are excluded.¹¹
4. That the fragment of pencil or chalk placed on the slate, and previously marked for identification, was found in all cases to have its facet slightly worn away by use, and that it rested on the spot where the writing terminated.¹²

⁹ We have no means of knowing that the witnesses on this occasion were better observers or more careful than the recorders of similar marvels at Mr. Davey's séances, and the lack of precise statement about the position of the slates under the table, the position of the writing—both questions and answers—and about the watching of the marks made for identification on the slates, suggests a lack of careful observation; while there are other indications—to some of which I have called attention—that the recorder of this séance was unaware of the difficulties of observation.

¹⁰ As before stated there is no reason to suppose any change of slates, but the sitters cannot have known that Mr. Eglinton had none concealed, *e.g.* about his person, or his chair.

¹¹ See notes ⁶ and ⁸; and for a case, with a conjurer, of a long message on the sitters' own slates on the table beginning "almost instantaneously," which of course is more than was obtained at the séance under consideration, see Mr. Davey's article, *Sitting I, Reports 1 and 2 [g] pp. 421, 424.*

¹² Compare Mr. Davey's article, *Sitting I, Report 1, preliminary*

5. That the thumb of the hand that supported the slate was continuously visible to all the observers ; and that they severally noticed that it was so.¹³
6. That Mr. Eglinton voluntarily presented his right hand to Mr. Johnson in order that he might see that he had no trick-thimble or conjuring apparatus concealed in his sleeve.¹⁴ Nor would the presence there of any apparatus whatever have enabled him to do by trick what, in our opinion, proved conclusively the presence among us of an intelligence external to our own, acting on matter in a way that no hypothesis of conjuring will explain. "M.A. (OXON.)."

This account has been submitted to us. We agree that the phenomena, witnessed by us, are accurately described in it, without exaggeration, and without omission of any important detail.

W. G. JOHNSON.

STANHOPE T. SPEER.

The next case was printed in *Light* for January 15, 1887, as "from a correspondent who has had large and long experience in the observation of abnormal phenomena," and who also is a graduate of the University of Oxford.

SIR,—I venture to send you an account of a séance which I had with Mr. Eglinton on Monday, December 13th, 1886, as it seems to me to present some points of special interest which deserve to be placed on record. The séance was held at 6, Nottingham-place, and I was accompanied by my wife and her sister, Miss Phillipps. We met at 12.30 p.m. in a small room at the back of the house, which was well lighted by one large window. Mr. Eglinton sat on one side of a square table, which was not covered by any cloth, and was carefully examined by all of us. At his right hand, close to the slate when it was held in position at the corner of the table, sat my wife, who has unusually good eyesight, and keenly watched all his movements. I was opposite to the medium, and next to me sat Miss Phillipps at the corner of the table opposite to my wife. Mr. Eglinton placed on the table his folding-slate with a lock, so often described in your columns, and two school-slates, which were under our observation throughout the séance, and could not by any possibility have been changed. At the commencement of the proceedings the two ladies each wrote a question on Mr. Eglinton's school-slates, which we had carefully cleaned, holding them so that no one but themselves could see what was written. Mr. Eglinton first took the slate my wife had used, and placed it in position under the corner of the table. We then joined hands : Miss Phillipps laid both her hands on my right hand : my left was in my wife's right hand : and Mr. Eglinton's

observation 5, p. 420. Sitting VII, Report 2, postscript, p. 457. Sitting IX, Reports 1 and 2 [*f*] pp. 462, 464. Sitting XI [*c*] p. 469. Sitting XIII [*b*] p. 472. Compare also Professor Carvill Lewis's remarks, pp. 355, 356, 367, 368.

¹³ Compare Mr. Davey's article, Sitting I, Report 1, preliminary observation 3, p. 420, and Sitting II, Reports 1 and 2 [*a*] pp. 426, 429. Also Professor Carvill Lewis's experience, pp. 360, 361, 365.

¹⁴ Probably most of us have seen conjurers turn up their sleeves to prove that there is no deception.

left hand was placed on her left : while his right hand supported the slate when it was placed in position between him and my wife. His thumb was continuously visible above the surface of the table whenever he held a slate under it.¹⁵ Nearly an hour passed without manifestations, and at length Mr. Eglinton suggested that the slates should be changed.¹⁶ He then placed in position the slate on which Miss Phillipps had written her question, and laid on the table near my wife the slate which he had first taken, keeping the writing downwards, so that it could not possibly be seen. Very soon after this change had been made, writing was heard by all of us ; when it ceased, the slate was withdrawn, and an answer was found to my wife's question, consisting of two words, and the initials of the friend to whom the question had been addressed.¹⁷ On examining the piece of pencil placed on the slate, and previously marked for identification, we found that on this, as on several subsequent occasions, the facet had been worn by use.¹⁸ My wife then wrote another question underneath the same slate, and requested that the answer might be written with a piece of blue chalk which was laid upon the top of it. The slate was placed in position, and in less than three minutes an answer was written in six words with blue chalk.¹⁹ It was then suggested by Mr. Eglinton that each of us should name a number and the colour of the chalk in which we wished it written. Miss Phillipps asked for 8 in red, I chose 49 in blue, and my wife 72 in green. Taking one of the school-slates, Mr. Eglinton placed it in position with three pieces of coloured chalk upon it, and almost immediately the numbers were written in the colours asked for.²⁰

I had brought with me a small box carefully closed, the contents of which were unknown to all of us, and Miss Phillipps a sealed envelope, in which she had placed a bank-note. This note had been sent to her by post, and she had not looked at its number. The box and envelope were then laid on a slate which Mr. Eglinton held as usual, and we requested that the contents of the box and the number of the note might be given. Writing was heard at once, and the slate on being withdrawn was found to have the following sentence upon it : "A key is in the box : if you put the bank-note in the locked slate we will write the number." Miss Phillipps accordingly opened the envelope, and took out the bank-note, which was folded with the number inside, and, without unfolding it or allowing any one present to see

¹⁵ See references in note 12.

¹⁶ It is not unlikely that this change gave him the sought for opportunity of reading the question.

¹⁷ See Professor Carvill Lewis's account, pp. 355, 365. And for an answer to a known question written by a conjurer on a slate under the table, see Mr. Davey's article, *Sitting I*, Report 1 [c] and [lmn] pp. 421, 423. *Sitting V* [b] p. 446, XIII [a] p. 472.

¹⁸ See references in note 12.

¹⁹ The comparative rapidity with which this answer seems to have been given suggests, if the account be correct, that Mr. Eglinton may have seen the question before putting the slate under the table.

²⁰ I conjecture that Mr. Eglinton wrote these numbers as they were selected, and before placing the slate under the table ; but there is no insuperable difficulty in supposing that he did it afterwards under the table. Compare Professor Carvill Lewis's experience, p. 362.

it, she put it in Mr. Eglinton's folding-slate after marking it with red chalk. She then locked the slate, and keeping the key on the table near her, and in full view the whole time, she handed it to Mr. Eglinton. He and my wife then laid their left hands upon it, while with his right he placed a school-slate in position. Writing was heard at once, and on looking at it we found that the number given was 97656. Miss Phillipps then unlocked the folding-slate, and looked at the bank-note : the number was given quite correctly, and the mark in red chalk was on the note.²¹

At this point the gas was lighted, as the day was gloomy, and it was kept alight during the remainder of the séance. Besides the box above mentioned I had brought with me a folding-slate carefully fastened by gummed paper on the side opposite to the hinges : the frame of the slate fitted very closely, and the hinges were perfectly secure. I had placed in it a marked florin, and a small piece of slate pencil, and it had been lying on the table in full view during the whole of the séance. Placing his left hand on this slate Mr. Eglinton put a school-slate in position, and we asked that the number (i.e., date) of the florin might be written in the folding-slate. The following sentence was then written on the school-slate :—

“We regret that, though our power is strong to-day, we have not the ability to write in the closed slate. We do not see the number of the florin clearly because there are no numerals, but we think it is 1876.”²²

Now the florin bore the date *mdccclxxiii.*, and was somewhat worn, so that the number “iii” might easily be confounded with that of “vi.” We then asked that the florin might be taken out of the folding-slate, which Mr. Eglinton now placed in position under the table : he soon became very much convulsed, his wrist, which was in full view, showing the strain put upon him by the veins and sinews standing out in bold relief : his breath came spasmodically, and we all felt a strong influence, when suddenly the florin was thrown out with considerable force and struck the wall three yards distant, rebounding from it and falling on the ground about two yards from the medium's chair. My wife saw the florin as it passed under Mr. Eglinton's left arm, and she made an exclamation as it flashed under the gaslight : owing to the position in which she sat she was able to see it before myself and Miss Phillipps. The florin had been marked with a P in ink, and a P scratched on the metal, and these marks were distinctly visible. On examining the slate, we could not detect the smallest aperture, and the gummed paper was intact. Before this manifestation occurred, the table was violently agitated, and was entirely raised from the ground six or eight inches.²³ I then requested that a

²¹ See references in note ⁵.

²² Mr. Eglinton was doubtless aware that florins are dated in Roman numerals, and hazarded a guess at the date.

²³ We are not told whether the folding-slate in question was varnished or not, nor its size, nor the size and mode of application of the gummed paper, and therefore cannot judge of the security of the fastening. Gummed paper generally adheres very insecurely to varnished or polished wooden surfaces, and can easily be removed and replaced without injury. After reading this account I enclosed a half-crown piece in a hinged slate of my own, and fastened it along the middle of the side opposite the hinges with a piece of gummed paper two or three inches long. I then with some little trouble got out the

number which I gave, namely, 5420, might be written in my folding-slate. Mr. Eglinton placed it on the table with his left hand upon it, and held a school-slate in position. We were not aware at the time whether my request had been complied with, but a long communication was received from the medium's guide, Ernest, which was written very rapidly, and quite filled one side of the school-slate.²⁴ Whilst this was being written, my wife, at Mr. Eglinton's request, placed her hand under the slate, supporting it, as he generally does;²⁵ and she informed us that she distinctly felt the vibration caused by the movement of the pencil. The last communication was, "We cannot do more. Good-bye." On our return home, we opened my folding-slate, and found clearly written within it the four figures 5420 which I had asked for.²⁶ There was no key in the box, but a small metal knife and two or three other things. The séance was in many respects of unusual interest, and there are several points on which comment might be made; but I must not trespass further on your space. I will only add that Mr. Eglinton never left the table, that he was perfectly willing to try any experiment which we suggested, and that, so far as the sitters were concerned, there was no lack of "continuous observation."

36, Bryanston-street, W.

F. W. PERCIVAL.

P.S.—I have omitted to state that before placing the closed slate in position, Mr. Eglinton shook it, and *we all heard a solid object moving within it, which made a sound such as would have been made by my marked florin.*—
F. W. P.

After reading the above account we are of opinion that the phenomena witnessed by us are accurately described in it, and that no important detail has been omitted.

L. M. PHILLIPPS.

ISABELLA PERCIVAL.

The Editor of *Light* adds:—

There are in this careful and precise record some points which receive an added interest and importance from recent discussions.

Mr. Percival carried with him a folding-slate secured by gummed paper. We have had opportunity of seeing how that slate was secured, and we have no hesitation in asserting that it was beyond the reach of human ingenuity

half-crown. In doing so I somewhat disturbed one end of the gummed paper, but was able to replace it without any difficulty, so as to give it the appearance of being intact. Perhaps I could have avoided disturbing the paper had it adhered better.

²⁴ Probably a previously-written communication. A convenient opportunity for placing the slate containing it on the table may have occurred while the florin was being picked up and discussed. For a similar phenomenon compare Mr. Davey's article, *Sitting XI [b]* p. 469.

²⁵ Thus possibly setting free Mr. Eglinton's right hand, so that he could manipulate the closed slate. It would, however, be quite in accordance with the experience of other sitters to suppose that Mr. Percival had named his number earlier than is stated, in which case it may have been written under the table at the time of the removal of the florin. Compare Mr. Davey's article, *Appendix, Note 8 to Sitting I*, p. 487. And for a similar transposition of an important act, *Notes 1 and 3 to Sitting XV*, p. 494.

²⁶ Compare Mr. Davey's article, *Sitting XIII [c]* p. 472.

to get at its inner surfaces without disturbing the fastening in a way that must at once have been obvious. Yet from that folding-slate a marked florin was unquestionably removed, and the gummed paper, carefully inspected by three witnesses, was found to be intact.

Moreover, within this slate, so secured, a dictated number, 5420, was written; and this fact was not verified until the slate was opened in Mr. Percival's own house. We have then these clear facts in evidence:—

1. That a slate containing a marked florin and a fragment of slate-pencil was so securely fastened by Mr. Percival before leaving home that it was physically impossible for any one by ordinary means to get at its inner surfaces.²⁷
2. That Mr. Percival himself carried that slate to Mr. Eglinton's house, placed it on the table, and kept it under continuous observation throughout the whole time that he was there.²⁸
3. That during the séance his marked florin was violently thrown from under the table, was picked up from the floor, examined on the spot, and identified: the fastenings of the slate remaining quite intact.
4. That a particular number, consisting of four figures, was, in obedience to Mr. Percival's request, written within this folding-slate, as verified by himself on his return home.
5. That the fastenings of the slate were intact when it was taken by Mr. Percival from Mr. Eglinton's house, and that these fastenings were not broken in his presence.

There has been much demand of late for "continuous observation" to be exercised by observers of these psychical phenomena; and there has been also much talk of the powers of conjurers to simulate these phenomena. We suggest that the narrative of Mr. Percival supplies material eminently deserving of the careful attention of those who think that professed mediumship is a variety of conjuring. Will the Society for Psychical Research offer a sufficient inducement to any conjurer who will undertake to duplicate some half-dozen of the phenomena that have been recorded in our columns;²⁹ who will further demonstrate that he has no abnormal psychical gifts to aid him; and, lastly, who will clearly show in every case the methods employed by him?

There are many interesting and suggestive points in Mr. Percival's narrative. It would seem that the agent, in spite of the presence of abundant

²⁷ I have explained above (note ²³) my reasons for doubting this.

²⁸ This statement, so far as it relates to Mr. Percival's continuous observation of the hinged slate, would, if strictly true, seem inconsistent with his account of this slate being held under the table. Moreover it would scarcely be consistent with careful observation of the earlier events of the séance, some of which must in that case apparently have been described by Mr. Percival from the observation of the other sitters—*e.g.* the examining of the fragments of pencil.

²⁹ What is, in effect, an answer by Mr. Hodgson to this and similar suggestions, will be found in the next article, pp. 389, 390. I ought, however, to remind the reader that the Society, as a body, is not committed to the views expressed by Mr. Hodgson and myself, or by any other contributor to its *Proceedings* or *Journal*.

"power," had difficulty in perceiving, with any exactitude, objects that were not enclosed in Mr. Eglinton's slate. This is in accordance with our own experience, and is reasonable and intelligible. The contents of the closed box, not known (be it observed) to any person present, were wrongly given, but in such a way as to suggest that the real object had been imperfectly seen.³⁰ The date of the florin was written in a way that suggests the same conclusion. The number of the bank-note could not be seen at all until it was transferred to the closed slate always used by the medium, when its number was at once correctly given, though the note was folded with the number inside, and was placed in the slate without being unfolded, and was marked for purpose of identification.

We confess we see no room for the exercise of the conjuror's art under circumstances such as those detailed by Mr. Percival. It will be for those who rely on that explanation to show that these phenomena can be reproduced by conjurers who demonstrably have not abnormal psychic powers to aid them.

These are favourable specimens of the results which have given Eglinton his exceptional position in the Spiritualistic world, and on the strength of which he was selected to read a paper as an accredited exponent of Spiritualistic doctrine, at a recent meeting of the London Spiritualist Alliance. And probably most persons who approach the phenomena of modern Spiritualism in a serious spirit would think that such evidence as has been quoted constitutes a certain *prima facie* case for the conclusion which Spiritualists draw from it. It seems scarcely less rash to deny than to affirm, as a mere matter of general impression and "common-sense," that the conditions of observation were adequate. The question is one that needs most careful examination by special methods. The results of such an examination will be found in Mr. Davey's paper a little further on; but it may assist the reader if he comes to that paper with a realisation of some preliminary facts.

In the first place, then, even those who regard the conditions of observation which obtained in the above cases as adequate, must admit that they are broadly the same *in kind* as those which obtain in conjuring performances, where the opportunity for the trick is found in a temporary distraction or skilful misdirection of the observer's attention. There may be a difference of *degree*; that is to say, the points to be observed may have been easier to observe, inasmuch as they were obvious beforehand; and the attention may have been proportionately harder to distract. But however much allowance be made for this, it is impossible to regard the conditions in question as *equally* perfect with others involving no

³⁰ If the word "heard" were substituted for the word "seen" in this sentence, the true explanation would perhaps be suggested.

strain of attention, and no opportunity for distraction. Such conditions would be supplied, for instance, by a hermetically-closed vessel, whose weight and volume had been accurately determined before the séance began. If writing appeared on a slip of paper enclosed in such a vessel, it would probably be admitted, by even the most convinced Spiritualist, that security had been made doubly secure. *Humanum est errare* ; and the fact that nothing at all had depended on the exercise of the experimenter's human and therefore fallible faculties during the critical time when the mysterious occurrence took place must, so far, be an improvement of the evidence. It is at least noteworthy, then, that no such feat as this has ever been recorded. So far as I know, there is no good evidence that results claimed for mediumship have ever been unmistakably produced in a space shut off, wholly without apertures, from the external world ; or in any circumstances whatever where there would have been a difficulty in producing them by obvious natural means, apart from the question whether or not the medium was under adequate observation at the time. This is a general fact, which clearly makes the determination of the question as to adequacy of observation all-important.

In the second place, it must be remembered that the presumption, in Eglinton's case, is in favour of fraud, since he has been undoubtedly detected in the production of fraudulent phenomena. Some evidence of this has been given in the *Journal* of the Society. In one case, which occurred in 1876, the muslin and beard worn by the so-called materialised spirit, and from which pieces were cut, were subsequently found in Eglinton's portmanteau. The details are given in the *Journal* for June and November, 1886, as gathered from the *Medium and Daybreak* for November 1 and 15, 1878, and the *Spiritualist* for February 14 and March 21, 1879. In another case, in 1882, Eglinton co-operated with the notorious Madame Blavatsky in producing the appearance of the occult transmission of a letter from the ship *Vega* in mid ocean to Calcutta. The details will be found in *Hints on Esoteric Theosophy*, and in the *Report on Phenomena connected with Theosophy* in the *Proceedings* of the S.P.R., Vol. III., pp. 254-256 ; and an abstract of the case appeared in the *Journal* for June, 1886, pp. 283-287. In 1880, Mr. Eglinton was again detected—as the evidence to be found in *Psychische Studien* for June and July, 1880, seems clearly to show—in himself producing the movements of objects, &c., at a dark séance at Munich ; though Spiritualists allege certain special reasons, which will be found in the numbers of *Psychische Studien* referred to, for doubting the validity of this "exposure."

The above facts seem conclusive as to Eglinton's character during a considerable period of his career ; but they have been objected to as

irrelevant to the more recent phenomena of slate-writing, on the ground that in respect of these no accounts of detected fraud have hitherto been published. It might be replied that people who detect fraud of the kind are not, as a rule, disposed instantly to rush into print. They gain nothing by doing so ; while they are likely to encounter a certain amount of ridicule for having even given the alleged phenomena a trial, to say nothing of the risk of an action for libel. It is within our knowledge that more than one case has occurred of the same kind as that of which the following account has been placed in our hands by a lady who prefers that her name should not appear.

"February 5th, 1887.

"I will give, as far as I can remember, an account of our séance with Mr. Eglinton. My friend, Mr. Godfrey Webb, made an appointment with him, giving his name, but not my name. When we arrived at Mr. Eglinton's house he made us sit round a table, which had no cover, and was close to a looking-glass, which reflected everything that was done. He placed me between himself and Mr. Webb, and we held each other's hands while he placed a slate under the table with his left hand. After a little while we heard a scratching from the slate, and when he produced it there were one or two words written on it. This process was repeated several times, but we all thought it very unsatisfactory. Mr. Eglinton remarked the spirit was not very willing, and that we had better talk, as it would help it to manifest itself. I must add that while he was holding the slate under the table, and we heard the scratching, he seemed suffering from a kind of convulsion. His face was livid and contorted, and the perspiration was running down it ; his breathing was also hard. He asked me to think of somebody from whom I should wish to get a message, which I did ; and then a few words were again scratched on the slate, but with no particular meaning—which I told him. He then said, 'This is not at all satisfactory ; let us change places.' I moved to where Mr. Webb was, and he took my place. At the same time Mr. Eglinton said, 'We must also change the slates' ; and while he was doing so I distinctly saw him run his hand over a slate ; his hand was clenched. I asked him to let me see the writing on the slate, to which he said, 'Oh, there is nothing.' I said, 'Yes, there is ; please let me see it.' He showed it to me, and I saw the beginning of a sentence. He then said, 'I was only scribbling.' But as he had no pencil in his hand, it must have been with a small pencil lead, which he placed in his closed hand (not his fingers), and which I could not see, as it was too small. He used the same kind of small lead for the slates (which he placed between the two slates before he locked them up). After this incident he became angry, and said, 'It is of no use to try, as you are incredulous and suspicious the spirit will not come,' and we then left him."

Mr. Godfrey's Webb's general view is that mediums are ready to "supplement any genuine power they may possess by quite ordinary tricks"; and while unable to attribute to trickery some of the phenomena which he has witnessed in Eglinton's presence, he says, "I do not wish to deny that — detected Mr. Eglinton, on the occasion you refer to, writing words on a slate; and I rejoiced at her astuteness at the time."

It is impossible in this case to doubt the conviction of both sitters at the time that they had detected trickery, though owing to the long interval (nearly 3 years) between the sitting and the recording of it, stress ought not to be laid on the details. This objection does not apply to the careful record of Professor Carvill Lewis, to which it is now high time that the reader should be introduced.

ACCOUNT FROM PROFESSOR H. CARVILL LEWIS.

Numerous and marvellous statements have recently appeared in various publications concerning the manifestations produced at the séances of the famous medium Mr. W. Eglinton; and in the Spiritualist paper, *Light*, for October 16th, 1886, an immense mass of testimony, by about one hundred different observers, many of them of high intellectual ability and social position, is given to show that the slate-writing and accompanying phenomena occurring at his séances are not due to any deliberate action on the part of the medium, but to some unknown force, or, as one writer puts it, "conclusively establish the existence of some objective, intelligent force, capable of acting externally to the medium, and in contravention of the recognised laws of matter."* These various statements,† suggesting a new field of

* *Light*, No. 302, p. 488.

† Professors N. Wagner, A. Boutlerof, and A. Dobroslavin, of the University of St. Petersburg, concluded an account of a séance with Mr. Eglinton as follows:—"After witnessing the experiments above described we have come to the conclusion: (1) That the mediumistic autographic-writing is genuine, and cannot be referred to the domain of prestidigitation, or explained by the help only of generally-recognised mechanical, physical, or chemical laws. (2) That it can manifest an intelligence of its own not depending to a certain degree upon that of those who assist at the séances; and (3) This phenomenon, by its objectivity, especially affords facility for observation, and deserves full attention and investigation from competent persons and institutions." (*Journal of the S.P.R.*, Vol. II., p. 331.) The President of the London Spiritualist Alliance says:—"It is to me wholly inconceivable that anyone can entertain doubt as to the genuineness of those phenomena."

scientific interest, induced me to visit Mr. Eglinton for purposes of investigation. I have endeavoured to make the following account as accurate as possible, having written it immediately afterwards from full notes taken during the séances.

First Séance.

Having called upon Mr. Eglinton the previous evening and made an appointment, I visited him at noon on November 16th, and was ushered into his study. A common wooden table, which had apparently seen rough usage and was covered by a tablecloth, stood in the middle of the room, which was well lighted. Mr. Eglinton expressed disappointment that I had not brought a second person with me, as he had requested. He said that it might be difficult to get results with only one. I had, however, purposely come alone, prepared to observe carefully and without prejudice.

Mr. Eglinton asked me to write one question on the slate which I had brought with me, and another question on one of his own slates. He left the room while I wrote the questions, at my request, and afforded me an opportunity to satisfy myself that the slate and table were ordinary ones, and in no way prepared, as I was convinced after careful examination. He entered when I called, and seated himself near one corner of the table, placing me on the other side of the same corner, the cloth having been removed and a short leaf put up. He took his own slate, on the under side of which was my question, and putting upon it a minute fragment of slate-pencil, placed it *under the table*, holding it against the under side of the table-leaf with the four fingers of his right hand, his thumb alone being visible. With his left hand he stretched across the corner and held my two hands. The conditions were such that there was no possibility of my seeing the slate or his four fingers. I could see his wrist, however, above, and his knees and feet below the table, and could detect, I think, any motion of his fingers by the movement of the tendons of the wrist.

We sat in this position for three-quarters of an hour, I paying strict attention. Nothing whatever was done. As a result of the constrained position in which I was placed, leaning on my right arm, my hand and arm then began to tremble slightly. Mr. Eglinton, perceiving this, asked if I did not feel a peculiar current in my arm. I assented, but in order to determine whether this was due to any "magnetic" or other force proceeding either to or from the medium, or was simply a natural tremor, I let go of his hand and leaned in the same position, when I again felt the same tremor, and on finding that it ceased so soon as I changed my position, even when I held Mr. Eglinton's hand, I was convinced that it was merely nervous and subjective.

We went on with the séance, Mr. Eglinton encouraging conversa-

tion. He said that as the manifestations were entirely beyond his own control, it was best to think of other matters. He favoured me with an extraordinary explanation of hypnotism, and recounted some of his exploits in Spiritualism.* He repeatedly asserted that his own mind and will had no effect whatever upon matter, and that the phenomena came from without. He was quite correct in denying that "Thought-transference" had any part in the results, as one of our experiments afterwards proved. So long as I kept my eye on his hand and the edge of the slate nothing occurred. He attempted several times now, unsuccessfully, to divert my attention.

It now occurred to me that unless I purposely diverted my attention from him, the séance might be a failure. I therefore looked away from him toward the window on my left, hoping that now the spirits would appear. They immediately did so, as I both felt through Mr. Eglinton's hand held in mine, and also partially saw. The slate, or one end of it, seemed to be lowered beneath the table, and I saw the medium *look down intently* toward his knees and in the direction of the slate. I now quickly turned back my head, when the slate was brought up against the table with a sharp rap. Mr. Eglinton seemed confused, and, complaining of the weight of the slate and the heat of the room, put the slate on top of the table and diverted the conversation.

I suggested that we try the other slate—a small, light, American slate of my own. He put this under the table in the same way, and again I paid strict attention. There was no result. Having asked me as to the nature of my questions, stating that the unknown powers whose coming we awaited were not omniscient, I answered that I had prepared three questions. The first (on his large slate) was one which a spirit would know, but he could not possibly know; the second (on my small slate) was one which a spirit would not know, but he might know; and the third (in a sealed envelope) was one which both he and the spirits knew perfectly well. The questions were as follows:—The first, "Where is my wife?" Mr. Eglinton could not know, as I came under an assumed name, but a spirit who knew me, or could read my thoughts, or could see as far as Wales would have known. The second, "Define Idocrase," a spirit would not know unless he be a mineralogist, but Mr. Eglinton could readily know by consulting a dictionary. The third, "Multiply two by two," would be evident to both spirit and medium provided they could get at the question in the sealed envelope.

We went on with the séance, and again I found that I must divert my attention if results were to be had. I suggested trying the large


* One of these was the conversion of Mr. Kellar, the conjurer, to Spiritualism. So far is this from being the case, that Mr. Kellar, whom I know personally, is nightly offering in America £20 to anyone who will produce Spiritualistic phenomena that he cannot imitate by conjuring.

slate once more, and now, before he could get tired holding it, I deliberately looked away. This time, as I turned back quickly, he dropped the slate upon the floor, question side uppermost and nearest to him, as if the slate had been revolved. He excused himself as before, complaining of the weight of the slate. Again we tried the small slate, and again no result so long as I watched closely.

I now tried a different method. Agreeing with him that it was best to divert my attention, I proposed reading a book while he held the slate.* He brought me a book, which I placed on the table to my right, and, turning my head partly away from him, began reading. Under these conditions the "spirits" immediately and without a moment's hesitation set to work. Mr. Eglinton began to breathe loudly, and to move uneasily, and in such a way that I judged he was altering the position of the slate. About this time Mr. Eglinton *left the room* for several minutes.

Continuing the séance under the conditions just described, I soon heard, notwithstanding his heavy breathing, sighing, and jerking, that writing was being done with a pencil on the slate. Unnoticed by him, I now slightly turned my head, so that I could see his wrist. I distinctly saw the *movement of the central tendon in his wrist*, corresponding to that made by his middle finger in the act of writing. Each movement of the tendon was simultaneously accompanied by the sound of a scratch on the slate.

He now pulled out the slate and showed me on its upper side the answer to my question, "Define Idocrase." There in hasty, yet distinct characters was written, "*It consists of Silica, Albumina, and Lime.*" The true answer should have been "It consists of Silica, Alumina, and Lime." As will be stated more fully at the close of this account, the answer is precisely such as might be obtained by a hasty glance at the definition in a dictionary. Mr. Eglinton was careful to draw my attention to the fact that one corner of the slate-pencil was worn down.

We now tried the large slate, on which was the question, "Where is my wife?" under the same conditions, *i.e.*, that of *non-attention*. I again read a book, turning my head away from him, though not so far but that I could see by a side glance. Again the spirits promptly returned, and again I was conscious by indicative motions that the slate was being manipulated. He then said aloud as if to a spirit, "Shall we have an answer?" I looked away so as to give the spirits a chance, and immediately heard a vigorous and loud scribbling. It sounded like a series of sharp zigzags,—thus, "." I was sur-

* It was the small slate with the question which only a mineralogical spirit could answer.

prised to find only the short word "No," written in a round hand, when the slate, immediately afterwards, was shown me, since the scribbling I heard certainly lasted much longer than it would have taken to write this word. Again he asked me to examine the fragment of chalk; but I found it more worn down than necessary for the short answer. In order to test this, I took another sharp corner of the same pencil and wrote the word "No"; but found that in order to wear down the corner to an equal degree it was necessary to write the word twice, or to make a zigzag figure of the same length as the sound had indicated. It occurred to me that the wearing down of the pencil fragment was a non-essential portion of the manifestation, and that the real writing was done with another pencil.

It appearing that neither Mr. Eglinton nor the spirits were able to answer a question which the former did not know, I proposed trying the question in the closed envelope, the answer to which should be easy to both powers. Mr. Eglinton declined to attempt this, giving as his reason that as I knew the question, it might be set down as "thought-reading" if an answer was obtained. He proposed that I should write in his own folding-slate,—a handsome affair in hard wood frame, and with a brass lock, being the same, as he informed me, which Mr. Gladstone had used. I had no great fancy for working with specially prepared apparatus, and suggested dispensing with all slates, and asking the unknown powers to write upon a piece of paper in my pocket. This was declined on the ground that just as a chemical reaction can be obtained only by special methods and apparatus, so a manifestation of these unknown powers requires special conditions which are learned by experience.

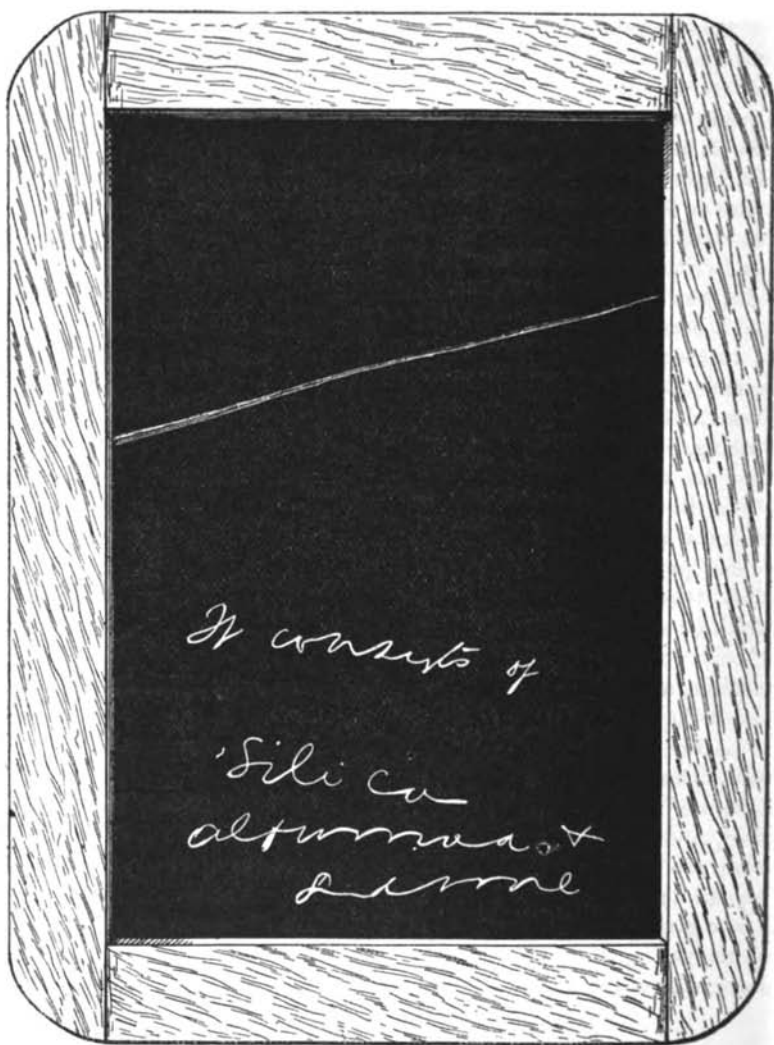
I then followed his suggestion and agreed to simply write a number on a piece of paper and put it inside of his folding-slate. In order to preclude the possibility of "thought-transference," I wrote a large series of numbers on different slips of paper, and then throwing them into a hat chose one of them, and, without looking at what was written, folded it in four, and, after pressing it tightly, put it in his slate together with a fragment of red chalk. The slate was closed with a spring lock, and after the key was handed to me, the slate was held under the table as before. In order to obtain the necessary condition of non-attention, I busied myself in writing notes for this account, my left hand being held in his left. I listened intently, however, and also felt for any indications. Although I could see nothing, I was again conscious by varied and delicate motions and sounds that some power was opening the slate, lifting up the paper, unfolding it, refolding it, and replacing it. I distinctly heard the rustling sound of the paper being unfolded and refolded. Meanwhile, Mr. Eglinton breathed heavily, and jerked to and from the table as before. As the slate had a spring

lock and shut with a snap, I wondered if this could be accomplished without my hearing the sharp sound. Mr. Eglinton now gave a sudden and strong sneeze, and at the same moment the slate was clapped against the under side of the table. Mr. Eglinton had showed no signs of a cold until this moment.

He now said to me, "I feel the influence strongly," and placing his folding-slate on the top of the table continued, "Will you ask if we can get an answer?" As the answer had, as I was convinced, been already written, this request seemed to me superfluous, but nevertheless, in as grave a voice as the occasion seemed to require, I did so. Mr. Eglinton having put an ordinary slate with a bit of chalk upon it beneath the table, and I having looked away, in a few moments he produced it again with the words, "We will try," written in the same handwriting I had already seen. *Both slates now being on top of the table*, but his right hand being beneath it, Mr. Eglinton said "Listen," and I heard the sound of writing beneath the table, as of the scratching of a slate-pencil against its under side. This procedure may have been intended to make me think that the spirits were now writing in the closed slate lying on top of the table. It would have been more convincing, however, had the hand of the medium been in sight. I hardly thought, moreover, that the soft red chalk in the slate would make the shrill sound that I heard. Having been asked to open the slate with the key I had kept, I found the figure 8, the same as that on the folded paper, written on the slate in red chalk. It was thus proved that "thought-transference" was not the agent which produced the writing; and as yet the evidence was not convincing as to the agency of any "objective, intelligent force capable of acting externally to the medium, and in contravention of the recognised laws of matter." This ended the séance, and, having paid my guinea, I departed.

After reaching home, I found that I had inadvertently left with Mr. Eglinton my small American slate, with the question "Define Idocrase," and its answer. I therefore sent him a note asking for the slate, and also for a statement that the phenomena I had witnessed were not executed by himself, but were due to extra-physical forces beyond his control. The next day the slate was returned, and with it a note giving me the statement requested. This gave me an opportunity of comparing the handwriting on the slate with that of the note. Facsimiles of the two are here appended (Figs. 1 and 2).

FIG. 1.

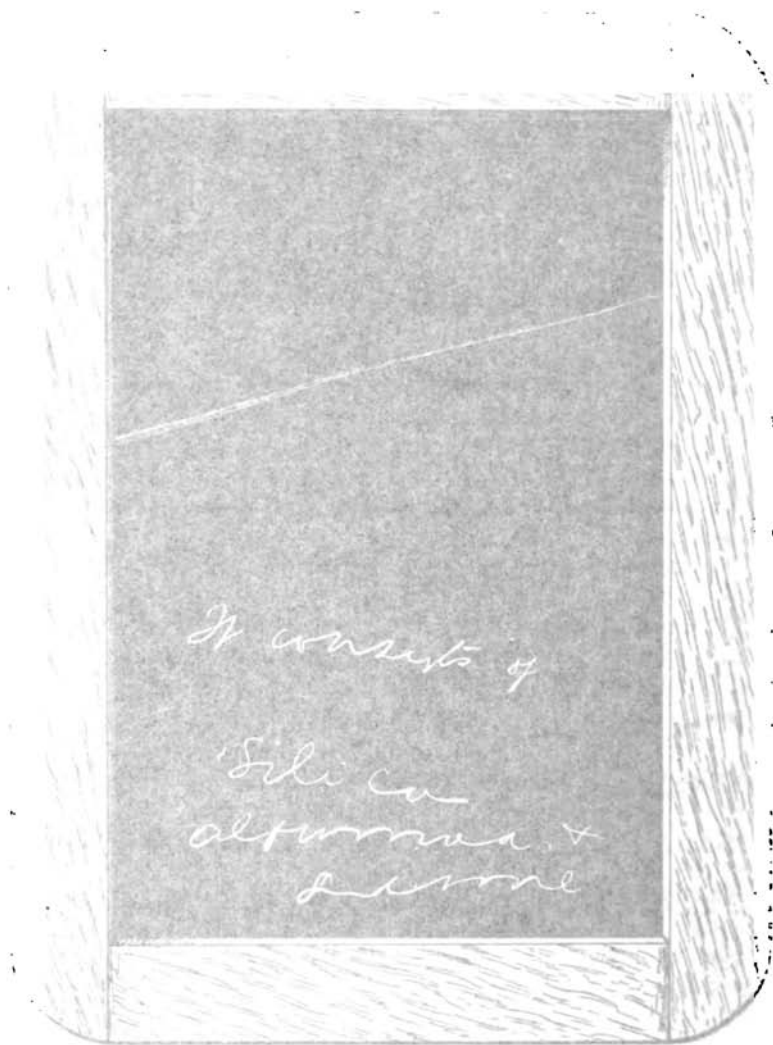


John ...
...

...

I ...
...

John ...



It consists of

Silica
alumina +
lime

FIG. 2.

6. Nottingham Place.

Co..

Nov. 17.

Dear Mr. Latouche.

I return you the slate which you left behind.

I willingly accede to your request & give you a statement that the results you witnessed yesterday were due to extra-physical forces entirely beyond my control. But I fail to see what ~~value~~ value such a declaration can have. The phenomena being, in themselves, sufficient to convince you of the statement above-made.

Yours very truly,

W. E. Glendon -

Although at first sight no great similarity is apparent, a careful examination shows many striking points of coincidence.* A difference of style was to be expected; but when we find the same round free hand, the same characteristic backhand curl at the end of the words, and the same peculiarities in the shaping of the letters, both capitals and small, it is difficult to escape from the conclusion that the writing on the slate and in the letter were both made by the same hand. The irregular spacing on the slate indicates that it was done without being looked at. It is a suggestive fact that the first line of the answer was at a distance from the lower edge of the slate equal to that to which the middle finger could reach without shifting the slate, while the thumb remained visible above the table. The other answers produced during the séance were similarly spaced. Careful examination of the slate also showed finger marks extending around it in a manner to indicate that it had been horizontally revolved.

Finally, as to the answer itself, "It consists of Silica Albumina and Lime," we find on reference to Webster's Dictionary, in the definition of the word idocrase the words, "It consists of Silica, Alumina and Lime." Mr. Eglinton had ample opportunity to consult the dictionary, since he left the room twice during the séance, one of the times being just previous to the production of the above answer. Either he had taken too hasty a glance at the dictionary, or his memory had failed him in substituting *albumina* for alumina. We can hardly suppose a "spirit" to have made this error, or to have imitated the dictionary definition so closely.

Although I am aware of some seven methods of mediumistic slate-writing, the so-called "psychography," only two of them, so far as I could judge, were employed at this séance; and the main condition necessary for success was that of non-attention on the part of the visitor.

Second Séance.

A second visit was made to Mr. Eglinton on the morning of December 16th, and, observing now the condition necessary for success, I had a very satisfactory séance. I took with me two ordinary school-slates, purchased on the way. We sat down at the same table, the cloth having been removed, and proceeded at once to business.

We began with the experiment of the book and the slate, which I had seen several times described.† Mr. Eglinton having left the room,

* Note the initial "S" and final "s," the capital "L," the final "a's" and "e's," the "of," the "i's," the "e's," &c.

† See the *Journal* of the S.P.R., Vol. II., pp. 295, 301, 303, 307, 308, 317, 318, 325, 330, and 331. It is also described in *Light*, October 16th, 1886, by Mr. Wedgwood (p. 463), Mr. Farmer and Mr. Keulemans (p. 465), Miss Symons (p. 467), "G. J. R." (p. 470), Mr. Wilson (p. 473), Professors Wagner,

I took down a book (*The Occult World*) at random from his bookcase, and, without opening it, wrote on one of my slates as follows:—"Page 27, line 13. Word 2 red, 3 white, 4 blue." I intended by this that the second word of line 13, page 27, should be written on the slate in red chalk, the third word of the same line in white chalk, and the fourth word in blue. Having turned the slate upside down, I called to Mr. Eglinton to come in. He entered, and having put three bits of chalk, red, white, and blue, with the book, on the slate, he put the whole under the table, and, taking my left hand in his left, began the séance. My right hand being free I wrote the following notes as the séance proceeded:—

Mr. Eglinton places the book on the slate with the *open side toward him*.^{*} His thumb is not visible, his *whole hand being under the table*. I purposely do not look directly at him, but busy myself with these notes. The moment I begin writing, the manifestations begin. He breathes heavily, sighs, moves and rattles the slate, puts his right arm *far below the table*, withdraws his body slightly backward, and then *looks downward intently*, in the direction of the slate. I suddenly look up, and immediately he also looks up with a very distressed expression of countenance. I look down at my notes, and again he looks down intently and for some time, apparently at what he is holding beneath the table. From the position of his arm, I judge that by this time he has lowered the slate to perhaps eight inches below the table, even his elbow being sunk out of sight. He now jerks the slate several times, breathing loudly. I look up again, when he says that he is tired, and brings up the book and slate, laying them on the table. The pencils having been partly jerked off the slate, fresh bits are put alongside the book, and the whole is again placed beneath the table.

I continue my note-taking, and immediately loud breathing and shuddering begin on the part of Mr. Eglinton, who also assumes a most woe-begone expression. He pushes his arm with the slate far under the table, and then bringing it back towards him again *looks down* (as if to read the book). He asks me if I am not conscious of a force going out of me, and a feeling as if his hand was a battery. I am conscious of nothing of the kind. Now he brings the slate up against the under-side of the table, and puts his thumb above, being the same position assumed at the first séance, when writing was being produced on the slate. I now hear the sound of

Boutlerof, and Dobroslavin of St. Petersburg (p. 474), "M. A. (Oxon.)" (p. 475), Mr. P'Anson (p. 500), all of whom regard it as conclusive evidence of the genuineness of "psychography."

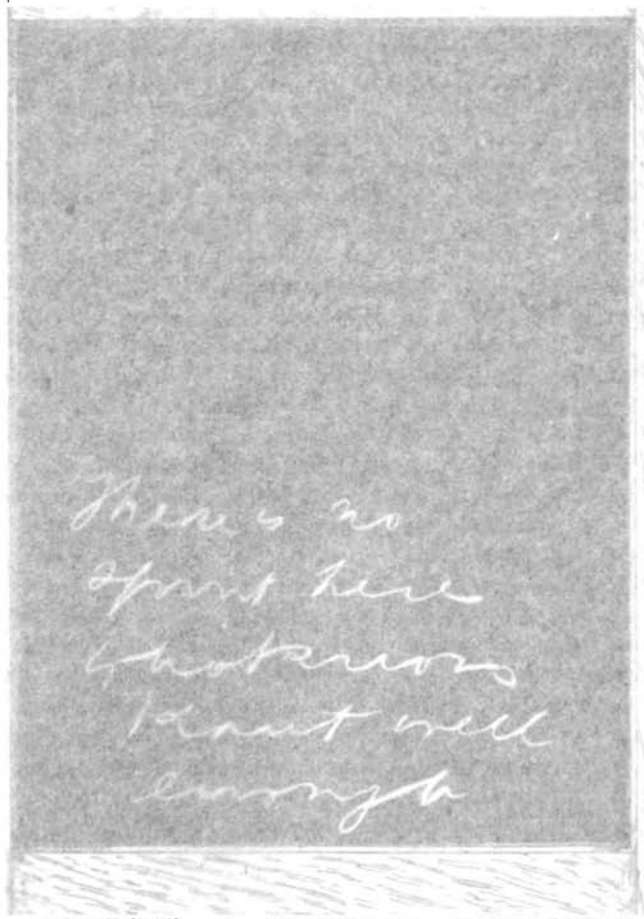
^{*} This appears to have been also the position of the book in the experiments described in *Light*. (l.c.)

writing, as if on the slate, and a few moments later he exhibits it to me with the answer written as follows:—"of" in red, "occult" in white, and "forces" in blue. The book lies in the middle of the slate, the pencils at one end, and the writing at the other. On turning to the page and line of the book indicated, I find the words "of occult forces" in the correct position, but on close examination find marks made by a *finger-nail* in the margin precisely opposite these words. It is clear that some power made these scratches with a finger-nail, apparently a thumb-nail, after opening the book and finding the place. I am astounded at the simplicity of a performance, which, as described, has been so strongly tinged with the marvellous.

The second experiment has also been described.* A piece of slate-pencil was put on the slate and covered by a glass tumbler, when the whole was placed under the table, so that the top of the tumbler rested against the under-side of the table. Knowing how easy it would be to shove the slate along under the tumbler when so supported, I asked to be allowed to hold one end of the slate under the table myself, which Mr. Eglinton permitted me to do. I then asked to have the word "Nottingham" written, but on Mr. Eglinton saying that this word was too long, I chose "dog." So soon as I looked away from Mr. Eglinton the operations began. Holding the slate, I distinctly felt him tilt it, shove it slightly along from under the tumbler, and then, inclining his end downwards, write on its upper side. He also looked down at the slate just before he wrote. The writing was hastily done, and the slate then restored to a horizontal position, and shoved back so that the glass should cover the word. The performance was now finished, and the slate brought up for me to examine. The word "dog" was indistinctly and badly written in an irregular scrawl beneath the glass. The writing was not nearly so distinct as that done in Mr. Eglinton's usual method, when the slate is held against the table. (This was, I suppose, due either to the unsteady position of the slate as compared with its position when firmly pressed against the under-side of the table, or else to want of practice on the part of the performer.)

The third experiment consisted of a question and answer written in the ordinary way. I wrote "Please give a quotation from Kant," thinking that Mr. Eglinton would probably have to consult a reference book in order to answer it. He held the slate against the under-side of the table, and I held his left hand with my left and with my right hand again busied myself with these notes. He began at once to write, and in a few moments brought up the slate, on which the following answer appeared: "There is no spirit here who knows Kant well

* *Journal of the Society for Psychical Research*, June, 1886, p. 324, and *Light*, No. 302, p. 482.

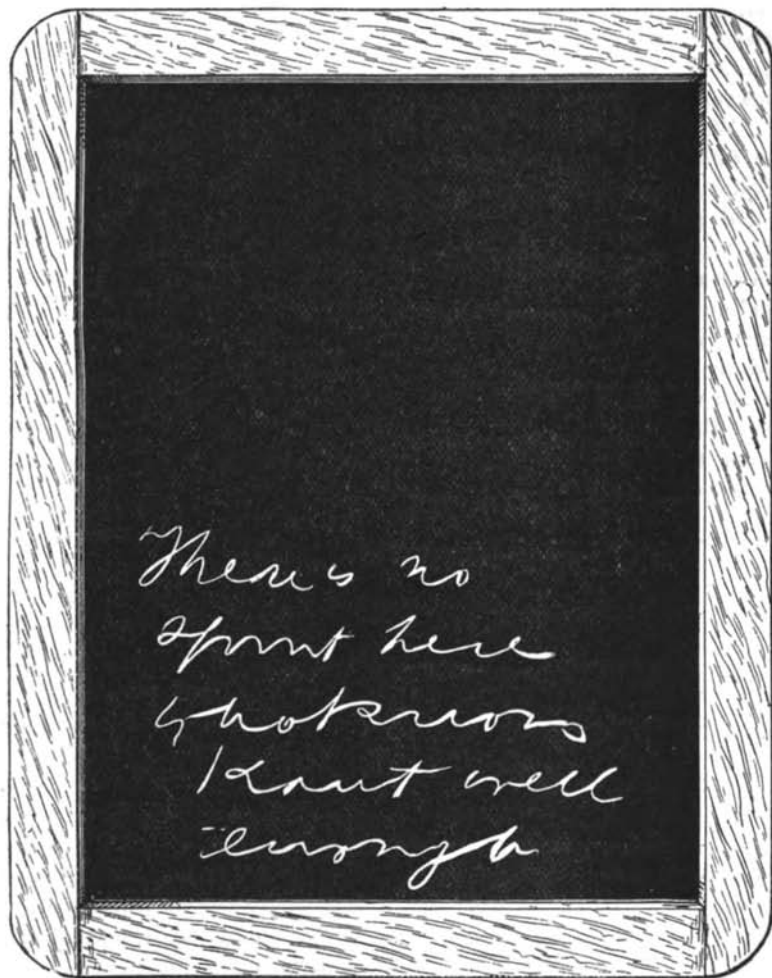


* Compare *here* on slate with *were* in letter; *there* on slate with *the* in letter; *who* on slate with *which* and *what* in letter, &c.

* *Journal of the Society for Psychical Research*, June, 1886, p. 324, and
Light, No. 302, p. 482.

enough." This was written in the characteristic handwriting, in the usual position on the upper side of the slate at the end furthest from him. It began at about the distance from the end of the slate to which his fingers could reach—some four inches from the edge. A facsimile of this answer is appended (Fig. 3), by which it will appear that the handwriting has many characteristics identical with those of former slate-writing, and not essentially disguised from the handwriting in his letter to me.*

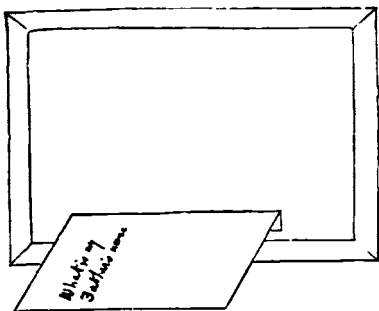
FIG. 3.



* Compare *here* on slate with *were* in letter; *there* on slate with *the* in letter; *who* on slate with *which* and *what* in letter, &c.

Mr. Eglinton now intimated that the séance was at an end. I begged that it might be continued, as I was leaving London for the Continent the next day. He said that it was quite impossible to get further manifestations since the "power was exhausted," and explained that this exhaustion of power was quite independent of his volition, and occurred at various times, sometimes at the very beginning of a séance. The thought occurred to me that, notwithstanding this "exhaustion of power," the spirits would perhaps continue to work if some further inducement was offered to them. I therefore proposed to Mr. Eglinton a double fee if the séance was prolonged. The medium yielded without hesitation, and the spirits continued to give excellent manifestations. It was interesting to learn that these "unknown powers" are not removed from the influence of pecuniary inducements.

We proceeded to the fourth experiment. It was one which would be difficult to perform without detection, and, moreover, since Mr. Eglinton was ignorant of the answer to the question, a direct one could not be given (unless by the agency of "spirits" or other "intelligent forces"). As I had come to Mr. Eglinton at first under an assumed name, and at the present séance under my proper one, he had no means of knowing the correct answer to the question, which was "What is my father's name?" I wrote this question somewhat faintly with a lead pencil on a sheet of note-paper, the left side of which was gummed to the left edge of a slate and then folded down so that the question should be on the under side next to the slate. In order to see the question, Mr. Eglinton would have to lower the slate sufficiently to turn over the sheet of note-paper, thus:—



an operation which I could not fail to observe. It was arranged that the answer should be written in pencil on the other side of the same sheet of note-paper, and a minute bit of lead pencil, freshly sharpened, was laid on the slate for the use of the "spirits." All being thus arranged, and Mr. Eglinton having sharpened *another pencil*, he put the slate under the

table in the usual position, held my left hand in his left, and I began again writing these notes, my head being partly turned away, yet not so far but that I could see his motions. I also moved somewhat out from the table so that I could watch his legs.

The conditions being, as he supposes, favourable, he proceeds to lower the slate so that his whole hand and arm up to the elbow dis-

appear from view. I now distinctly hear the rustling of the paper as it is being folded back. This being done, Mr. Eglinton looks down intently towards his knees, apparently endeavouring to read my question, which I had purposely written in a small, light hand. Here he drops the slate upon the floor. Having restored it to its original position, the same operation is repeated, and again he *stoops to look at the question*, this time *bringing his head within a few inches of the table*. His left leg now slowly begins to rise and soon entirely disappears from my view, as though to support the slate upon his knee. His arm and whole hand are at the same time under the table. I now hear writing going on at some length. On my turning to look at him the sound of writing ceases and the leg is let down. Again I look away, when writing recommences, his thumb now being visible and resting on the table. I watch his wrist and distinctly see the tendons move as he is in the act of writing.

Mr. Eglinton seemed, therefore, to have written the last part of the message while the slate was pressed against the under side of the table, in the usual way; but before I interrupted him he had apparently been writing upon the slate while it lay upon his knee. As will be shown presently, the character of the writing leads to the same conclusion. The following answer now appeared, written as requested on the paper:—"We regret that your father's name is unknown to us. If you had a deceased relative present who knew the name of your father it is probable we could. We are not omniscient."

As in every other experiment in both séances the answer indicated *no superior intelligence to that of Eglinton*. It was interesting to find two distinct styles of handwriting upon the paper, a facsimile of which is here given [see Fig. 4, p. 366], corresponding to the two positions in which he wrote.

From the beginning of the answer to the word "could," the writing is angular, the words and lines well spaced, the i's properly dotted, and there is every indication that it was written with the aid of the eye. The words "probable we," written at right angles to the preceding portion of the answer after the slate had been turned, fill a vacant space at the end of the first two lines in a manner that clearly proves the use of eyesight. But the last part of the answer, on the other end of the slate, is in quite a different hand and was written with a fresh pencil point. It is irregular, the lines are no longer straight, the i's are not dotted, m's are twice used instead of n's, and it was evidently written without the aid of the eye. A freshly pointed pencil, or at least a new corner, must have been used to make the thin lines here, which differ markedly from the dull heavy lines of the preceding portion. This last portion shows more clearly the characteristic handwriting produced in former experiments, and it is suggested by

FIG. 4.

not-remembered
 well. he said

we regret that your
 Father's name is
 unknown to us. If
 you had a deceased
 relative present who
 knew the name of
 your father, it is

probable he

the writing alone that the last five words were written while the slate was held against the under side of the table, and the preceding portion while it rested on his knee in sight. The handwriting of the whole answer is clearly identical with that produced in the last experiment, as a direct comparison of Figs. 3 and 4 renders evident.

As Mr. Eglinton on this occasion did *not* ask me to examine the pencil point, placed on the slate for the use of the spirits, but on the other hand was about to throw it away, I thought this an advantageous opportunity to examine it. I therefore quickly seized and pocketed it. It proved to be perfectly sharp and unworn, and identical in size and condition with what it was when placed on the slate before the experiment. It had certainly not been used for the production of the answer. The other short pencil which I had seen Mr. Eglinton sharpen just before the experiment was not shown to me, but it is not difficult to imagine its purpose. He assured me, however, that the writing was produced by some external agency.

Mr. Eglinton now suggested telling me the number of matches in a matchbox that he held in his hand. Having seen a description of this operation, I declined participating in it. I also declined having him tell me the number of a bank-note that I was to put in his famous folding-slate, divining his method. I asked, however, for one more trial with his folding-slate, on condition that he left the room for a few minutes, to which he assented.

While he was out of the room, I wrote a question upon a piece of paper and put it in the closed slate, which I not only locked, putting the key in my pocket, but fastened together by glueing a postage-stamp across the end, so that it would be impossible to open it without considerable force, and probably the use of two hands. Having called in Mr. Eglinton and got the slate under the table without his noticing the stamp, which was on the edge of the slate farthest from him, I went on with my writing, leaving him and the spirits to open the slate if they could. I heard a slight tinkling sound as if he were using a duplicate key. After several minutes (in which Mr. Eglinton had probably been vainly endeavouring to open the slate), he brought it up, still with the stamp upon it, and laid it upon the table. Then putting a common slate below in the usual way, his whole hand being beneath the table, he asked the spirits, "Can we get an answer?" After putting the slate for a moment on top of the table, and then again placing it below, the sound of writing was heard and immediately afterwards an answer appeared upon the simple slate in his hand, in the usual position, reading "No. We have done all that we can for you."*

* Had Mr. Eglinton been aware that the slate had been fastened with a postage stamp, he might have removed it—to remove adhesive paper from a

The question that I had placed in the folding-slate remained unanswered and untouched, and I was forced to conclude that a sealed slate as well as a sealed envelope, was proof against the skill of both Mr. Eglinton and the "spirits." Thus ended the second séance.

Altogether nine distinct experiments were performed or attempted. In reviewing these, it is possible to summarize the principal facts observed as follows:—

1. Writing was never obtained on any of the slates unless they had been held for some time under the table.
2. In every case where answers were obtained, Mr. Eglinton looked down at the slate containing the question long enough to read it.
3. Direct answers were given only in cases where Mr. Eglinton, after seeing the question, either knew the answer already or obtained it by consulting a dictionary. In the last case he left the room for several minutes before an answer was given.
4. Whenever the question was unseen by Mr. Eglinton it was unseen by the "spirits," and when the answer was unknown to him it was unknown to the "spirits," as the written answers in each case proved. In no case was any intelligence other than that of Mr. Eglinton indicated in the answers.
5. The movement of the tendons in Mr. Eglinton's wrist when the sound of writing was heard, the rustling of the paper as it was being unfolded and refolded, and the motion of the slate felt as it was tilted beneath a tumbler, are phenomena perceived by the senses to be in accord with the ordinary laws of nature as applied to the action of Mr. Eglinton's right hand.
6. The fragments of chalk or pencil placed on the slate do not appear to be necessary for the production of an answer. As in one case the chalk was worn down too much, and in another case the pencil was not worn down at all, notwithstanding a long answer, it appears that the abrasion on them often exhibited was purposely made for other reasons.
7. The scratching sound often heard beneath the table like the sound of writing, was certainly made by Mr. Eglinton, as the corre-

polished wooden surface being perfectly easy—and, after opening the slate, replaced the stamp as before. But being entirely unaware of the cause of the failure of the slate to fall open as usual by its own weight, he was unable to do anything with it. I secretly removed the stamp before returning the slate to Mr. Eglinton, who perhaps imagined that I had tampered with the lock. It is needless to remark that genuine "spirits" would hardly have been deterred by a postage stamp, nor would they afterwards have given a totally irrelevant answer. The question "By whose hand is the answer to this question written?" can hardly be answered by the sentence, "No. We have done all that we can for you."

sponding motion of the tendons of his wrist proved. This scratching sound usually immediately preceded the exhibition of the answer, but there is no reason to suppose that it always had any connection with the actual writing upon the slate. On the contrary, in one case the scratching lasted too long for the short answer, and in another case the scratching was done under the table when no slate was there, the slates being on top of the table and Mr. Eglinton's hand alone being below. Like the wearing down of the pencil, the sound of scratching appears to have been in many cases intended only for effect.

8. The answers produced on each of the slates and on the paper have similar characteristic points, and although more or less disguised from the ordinary handwriting of Mr. Eglinton, a careful comparison leads me to the conclusion that all were the work of one hand.
9. The position of the writing on the slates corresponded to the distance to which Mr. Eglinton's fingers could reach from the edge of the table, and sometimes suggested that the slate had been horizontally revolved.
10. During almost every experiment the slate was either dropped on the floor or brought up at least once to the top of the table, ostensibly to rest the medium, but at the same time affording him opportunities for revolving the slate or otherwise manipulating it.
11. In a case which required it, Mr. Eglinton appeared to support the slate upon his knee, and put both hand and arm beneath the table, and in this case the character of the writing differs from that produced when the slate is in the usual position supported against the table.
12. In the experiment with the book and slate, the facts of his hand being completely under the table, his sight directed towards it, and the marks of a thumb-nail being afterwards found opposite the line chosen, afford evidence that the book was opened while under the table.
13. No results were obtained when the question was enclosed either in a sealed envelope or a sealed slate.
14. Nothing was done so long as a strict watch was kept upon Mr. Eglinton, but non-attention was in each case immediately followed by manifestations. ¹

¹ Mrs. Henry Sidgwick (*Proceedings*, Part X., p. 70) has come to a very similar conclusion after séances with many mediums, and has shown that an absence of evidence of continuous observation on the part of the witnesses, and of phenomena dispensing with the necessity for such observation, characterises spiritualistic manifestations in general.

15. Pecuniary inducements were found to be capable of reviving an asserted "exhaustion of power."

It is not for me here to discuss what Mr. Eglinton's motives may be in exhibiting these manifestations and in assigning them to the operation of forces external to himself. It is enough to have proved that the phenomena witnessed were all capable of being produced by his own right hand while hidden beneath the table ; that no superior intelligence or external force was at any time indicated ; and that the one condition necessary for success was non-attention on the part of the visitor.

H. CARVILL LEWIS.

The following is Mr. F. G. Netherclift's Report on the above facsimiles :—

10, Bedford-row, W.C.

8th March, 1887.

I have very minutely compared the writings contained in the four several documents submitted to me for an opinion, namely : A facsimile of writing on a slate, commencing, "There is no spirit here," &c., which I have marked 1. (Fig. 3.)

Another facsimile of writing on a slate, commencing, "It consists of Silica," &c., which I have marked 2. (Fig. 1.)

Some other facsimile writing not written on a slate, commencing, "We regret that your father's name," &c., which I have marked 3. (Fig. 4.)

Also the handwriting in facsimile of a gentleman signing himself W. Eglinton, and which I have marked A ; the said writing commencing, "I return you the slate," &c. (Fig. 2.)

I entertain a strong opinion that the whole of the writings above described are by one and the same hand ; those marked 1, 2, and 3 being the disguised hand of the writer of A.

I am induced to this belief by the following peculiar resemblances, which, notwithstanding the clever attempt to feign another distinct hand, the writer has betrayed.

Supposing the letter A to be the habitual style of Mr. Eglinton's writing, then it appears to me that he has taught himself an eccentric mode of forming his letters, more especially the capitals D, P, W, T, and the small "y," a departure from which, combined with writing in a more sloping running hand fashion, would render his writing at all times difficult, except to an expert, to recognise.

The following agreements, in my judgment, are of sufficient importance to identify the writer of A as the writer also of 1, 2, and 3.

1. Compare the printed style of the letter S as in "Silica," 2nd line of slate-writing marked 2, with the same in "selves," 14th line A.

2. Observe that three several formations of the letter "r" are employed ; a round one at the top in commencing a word, thus, "2." Refer to the same in "regret" and "relative," 1st and 5th lines facsimile writing marked 3, and compare same with the "r" in "return" and "result," 5th and 9th lines A. A second formation is a square-headed r like that in the word "your," 7th line facsimile writing marked 3, a counterpart to which will be found in the word "control," 11th line A. And the third formation presents the appearance of a letter "i," thus, "c." Compare the same in the word "father," 7th line facsimile writing marked 3, with the "r" in "yesterday," 9th line, and "yours" "very truly," 16th line A.

3. The letter "w" is a most remarkable and important agreement, almost sufficient in itself to identify the writer. Compare the "w" in the word "well," 4th line slate-writing marked 1. Also in the word "we" head of facsimile writing marked 3, with the "w" in the word "were," 9th line A. The second or final portion of the letter is singularly alike.

4. Observe that the letter "a" is occasionally made open at the top so as to resemble the letter "u." See the word "that," 1st line facsimile writing 3, compared with the word "what," 11th line A.

5. Notice the round "c" in the word "Silica," 2nd line slate-writing 2, with same in "convince," 14th line A.

6. Compare the capital L in the word "Lime," 4th line slate-writing 2, with same in the name "Latouche," 4th line A.

7. Particularly compare the word "to" in 3rd line facsimile writing 3, with the same in the 8th line A. Notice that the letter "o" is only a half letter, simply an "i." Were the writing of the facsimile 3 less sloping this word would be identical.

8. Compare the letter "a" in the word "deceased," 4th line facsimile writing 3, with the same in the word "made," 15th line A. The remarkable point is, the letter resembles an "o."

9. Compare the round "l" in the word "Silica," 2nd line slate-writing 2, with same in the word "control," 11th line A.

10. Remark the final "e" in the word "name," 2nd line facsimile writing 3, and the final "e" in the word "were," 9th line A.

11. Compare the commencing letter "h" in the word "had," 4th line facsimile writing 3, with the same in the word "have," 13th line A. It is a straight downstroke, without leading upstroke or loop.

12. Compare the letter "p" commencing the word "probable," facsimile writing 3, with same in the word "physical," 10th line A. Also a straight downstroke without a leading upstroke.

13. Compare the letters "en" in the word "enough," 5th line slate

writing 1, with the same in the word "entirely," 10th line A. Notice that the "n" is less bold than the "e."

14. Compare the letter "b" with the diminutive downstroke in the word "albumen," 3rd line slate-writing 2, with the same in the word "above," 15th line A.

If the characteristics I have referred to are carefully examined, I feel confident that the same conclusions as I have formed will be arrived at.

FREDERICK GEORGE NETHERCLIFT.

Mr. Hodgson gives the following opinion on the writings :—

1, Furnival's Inn, Holborn, E.C.

March 9th, 1887.

I was unable to make any prolonged examination myself of the facsimiles of the writings you wished to be submitted to Mr. Netherclift. There was of course no doubt that all the writings *might* have been by the hand of Eglinton, and I observed, during the short comparison which I made, several peculiar indications that they actually were written by him,—indications which would probably escape the notice of the ordinary reader. And though the conclusion that Eglinton wrote them all would not be obvious at first sight, I think few would hesitate to agree with Mr. Netherclift after noting the points of resemblance which he has enumerated, and of which additional examples may be found. There are other minor instances of resemblance which Mr. Netherclift thought needless to mention, and I entirely agree with his opinion that all four writings are by the hand of Eglinton. Concerning Mr. Netherclift's remark about Eglinton's habitual style of writing, it may be worth mentioning that I have in my possession a long letter written by Eglinton in 1882, and that it seems clear that he has intentionally changed some of the characters of his ordinary handwriting; and further significant resemblances might be pointed out between his undoubted writing of 1882, and the "psychographic" specimens under examination.

RICHARD HODGSON.

While this paper is passing through the press, Professor Carvill Lewis sends the following Postscript to his account :—

Since the above was in print, two articles have appeared in Germany describing séances with Mr. Eglinton, in both of which the inquirers express themselves as convinced of the "supersensual" character of the manifestations.

One of the séances, held at St. Petersburg, is described by Herr Julius Gillis in an article entitled "Sechs Experimente mit Eglinton" (*Sphinx*, III., 16., p. 253, April, 1887). The "six experiments" were very similar to those performed for me and already described; consist-

ing of answers to questions on a slate, writing on a slate a name previously written upon a piece of paper and placed in the folding-slate, telling the number of a banknote also put in his folding slate,¹ performing the experiment of the book and the slate, &c. In all of these the slate and accessories were held beneath the table, and since none of the answers evinced an intelligence beyond that of Mr. Eglinton, the proceedings seem to have been practically a repetition of those done for me, the same methods being used, and the same conditions being required.

Herr Gillis has fortunately published a photographic reproduction of one of the answers (see Fig. 5) which is valuable as evidence. The "spirit" had been asked to perform the experiment of tying a knot in a stretched cord, which Slade had done for Professor Zöllner, and afterwards for Herr Gillis and others. Whereupon the following writing was produced on the slate.

The reader may find it convenient to have the contents in print:—

Mein lieber Herr,

Vor Jahrhunderten wussten unsere Vorfahren diese Phenomene und hatten auch die Kraft, dieselben hervorzubringen. Jedoch durch den Fortschritt der Welt in anderen Dingen kümmerte sich man weniger mehr über das menschliche Schicksal; jedoch jetzt sollte man es mehr denn je. Wir hoffen dass durch die Thatsachen, welche wir Ihnen vorführten, Sie sich mehr and mehr mit diesem Gegenstand befassen werden.

Ihr ergebener

ERNEST.

The experiments which you demand would take a very long series of séances to accomplish, and we could under no circumstances promise them.

It will be observed (1) That the German portion of the answer is totally irrelevant to the question, and had clearly been at least composed before the séance. (2) That the German itself is such bad German as an Englishman might write. "Ernest," whoever he may be, is clearly not an adept at German, else he would not have written "*wussten*" for *kannten*, "*sich man*" for *man sich*, "*über*" for *um*, "*jeh*" for *je*, "*durch die*" for *in Veranlassung der*, "*and*" for *und*. (3) That the two entirely different styles of writing, while exhibiting Mr. Eglinton's skill at disguising and varying his handwriting, still bear the characteristic marks of his personality. The report [see p. 376] from Mr. Netherclift, the well-known expert, to whom this facsimile was submitted, bears testimony to the truth of this conclusion.

The other article, also founded upon a séance with Mr. Eglinton, is a very well-written one entitled, "Ein Wort über den Spiritismus"

¹ I have already stated that Eglinton proposed to perform this "experiment" with me, but that I had declined it, suspecting his process.

FIG. 5.

Mein lieber Herr,
 Vor Jahrhunderten warnten
 unsere Vorfahren diese Vö-
 kerner und hatten auch die
 Kraft dieselben heranzubringen.
 Jedoch durch den Fortschritt der
 Welt in anderen Dingen klümmte
 sich man weniger mehr über
 das menschliche Schicksal, jedoch
 jetzt sollte man es mehr davon
 ich wir hoffen dass durch
 die That sachen, welche wir
 Ihnen vorzuführen, Sie sich
 mehr und mehr mit diesen
 Gegenstand befassen werden.
 Ihr ergebener
Ernst

The experiments which
 you demand would
 take a very long
 series of sances to

(*Vom Fels zum Meer*, VI., Heft 8, p. 264), by Baron Dr. Carl du Prel, of Munich, one of the ablest writers upon the subject, himself an earnest but liberal-minded Spiritualist. He describes how, after two unsuccessful séances, at the third séance, seven persons besides the medium being present, all of whom were now sympathetic and "well-wishing" toward him, the favourite experiment of the book and slate, at Mr. Eglinton's suggestion, was performed. As the performance was slightly varied from his usual manner, it may be well here briefly to describe it.

All being seated around the table, with joined hands, and a book having been brought in, a page, line, and number were privately written on a slate by one of the company, the book placed upon the slate, and all put beneath the table, one of the ladies assisting the medium in supporting the slate at one end against the under side of the table. After being held beneath the table for a long time it was finally brought up, and a second slate was laid on top of the book, when all was tied together and again held under the table. Soon the sound of writing was heard, and, three knocks being given, the slates were separated and this writing found: "*Page 175, line 18, word 5, Grabhügel,*" which last, on opening the book, was found to be the correct word.

Baron du Prel regards this production as due to the action of an intelligent, invisible, clairvoyant spirit, which, as indicated by its degree of intelligence, was neither an angel nor a demon, but the spirit of a deceased human being. He seems to consider that it is phenomena of this nature which form the true *scientific basis* of Spiritualism. I quite agree with Baron du Prel, when, near the close of his article, he says, "Unless there is in the first place a scientific foundation for Spiritualism, any Spiritualistic code of morals 'floats in the air.' Before we can pin our faith upon the sayings of spirits, we must know beyond a doubt who these spirits are who declare them."

If the scientific basis of Spiritualism consists of the so-called manifestations produced by such men as Mr. Eglinton, or in any facts of a similar nature, it is no wonder that most men of science refuse to have anything to do with it. The experiment just described in no way invalidates the presumption that Mr. Eglinton opened the book and wrote upon the slate while they were under the table. The statement of the lady who held one end of the slate that it had not been moved, while said with perfect sincerity, is without value, for as I have proved by repeated experiments, it is almost impossible to detect the gradual lowering of the other end of the slate for a few inches when held in this position. Anyone can readily verify this point for himself.

H. CARVILL LEWIS.

April, 1887.

Mr. Netherclift's report is as follows :—

I have attentively examined the reduced lithographed copy of slate-writing, and have compared the same with the admitted habitual hand-writings of Mr. Eglinton, with which I am now becoming quite familiar.

I am enabled to give you the following very decided opinion as to the genuineness of the slate-writing in question.

I do not understand German as a language, but I am acquainted with the manner of writing it, having had, in the course of forty years' experience as an expert, to give evidence as to the formation of the letters so as to identify them with other hands submitted to me.

The slate-writing now before me is not written by a foreigner. It is undoubtedly an English handwriting, not German.

The whole of the writing, German and English, is by one and the same hand, being undoubtedly the disguised hand of Mr. Eglinton.

The English writing is disguised in a more upright style than the German, so as to give a greater contrast, and to convey the notion of a distinct hand ; but the characteristics are similar throughout, and when compared with Eglinton's natural hand the same writer is at once identified.

Thus, for instance, compare the letter "w," which in Eglinton's natural handwriting is peculiar, and I have called attention to it in a former report [p. 371]. This is the shape of it, "w." The first portion of the letter is made full, and round at the bottom, but the final portion is like the letter "v," coming to a point, thus, "v." Notice the word "were" in the 9th line of his letter of November 17th [p. 359], and see how the "w" agrees with that in "welche," 12th line German writing. Also in "wir" and "werden." In the English writing you will see it in "which," 1st line, and "would," 2nd line. In fact, Eglinton cannot guard against this formation, and betrays it in every disguised hand, whatever the style.

Then, again, his writing is recognised by the final "d" with looped downstroke, thus "d." See "and" in the German writing, 14th line, and "would" and "and" in the English writing, and compare them with the "d" in the word "behind," 6th line, letter of November 17th [p. 359]. This habit also runs through all Eglinton's disguised hand-writings.

The word "to" may always be recognised. There is no word "to" in the German writing, but that in the 4th line of the English writing resembles precisely Eglinton's formation. A peculiarity shown occasionally in the formation of the word "to" will be alluded to in my next report, when, in connection with the disguised writings on the

three slates, Eglinton's eccentricities in writing will more fully be entered into.¹ I will now mention only the three ways in which Eglinton forms the letter "r." These three formations will be found throughout the disguised writings.

FREDERICK GEORGE NETHERCLIFT.

In the following case the evidence for trickery is of a different kind.

ACCOUNT FROM MR. B. J. PADSHAH,

Of Sind College, Kurrachee, India.

September 14th, 1886.

As Mr. Eglinton is very aggressive in dealing with Mrs. Sidgwick's report on his phenomena, I feel bound to entrust to Mr. Hodgson for publication whenever he thinks it necessary, the following facts, which can be easily confirmed by referring to the individuals named.

Mr. Khareghat, of the Indian Civil Service (address, Treasury, Ahmedabad, India,) and myself were having sittings with Mr. Eglinton in the last quarter of 1884, when, to see how far he can degrade himself in trickery, I resorted to a dodge at the suggestion of a third friend. The point of our previous sittings with Mr. Eglinton was this: that while the reverse of incredulous of his powers, we wished for some confirmation of them by getting some Gujaráti writing; and if something concerning our family affairs, so much the better, as we felt assured that Mr. Eglinton was ignorant of our language probably, and certainly of our domestic affairs. Mr. Eglinton had favoured us with three or four phenomena but none satisfied our conditions. Once, indeed, we had two lines of Sanskrit written in Bengali characters in the course of a somewhat trashy dissertation in English; but as Mr. Eglinton had been for six months in Bengal, and as he had contrived, very much against our wish, and I may say, to my disgust, to get one whole hour's preparation previous to our séance, the significance of the writing was minimised. At the instance of a third friend, therefore, and improving, as I thought, and as it turned out, upon such suggestions as were made to me by that friend and others, I wrote out in Gujaráti a common song of Bombay and translated it into English; the translation and the superscription of the envelope being written by Mr. Mohini M. Chatterji, (77, Elgin Crescent, Notting Hill,)

¹ This refers to three other slates-full of writing—the result of sittings with Eglinton—which were lent to us by a friend. In framing the present report and the one referred to, Mr. Netherclift had before him, as specimens of Eglinton's admitted handwriting, two short notes and two envelopes, in addition to Figure 2.—E.G.

and forwarded it to Mr. Eglinton. The original suggestion was that I should write only a line or two of Gujaráti and send that to Mr. Eglinton without comment or translation. One advantage of that is obvious. It gives the trickster less trouble to imitate or trace, and therefore less chances of detection, and therefore greater temptation. But I feared lest Mr. Eglinton should think what reason any anonymous correspondent could have to send him Gujaráti lines without telling him what he was to do with them, and, lest he should suspect a trap was laid for him (which, I am afraid, he must have done in any case,) I sent it, therefore, as a "Spiritual Song by an Indian (Guj) Bard," and translated it line by line, literally, to allow him to make use of as much of it as he liked. I, therefore, had some chance of giving him the impression that an anonymous Gujaráti, finding from the papers that he (Mr. Eglinton) was the pillar of Western Spiritualism, had sent him an Eastern effusion for his use on a subject of such interest to him. I also took the opportunity of absenting myself from the sitting which Mr. Khareghat alone had on a Saturday (I think November 3rd, 1884), by going to Liverpool with Madame Blavatsky, to see her off to India. My friend Mr. Khareghat was not admitted to the knowledge of what we had done, and as I was not present there was nothing in the sitting to encourage Mr. Eglinton to believe in the trap. When I returned what was my surprise when I saw my own handwriting on the slate, and every line of Gujaráti as I had written it on the paper. I confess I became uneasy lest my friend should believe I had wished him to be deluded for my own purposes, and thus terminate the lifelong friendship and confidence between us. But that honourable soul only was surprised at the formed hand betrayed in the writing, and as he was not familiar with my Gujaráti writing (we in India correspond mostly in English,) he, I hope, took my word that the thing was not genuine. I am *certain* that the writing was mine, and it must have been traced on the slate. The slate, I believe, is preserved by Mr. Khareghat in India, and it would be possible, perhaps, to ascertain whether the writing there bears marks of having been traced or not. My mother, (198, Main Road, Khetvadi, Bombay,) can furnish samples of my Gujaráti writing in the shape of recent letters to her, and thus my statement about the identity of the writing can be verified. I do not append a sample of my writing now for the reason that it will not be quite natural, while my mother can furnish letters contemporaneous with the séance. Every item of this can be verified by reference to the people mentioned, and also to Miss Arundale, (77, Elgin Crescent, Notting Hill,) who was in knowledge of the whole thing.

Lastly, I may say that I sometimes have an uneasy consciousness

that Mr. Eglinton may have known all along that we wished him to trick Mr. Khareghat, and may have misunderstood my object. If so he is at least guilty of complicity in a plot whose fruit he was very ready to make use of, for he has since begged Mr. Khareghat to give him an account of his impressions of the séances with a view to make a public use of it. What is the reliance, then, to be placed on the Eglinton-Blavatsky phenomenon on the *Vega*, if he convicts himself of such complicity?

A theory was once suggested to me that Mr. Eglinton's astral body, or double, or any other concoction, might have precipitated the identical writing on the slate with or without the assistance of spooks.

It was supposed a confirmation rather than the reverse, that the matter and the hand were identical with the copy I had sent to Mr. Eglinton. Mr. Eglinton, along with his double, it was pointed out, must have intensely studied that writing, and hence floating in his "astral aura," the double could not help reading and precipitating it. If any one can make anything of and accept such a hypothesis, it is his affair. My point is that we had got no test previously; that when a deliberate trap had been laid, Mr. Eglinton seemed to have fallen into it; that Gujaráti writing came only once, and that was after we had sent him a specimen; and in substance, and style, and handwriting it was to all appearance identical with our specimen. It is worthy of note that during that séance, lasting over more than thirty minutes, Mr. Khareghat received no other message, except perhaps the final and very convenient "good-bye."

B. J. PADSHAH.

November 27th, 1886.

I believe Mr. Hodgson will be able to testify to these facts himself from some independent evidence he obtained of the facts from the principal parties within six months of the event.—B. J. P.

Mr. Hodgson writes :—

I can corroborate the essential points of the above account, having heard of the incident originally from Madame Blavatsky, whose narrative to me was confirmed by the statements afterwards made to me by Miss Arundale. Madame Blavatsky imposed secrecy upon myself, but she apparently thought it would be necessary to make use of my testimony at some time or other; and I have now no hesitation in confirming Mr. Padshah's account.

RICHARD HODGSON.

With such evidence before us, supplementing that to which I briefly referred, we must clearly regard Eglinton as a person who, being professionally interested in making it appear that certain phenomena occur in his presence without his physical agency, has no

scruples as to the means by which that appearance may be produced. But to say that the medium is capable of trickery is, of course, quite a different thing from saying that all his performances are tricks. If the phenomena which occurred in his presence were far and away beyond any conjurer's power of repetition, it might be possible to accept them as genuine, irrespective of his character. Here, then, we come to the final and critical question—Are any of the phenomena recorded beyond the ascertained resources of conjuring? Has the observation and attention exercised by the sitters been of a sort which conjurers are unable to distract or elude? Practical answers to such questions as these have been attempted, but have generally consisted in imitations, given at public entertainments, of Spiritualistic phenomena—imitations often very imperfect and which at the best leave it open to Spiritualists to say that things occurring in a prepared place, with any amount of opportunity for mechanical contrivances, bear no real resemblance to things occurring in private houses which the medium had never before entered, and in which he had had no opportunities for preparation. The dispute on such ground as this might have been interminable. Nor is it enough that certain conjurers should testify that they have not been able to detect the *modus operandi* of mediums. For conjurers would scarcely profess to an infallible intuition of one another's processes and inventions; and in some ways, perhaps, technical knowledge, with the confidence that it begets, may be a condition not wholly conducive to sound conclusions. Expertness in conjuring is of course no guarantee whatever of scientific habits of thought; and the expert who comes to a *séance* with his preconceived ideas, and who finds that the solution of the puzzle does not lie in the direction which he had pictured as the probable one, may jump more quickly than another to the certainty that no natural solution is possible. Something more, then, and something different is needed. We must seek to ascertain by definite experiment, *what sort of reports* honest and intelligent persons will make of conjuring performances carried out in private, without any advantage of conditions, and directed to obtaining results as closely as possible resembling those on which Spiritualists rely. If such reports of a conjurer's slate-writing prove to agree, both in general character and in special details, with the reports by which the hypothesis of occult powers in Eglinton's case has been supported, that hypothesis falls to the ground; for no one probably will maintain the occult character of events which occur in a detected trickster's presence, when unable to name any point by which they can be distinguished from tricks. The reader will find this subject amply argued and illustrated in the following paper, which I may perhaps be excused for describing as an original and valuable chapter in the Natural History of Error.

E. G.

VI.

THE POSSIBILITIES OF MAL-OBSERVATION AND LAPSE
OF MEMORY
FROM A PRACTICAL POINT OF VIEW.¹

INTRODUCTION.

BY RICHARD HODGSON.

Concerning the physical phenomena² of Spiritualism, Mr. A. R. Wallace has said :—

They have all, or nearly all, been before the world for 20 years; the theories and explanations of reviewers and critics do not touch them, or in any way satisfy any sane man who has repeatedly witnessed them; they have been tested and examined by sceptics of every grade of incredulity, men in every way qualified to detect imposture or to discover natural causes—trained physicists, medical men, lawyers, and men of business—but in every case the investigators have either retired baffled, or become converts. (*Miracles and Modern Spiritualism*, pp. 202, 203.)

It has indeed been considered by perhaps the majority of Spiritualists, not only that the recorded testimony to these physical phenomena is enough to establish their genuineness, but that any honest investigator might establish their genuineness to his own satisfaction by personal experience. I agreed in a great measure with this opinion when, some ten years ago, I attended my first séance; but hitherto my personal experiences, though not by any means extensive, have been almost precisely of the same nature as Mrs. Sidgwick's (*Proceedings*, Part X., pp. 45, 46); the physical phenomena which I have witnessed were either clearly ascertained by my friends and myself to be fraudulent, or they were inconclusive and accompanied by circumstances which strongly suggested trickery. I regarded this result merely as negative, since I had learnt early in my investigation that spurious manifestations were undoubtedly often produced by professed mediums; and three years ago I was still under the impression that a large mass of reliable testimony existed, adequate to establish the genuineness of at least some of the commoner forms of physical phenomena, and especially of "psychography,"—that is writing without any operation of the medium's muscles. This was also quite recently

¹ Parts both of Mr. Davey's article and of Mr. Hodgson's introduction have appeared in the *Journal* of the S.P.R.

² See *Proceedings*, Part X., p. 45.

the opinion of Mr. C. C. Massey, who says (*Proceedings, Part X., p. 98*):—

But original research is not necessary in the first instance. Many, of whom I am one, are of an opinion that the case for these phenomena generally, and for "autography"¹ in particular, is already complete.

I have long since concluded that I estimated this testimony much too highly. When, in June, 1884, after reading some accounts of "psychography," I had a sitting with Eglinton for "slate-writing," I fully expected to witness phenomena that should be as indubitably beyond the suggestion of trickery as those appeared to be of which I had read and heard descriptions. Writing was produced at my first "slate-writing" sitting with Eglinton, to which I was accompanied by Mr. R. W. Hogg; but Mr. Hogg and myself were both independently of opinion that Eglinton produced the writing himself without the intervention of any extraordinary agency. In writing our detailed report of the sitting, we appreciated, as we had never done before, the difficulties of observation and of recollection, difficulties which we thought must almost effectually prevent a full and accurate description from being given of events analogous to those which we attempted to record. Our report, and the reports of various other sitters with Eglinton, most of whom were, however, convinced of the genuineness of Eglinton's phenomena, were printed in the *Journal* of the S.P.R. for June, 1886, with some explanations and criticisms by Mrs. Sidgwick, who drew attention to two of the incidents in his career "which show that we must not assume any disinclination on his part to pass off conjuring performances as occult phenomena."² Mrs. Sidgwick, who had previously had the advantage of witnessing some of Mr. Davey's performances, and comparing her reports with those of another witness, and who had therefore been able to form some practical estimate of the frailty of human perception and memory under the peculiar circumstances involved, expressed her opinion that the phenomena recorded in the accounts as having occurred in the presence of Eglinton were attributable to "clever conjuring."

In the meantime, in the course of a visit to India for the purpose of investigating the "Theosophical" phenomena of Madame Blavatsky, I had had a somewhat considerable and varied experience in comparing the testimonies of numerous *bona fide* witnesses to events belonging to the class of conjuring performances. The most instructive to me in the first instance were the different accounts which I heard from eye-witnesses of the tricks of the Hindoo jugglers. I saw many of these performances, and saw them

¹ A word proposed as a substitute for "psychography."

² See the previous article, p. 350.

frequently, and having learnt secretly from the jugglers themselves how they were done, I was thereafter in a position to compare the accounts of them with the actual occurrences, and I was surprised exceedingly to find to what extent they were misdescribed by intelligent spectators who were unaware of the *modus operandi* of the tricks. With the advantage of this experience, I studied in minute detail the testimony to Eglinton's phenomena recorded in the *Journal* for June, and found that if only the same kinds of misdescription were allowed for in these reports as I had known to be honestly displayed by equally intelligent witnesses, the phenomena were perfectly explicable by conjuring. Not only was this the case, but there were many little incidents mentioned, for the most part innocently and almost casually, in the reports, which afforded indications that if Eglinton's performances were not conjuring, they were very curiously adapted to resemble conjuring operations. And when to these facts, besides the clear evidence of Eglinton's previous imposture, was added the further fact, emphatically pointed out by Mrs. Sidgwick, that every experiment with Eglinton so devised and carried out as apparently to exclude the possibilities of trickery by dispensing with the necessity for continuous observation, had *failed*,¹—there could, I thought, be little doubt, in the minds of rational and impartial inquirers, of the justice of the conclusion which Mrs. Sidgwick had reached.

But this was not the case. Correspondence and controversy made it clear that the ordinary reader did hesitate to agree with Mrs. Sidgwick, and it soon became manifest that a common but erroneous assumption prevailed concerning the reliability of human testimony under the peculiar circumstances at issue. It appeared that a large number of the readers of Mrs. Sidgwick's article in the *Journal* for June were prejudiced in favour of ordinary human powers of observation and recollection under—it is to be remembered—exceptionally adverse circumstances; and that they were thus prejudiced simply because they had never made any special experiments, with the view of ascertaining exactly how much reliance could be placed upon the reports of even acute and intelligent observers of the "slate-writing" performances of a conjurer known as such. They had decided *à priori* as to the capacity of human perception and memory under quite peculiar conditions, and most of them, I venture to say, had thus decided, not only without possessing any familiarity with the various modes of producing "slate-writing" by conjuring, but without possessing any familiarity with conjuring tricks in general, and without being aware of the extent to

¹ For the discussion of this point see *Proceedings*, X., pp. 70-2, *Journal* for June, 1886, pp. 332, 333, *Journal* for November, 1886, pp. 458-60, *Journal* for December, 1886, pp. 475 and 481-85.

which we are all subject to *illusions of Memory*, which, in relation to the reports of "psychography," are more deserving of consideration than even illusions of Perception.

It seemed desirable, therefore, to carry out a somewhat more systematic investigation than had heretofore been attempted,—to provide the ordinary reader with the opportunity of comparing for himself the records given of conjuring performances by the uninitiated, with the testimony offered for the genuineness of mediumistic phenomena. To the accomplishment of this task Mr. S. J. Davey has given much valuable labour, as the sequel abundantly shows. This, however, was not enough. It is obvious, of course, that any report is worthless for proving occult agency if a similar report by an equally competent witness is given of what is known to be a conjuring trick. But this in itself would not enable us to estimate the true worth of testimony in such cases; on the contrary, it might just as well lead to a new and irrational faith in the unlimited capacity of conjuring. No doubt there are special "dodges," unique wonders of workmanship, staggering flashes of well-nigh incredible dexterity, for which we must always leave ample margin in any pronouncement upon the limitations of a conjurer. Still, with all this, and after the largest allowances have been made for the possibilities of simple failure to observe, it will be admitted that there are numerous records of "psychographic" phenomena that have occurred with mediums (and also with Mr. Davey), which, *as described*, are inexplicable by trickery. It was of the utmost importance, therefore, to determine how far such records might be misdescriptions, and what were the chief causes of the misdescriptions. In the course of a paper contributed to the *Journal* I urged that the principal cause of misdescription, apart from mal-observation, was the untrustworthiness of memory, and I endeavoured to classify roughly the main forms into which the errors of recollection fell. That students of mental science like Mr. Roden Noel and Mr. Massey should put aside so easily the considerations which I alleged with respect to the treachery of memory, suggests that these considerations had, in all probability, been absolutely unheeded by the ordinary recorder, unfamiliar with the more delicate processes of introspective discrimination. And although in the *Journal* I felt it almost needful to apologise for my exposition of the lapses to which we are all liable, on the ground that they had been "almost entirely overlooked by the antagonists of Mrs. Sidgwick's view," the result has shown, not only that they had been entirely overlooked in the degree to which I urged them, but that the most eminent defenders of mediumistic phenomena refused to admit their validity or their significance. But my warrant for the importance of these considerations was much more than the experience of my own lapses in recording, confirmed as that was by the

discovery of radical discrepancies between independent reports of one and the same séance, in the cases where such independent reports were given of sittings with Eglinton; nor was it restricted to the lessons which I had learnt by a comparison of oral and written accounts of common conjuring tricks with my knowledge of the real events; my warrant consisted further in the fact that all the forms of error to which I alluded are actually embodied in the reports of Mr. Davey's performances. In repeating these considerations here, then, I desire the reader to bear in mind that they are not vague theoretical speculations as to possibilities which have rarely if ever been realised, but warnings against veritable pitfalls which are dangerous even to the most wary investigator, into which Mr. Davey's sitters demonstrably fell, and Eglinton's sitters also demonstrably, in the cases which admitted of direct ascertainment.

I shall first recount an incident which occurred in connection with a Hindoo juggler's performance unconnected with Spiritualism, and which produced a deep impression upon myself at the time.

The juggler was sitting upon the ground immediately in front of the hotel, with his feet crossed. Two small carved wooden figures were resting on the ground, about two feet distant from the juggler. Some coins were also lying on the ground near the figures. The juggler began talking to the figures, which moved at intervals, bowing, "kissing," and bumping against each other. The coins also began to move, and one of them apparently sprang from the ground and struck one of the figures. An officer and his wife, who had but recently arrived at the hotel, were spectators with myself, and we stood probably within two yards' distance of the juggler. I knew how the trick was performed; they did not know. The officer drew a coin from his pocket, and asked the juggler if this coin would also jump. The juggler replied in the affirmative, and the coin was then placed near the others on the ground, after which it betrayed the same propensity to gymnastic feats as the juggler's own coins. Two or three other travellers were present at dinner in the evening of the same day, and in the course of the conversation the officer described the marvellous trick which he had witnessed in the afternoon. Referring to the movements of the coins, he said that he had taken a coin from his own pocket and placed it on the ground himself, yet that this coin had indulged in the same freaks as the other coins. His wife ventured to suggest that the juggler had taken the coin and placed it on the ground, but the officer was emphatic in repeating his statement, and appealed to me for confirmation. He was, however, mistaken. I had watched the transaction with special curiosity, as I knew what was necessary for the performance of the trick. The officer had apparently intended to place the coin upon the ground himself, but as he was

doing so, the juggler leant slightly forward, dexterously and in a most unobtrusive manner received the coin from the fingers of the officer as the latter was stooping down, and laid it close to the others. If the juggler had not thus taken the coin, but had allowed the officer himself to place it on the ground, the trick, as actually performed, would have been frustrated.

Now I think it highly improbable that the movement of the juggler entirely escaped the perception of the officer—highly improbable, that is to say, that the officer was absolutely unaware of the juggler's action at the moment of its happening; but I suppose that although an impression was made upon his consciousness, it was so slight as to be speedily effaced by the officer's *imagination* of himself as stooping and placing the coin upon the ground. The officer, I may say, had obtained no insight into the *modus operandi* of the trick, and his fundamental misrepresentation of the only patent occurrence that might have given him a clue to its performance debarred him completely from afterwards, in reflection, arriving at any explanation. Just similarly, many an honest witness may have described himself as having placed one slate upon another at a sitting with a "medium," whereas it was the medium who did so, and who possibly effected at the same time one or two other operations altogether unnoticed by the witness.¹

Now it is the universal mental weakness of which the above incident is an illustration, that forms one of the main sources of error in the reports of "psychography." There are, of course, other sources of error, such as the direct illusions of perception caused by mechanical contrivances or the dexterity of the medium or the dominant expectations of the witness; there is also notably the distraction of the sitter's attention to such an extent that he is not aware at all of certain actions performed by the medium, but this often results in positive misdescription owing to the weakness of memory; as Mrs. Sidgwick remarks (*Journal* for June, 1886), "we are liable not only to allow our attention to be distracted, but to forget immediately that it has been distracted, or that the event which distracted it ever occurred"; and the source of error which I desire in particular to press upon the reader's notice is the perishability, the exceeding transience, the fading feebleness, the evanescence beyond recall, of certain impressions which nevertheless did enter the domain of consciousness, and did in their due place form part of the stream of impetuous waking thought."

It is, moreover, not simply and merely that many events, which did obtain at the sitting some share of perception, thus lapse completely from the realm of ordinary recollection. The consequence may indeed

¹ For an example see SIFTING II, Note 7, p. 487.

be that we meet with a blank or a chaos in traversing the particular field of remembrance from which the events have lapsed;¹ but this will often be filled by some conjectured events which rapidly become attached to the adjacent parts, and form, in conjunction with them, a consolidated but fallacious fragment in memory.² On the other hand, the consequence may be that the edges of the *lacunæ* close up—events originally separated by a considerable interval are now *remembered* vividly in immediate juxtaposition, and there is no trace of the piecing.³

Another source of error which bears a kinship to this depends sometimes upon the absence of a prolonged carefulness in writing out the original record of the sitting. Events which occurred during the sitting, which made a comparatively deep impression, which had not, at the time of recording, sunk beyond the possibility of recall, nevertheless do not appear in the report, because they were *temporarily* forgotten; and having been thus omitted, the temporary forgetfulness is likely to become permanent, owing to the very coherence given to the defective account by the recording.⁴

Last September I spent many hours recalling and writing notes of a slate-writing séance. The task occupied me some six or seven continuous hours on each of the two days following the evening of the séance. Taking the first page of my mss., I find, among what are plainly interpolations⁵ after the page was originally completed, an exceedingly noteworthy passage.

I had held the slate against the table instantaneously after the “conjurer” had placed it in position; the slate was shortly afterwards withdrawn, and the chalk which had been placed upon it was found crushed. The chalk marks were cleaned off. A second time I held it similarly, and on withdrawal a dash was found on the slate, which was again cleaned. After noting these and other directly connected events, I had originally written, placing the occurrence before the production of writing: “He then turned the slate over, and put the nib of chalk on, and asked me to hold.” My alteration of this reads:

¹ *Partial omission.* For an example see SITTING IV, Report I, Mr. Padshah’s discussion of [*f*], p. 440.

² *Substitution.* For an example see SITTING III, Note 5, p. 490.

³ *Complete omission.* For an example see SITTING II, Note 17, p. 489.

⁴ *Complete omission temporary.* For an example see SITTING IV, Note 12, p. 491.

⁵ I still recollect, as I think, my surprise at finding, while I was engaged in making the record, that I had forgotten at the moment such an important incident as that referred to in the interpolation; but apart from this, the passage was undoubtedly written afterwards, as appears from its position, &c. I may add that I had probably spent an hour or two in originally noting the first page.

"After holding some time, he asked me to put my holding hand upon his other holding B.'s, so as to complete circuit. With this exception I held the slate in each case against the table. Later, he asked me to hold again." I had nearly omitted this most important exceptional circumstance here described, correctly described—as I have since learnt from the "conjurer." I may further notice that it occurred *before* the first writing was obtained, as I rightly placed it. The "conjurer" did turn the slate over as I originally wrote, on three subsequent occasions during the sitting, but he did *not* do so previous to the appearance of the first writing. My temporary forgetfulness thus involved the temporary insertion of a conjectured event. Or, since the event thus inserted did actually occur later in the sitting, the insertion of it in the wrong place may be regarded as an illustration of the tendency to transposition, to which Mr. Angelo J. Lewis has also drawn attention (*Journal* for August, p. 362), in referring to the difficulty of recalling in their proper order such events as those in question; it is almost impossible to avoid confusing the sequence if the events are crowded, even if they appeared at the time of their occurrence to be of special importance.¹

In addition to the mistakes which thus originate from the lapsing of certain events beyond recollection, there is the further mistake to which we are liable, of unwittingly inserting events between others which occurred in immediate sequence. This of course also depends upon the weakness of memory; the events as they originally occurred may have acquired only a loose coherence in consciousness, so that an event afterwards *imagined* usurps easily a place in the series and becomes fixed by recording and repetition. A perfectly pure interpolation,—that is, one which does not involve either *substitution* or *transposition*,—probably does not occur very often, and it would not be easy to establish the fact of its occurrence in any particular case; mixed interpolations are not uncommon.²

Now it is quite impossible to estimate rightly the reports of "psychography" and analogous performances without having some experimental knowledge as to how far such reports may be rendered untrustworthy by these faults of partial and of complete omission, of substitution, of transposition, and of interpolation.

Suppose that we are considering the testimony of a witness to his

¹ *Transposition.* For an example see SITTING XV, *Note* 3, p. 494.

² *Interpolation.* For examples see SITTING III [c], p. 436, and *Note* 5, p. 490; SITTING IV, *Note* 15, p. 492; SITTING VIII, *Note* 1, p. 493.

³ I have not attempted to arrange the faults of memory which I have briefly specified in any system of exclusive division, but rather to exhibit them in their modes of genesis. This is not the place to discuss them in greater detail.

own separate and complete examination of a slate immediately previous to the apparent production of writing. Then, according to what I have been saying, we have—with a perfectly *bonâ fide* witness—four possibilities to consider besides the one that his impression is correct. It may actually be that no examination at all was made by the witness (interpolation); it may be that, although made, the examination was not made in the perfect manner now described (substitution); it may be that the examination, although faultless and made at the sitting, was not made on the occasion alleged (transposition); or it may be that although the examination was made as described, and on the occasion alleged, events, perhaps unnoticed or regarded by the witness as insignificant, intervened between the examination and the apparent production of the writing (omission).

I need hardly say that in relation to these inherent faults of memory leading to misdescription, we must consider the natural tendency to exaggerate in recording phenomena suggestive of occult agency; hence, in many cases, further omissions and interpolations. But we must carefully distinguish this tendency to exaggerate from another cause of transfiguration which affects both perception and memory. I refer to the mental attitude of the sitter during the séance.¹ Events that under ordinary circumstances, or if the witnesses were intent upon discovering a trick, would make a comparatively deep and lasting impression upon consciousness, glide past or are swiftly forgotten, simply because of the absorption of the spectator's interest in the supposed "supernormal" manifestations. The distortion traceable in many reports is largely due to special lapses of memory for the explanation of which we must look chiefly to this peculiar emotional state. I shall refer to this consideration in pointing out some of the difficulties in the way of Mr. Davey's investigations (see p. 396); and its importance, even as regards mal-observation, has, I am sure, been widely under-estimated. We cannot doubt that many a Spiritualist has found his convictions confirmed at some séance by displays of the most paltry imposture, who would, had he attended the séance under the assurance that he was about to witness a conjuring performance, have detected the *modus operandi* instantly. I may give an instance which came under my own observation. At a materialisation séance given by Firman, at which I was present, a supposed "spirit-form" appeared, draped in a semi-transparent flowing robe,—so transparent, in fact, that Firman's bare arm was visible behind it, waving it to and fro. When the figure retired to the "cabinet," the door closed upon a portion of the robe. The door opened again slightly, and the end of the robe was drawn into

¹ An illustration of these remarks will be found in the accounts of the different witnesses of SITTING II. See p. 426.

the "cabinet." Most of the sitters perceived this clearly, but one, a "believer," averred conscientiously that the fabric was not withdrawn, and that he saw it slowly melt away.

I think it will hardly be denied that there are extreme cases where unquestioning faith incapacitates an otherwise intelligent witness; and although I do not challenge Mr. Massey's opinion that for mediumistic phenomena a certain psychical co-operation with the medium on the part of the investigator may be necessary, I entertain no doubt that the witness who gives this co-operation is less likely to discover trickery than the man who is bent on discerning the *modus operandi* of what he knows to be conjuring. Nay, I shall go further and say that there is an important difference between the investigator, however "sceptical," who thinks it *possible* that supernormal manifestations will occur, and the investigator who has some solid ground of assurance, independent of his own "scepticism," that the manifestations will be conjuring tricks. The failure to understand this has caused some Spiritualists to put forward the claim that Mr. Davey should produce in their presence a phenomenon similar to, and under the same conditions as, some phenomenon which they describe themselves as having witnessed with a professional medium, or that he should at all events produce the *appearance* of those conditions, &c. In the first place, those who have put forward this claim do not seem to have taken the obvious course of demanding first that the *medium* should reproduce the phenomenon as they desire Mr. Davey to reproduce it; and in the second place they ignore the fact that their own "psychical condition," so different in the two cases—in one, a favouring co-operation, in the other, a resolve to expose—might be a bar to Mr. Davey, but an open door to the medium. Mr. Massey thinks that the sort of co-operation required is "a mental disposition perfectly consistent with the most scientific vigilance." (*Proceedings*, Part X., p. 98.) But his belief in the possibility of this is not supported by what we know of mental action, since if any attention is being given to a favouring co-operation, probably less will be available in consequence for so dissimilar a task as the exercise of "scientific vigilance"; it is certainly not in accordance with my own experience as a psychically co-operating sitter with mediums, and is directly opposed to the conclusions which I have formed as an observer of Mr. Davey's witnesses.

In estimating, therefore, the value of the testimony to "psychography," we must ask—How much misdescription are we likely to find in the record that may be due to the ignorance of the witness concerning the points worth mentioning? How much misdescription are we likely to find owing to the impulse of the witness to exaggerate, possibly stimulated by the impetus of a new enthusiasm or the momentum of a cherished belief? We then come to the events *as recollected at the time*

of the record. How much distortion from the events as originally perceived must we expect to find in this recollection, owing to the inherent weakness of memory, increased as that may be by the peculiar mental attitude or emotional state of the witness? How far, in the next place, may a description of the events as perceived by the witness, have differed from a full and accurate description of the events as they actually occurred, owing to the special mal-observation displayed by the witness in consequence of a peculiar mental attitude or emotional state? Finally, how much must we allow for the mal-observation that may be caused by the exceptionally disturbing influence of "a person skilled in particular forms of deception, whose chief object is to prevent the witnesses from perceiving many of the actual occurrences, and to persuade them, by ingenious illusions, to an erroneous belief concerning others"? (*Journal of the S.P.R.* for January, 1887.)

I endeavoured to show in the *Journal* (October, November, Supplement to December, 1886)—making certain assumptions as to the defects of perception and memory under the special circumstances involved—that the reports, printed in the *Journal* for June, 1886, of Eglinton's performances, were worthless for proving occult agency. The assumptions which I made are completely justified by the mistakes which have been exhibited by those witnesses of Mr. Davey's performances who are known to myself—persons whose general intelligence, knowledge of conjuring, powers of observation and retentiveness, &c.—so far as I can judge of these—entitle them to be placed on the same level as the writers of the reports printed in the *Journal* for June, the majority of whom I also know personally. And I have not yet seen any report of "psychography" which, when due allowance is made for the untrustworthiness of observation and recollection, excludes the possibilities of conjuring.

By way of illustration I shall here deal briefly with a case concerning which Mr. C. C. Massey specially challenges judgment. It is true that he does this chiefly upon the question of mal-observation, but the case will serve as well to illustrate the possibilities of memory illusion and trick mechanism. Mr. Massey quotes from the case in *Proceedings*, Part X., pp. 87, 88, and refers to his report in *Light* of April 19th, 1884, from which I take the following extract:—

There was a pile of Mr. Eglinton's own slates upon the table, and it was always upon one or other of these that the writing was obtained. Of the two that were used, I cleaned one, after it had been well wetted, with a dry sponge, myself, on both sides; the other I saw similarly treated by Mr. Eglinton. Of course I watched to see that there was no unobserved change of slate, nor did Mr. Eglinton rise from his seat during the séance,

except once, to write down an address I had given him. It will be understood that we sat in broad daylight.

We noticed two facts (always observed likewise with Slade), one of which, certainly, could not result from any voluntary act of the medium. This was the lowering of the temperature of the hand which held the slate, just before and after the writing. The other fact was the cessation of the sound of writing when Eglinton broke the contact of his hand with my own.

From my experience with Slade, I was sure that success was near when I felt the coldness of the medium's hand, as he rested it, with the slate, on the table, just before the writing came. Mr. Eglinton now laid one of the two equal-sized slates (10½ inches by 7½) flat upon the other, the usual scrap of pencil being enclosed. Both slates were then, as I carefully assured myself, perfectly clean on both surfaces. He then forthwith, and without any previous dealing with them, presented one end of the two slates, held together by himself at the other end, for me to hold with my left hand, on which he placed his own right. I clasped the slates, my thumb on the frame of the upper one (¾ inch), and three of my fingers, reaching about four inches, forcing up the lower slate against the upper one. We did not hold the slates underneath the table, but at the side, a little below the level. Mr. Noel was thus able to observe the position. Mr. Eglinton held the slates firmly together at his end, as I can assert, because I particularly observed that there was no gap at his end. I also noticed his thumb on the top of the slates, and can say that it rested quite quietly throughout the writing, which we heard almost immediately and continuously, except when Mr. Eglinton once raised his hand from mine, when the sound ceased till contact was resumed.

The inner surface of one of the slates was shortly afterwards found covered with writing.

Mr. Roden Noel corroborates Mr. Massey's description, saying "Every word of this account I am able to endorse."

Now I suppose that the writing had been prepared by Eglinton beforehand, and that it was upon one of the slates which Mr. Massey was then holding. How much (a) mal-observation, or (b) lapse of memory, or (c) ignorance of conjuring contrivances on the part of Mr. Massey does this supposition appear to involve?

(a) It must be observed, to begin with, that the phenomenon was not a simple and isolated one; nor was it, so far as appears from the account, suggested by Mr. Massey, or previously prepared for by him; the slates were Eglinton's, and there was a pile of Eglinton's slates on the table; Mr. Massey's attention, moreover, seems to have been partly given to the temperature of Eglinton's hand.

What Mr. Massey really meant when he wrote in *Light*, "Both slates were then, as I carefully assured myself, perfectly clean on both surfaces,"¹ is by no means clear. *When* did Mr. Massey

¹ The above sentence (together with Mr. Noel's endorsement) hardly seems exactly equivalent to "our statement that Mr. Eglinton, after enclosing the

assure himself ? *before* or *after* Eglinton laid one slate upon the other ? If *after*, are we to presume that he took the slates into his own hands and examined all four surfaces ? Who, in this case, placed the slates together again ? Mr. Massey, or Eglinton ?—"we must have particularity of statement, evidence that the witness has himself analysed the observation into the acts of perception constituting it, and that at the time of observation." (*Proceedings*, Part X., p. 89.) We should, I think, do least violence to Mr. Massey's report if we suppose him to have meant to say that he *had* carefully assured himself just *before* Eglinton laid one slate upon the other ; and in this case I hold that Mr. Massey's observation could have been deceived, that there might have been one side of one slate, which he never saw, or that another slate might have been substituted for one of two slates, both sides of which he did see. Mr. Massey does not state that he took the two slates in question into his own hands, and I have no ground for supposing that at that time he was an expert in detecting sleight-of-hand manipulations of slates.* So much for the amount of mal-observation required.

(b) Proceeding now to lapse of memory, let us suppose that the slates were clean when Eglinton laid them together as described. Mr. Massey says that Eglinton "then forthwith, and without any previous dealing with them, presented," &c. The sitting was in the afternoon, and Mr. Massey wrote his account of it in the evening of the same day. We have to consider therefore whether it is possible that Mr. Massey—with the grant of an exceptionally good memory—should have *remembered* Eglinton's presentation of the slates to him as having immediately followed upon Eglinton's original placing of them together, although these events might in reality have been separated by an interval during which Eglinton might have changed one of the slates for a third. For example, suppose that when Eglinton lifted the slates the pencil dropped out, and Eglinton removed one slate, placed a scrap of pencil on the second slate, and then replaced, not the first, but a third slate lying close by on the table. Might some apparently trivial (to the conception of Mr. Massey) incident of this kind have been completely forgotten by Mr. Massey when he was writing his account, so that the preceding

pencil within the slates which we *then* 'carefully assured' ourselves were *both* quite clean on *both* surfaces," &c. (*Proceedings*, *loc. cit.*). There is nothing said in the original report about Mr. Noel's "carefully assuring" himself, and the meaning of *then* is here less apparently ambiguous than in the original report.

¹ To avoid complication I am dealing with points of observation and memory as separately as possible. But in connection with Mr. Massey's statement which I have considered above, I might have questioned whether he had not misplaced his *feeling* of assurance or the *process* by which he assured himself.

and succeeding events became joined in his remembrance! So far am I from thinking this impossible, that I regard it, owing to my experiences with other witnesses, as not even improbable. Indeed I think it even possible that Mr. Massey's holding of the slates might have been *interrupted* by some analogously "trivial" incident. Statements most express and definite, made by an honest witness, may, as I have already pointed out, be erroneous from other causes than simple mal-observation or the unwitting interpolation of "specific and positive acts of perception," though they may be erroneous from these causes also. They are often due to other and more frequent forms of the universal weakness of human memory, and may be the result of transposition in the order of events, or of a mere and sheer lapse.

Concerning the possibilities, then, either of mal-observation or of lapse of memory, I traverse Mr. Massey's assertion that "the witness *could* not innocently use terms *expressly and definitely* inconsistent with what really happened," which I must characterise as an assumption completely destroyed by the reports of Mr. Davey's performances.

(c) But let us now admit, for the present purpose, that Mr. Massey's account of the incident is correct. He adds, in his report in *Light* (p. 159), that "as writing by the medium himself at the time is absolutely out of the question, there are only three other conceivable suggestions as opposed to occult agency." I do not of course question the veracity of the witnesses; and the other two suggestions, which Mr. Massey offers reasons for rejecting, are "a change of slate," and "concealed writing brought out by heat." Another suggestion has since, apparently, occurred to him.

"As it is imaginable that a thin sheet of slate, already inscribed on one side, might be loosely fitted into the frame of one of the slates used, clean surface uppermost, so as to fall into the frame of the other slate, written side uppermost, when the first was placed upon the second, it is fortunate that I was able to exclude that suggestion by my possession of the slate on which the writing appeared, which, by-the-bye, was wrapped in paper, either by myself or by Mr. Eglinton—under my eyes, at my request, and carried away by me, *immediately* after we had examined the writing, the sitting being then closed." (*Proceedings, Part X, pp. 88-9.*)

There is clear indication that Mr. Massey had not contemplated this possibility at the time—two years earlier—of the sitting, and it might be contended that the slate which Mr. Massey took away was not that one of the two slates upon which the writing was first found, but another similarly inscribed slate, which Eglinton had provided for the purpose; it probably often happens that sitters request permission to take away the slates upon which writing has appeared. Mr. Massey would apparently guard against this hypothesis of a *subsequent* change

of slate by the last sentence of the passage quoted above, but no importance can be attributed to this,—if only on the ground that Mr. Massey was unaware, at the time of the sitting, of the possibility to which he has more recently drawn attention. If the sentence in question expresses—not some record made by Mr. Massey on the day of the sitting, but—Mr. Massey's *remembrance after two years*, and if he seriously means it to exclude the hypothesis before us, there would be a vaster divergence than I have hitherto supposed between Mr. Massey and myself as to the ordinary psychology of memory ; and I should, especially when I recall the rigorous signification with which Mr. Massey professedly uses the word *immediately*, class the sentence as an instance of *bonâ fide* transfiguration of the same character as some which I supposed in Mr. Davey's reports of Eglinton. (*Journal of the S.P.R.* for November, 1886.)

But I may point out that there is another suggestion still, which does not appear to me to be inconsistent with anything that Mr. Massey has said. The slate upon which the writing was found may have been an ordinary slate, and may have been taken away by Mr. Massey, and *the other slate*, though apparently ordinary, may have been a trick slate, with room for a false flap that could be fixed, if necessary, by a spring, and that was also adapted to fit the ordinary slate, and which had been placed so as to cover the prepared writing. The details of the trick will be obvious.

Mr. Massey's case is thus, in my opinion, vitiated on three separate grounds, by the considerations due to the possibilities of mal-observation, lapse of memory, and trick mechanism. I cannot, therefore, attach much value to his opinion, which, when his record appeared in *Light*, was :—

“ I am as satisfied that this was a genuine phenomenon as I am that the words on this paper are of my own writing.”

But while in this instance Mr. Massey's confidence in 1884 proves to have been misplaced, in consequence of his ignorance of a possible piece of trick apparatus, I do not think that his high estimate of the evidence for “ psychography ” generally is invalidated chiefly either by ignorance of this kind, or by his large trust in human observation. It is invalidated chiefly, I venture to think, by his *à priori* presumption that honest witnesses cannot use terms “ *expressly and definitely* inconsistent with what really happened ” ; and he could not have made this presumption had he given due weight to the possibilities of memory illusion. I have already shown what small lapses of memory may have made his own specific and positive assertions erroneous ; and it is obvious how, by simple omissions and transpositions, without any pure interpolations at all, the record of an honest witness may be rendered

full of the most fundamental misstatements. Much of Mr. Massey's paper, as he himself says, was "an attempt to show" that "the supposition of such descriptions as 'he' and others have given of Eglinton's slate-writing being given of the performances of an avowed conjurer . . . is an impossible one." (*Proceedings*, Part X, p. 108.) The reader may decide for himself whether this "impossibility" has been realised or not. For my own part, I maintain that the reports which follow are a practical and complete rejoinder to the considerations alleged by Mr. Massey in his reply to the position advanced by Mrs. Sidgwick.

I may here again draw attention to some of the difficulties (which I pointed out in the *Journal* of the S.P.R. for October, 1886) in the way of obtaining adequate reports of "slate-writing" performances which are known independently to be the result of conjuring, and to the manner in which these difficulties have been partially, though not completely, overcome by Mr. Davey. In the first place, proficiency in the production of apparently "occult" slate-writing requires not only practice in the manipulation of slates, &c., but a lengthened experience of sitters, which cannot be acquired in a short time by a person who is chiefly occupied with other business. It is hardly to be expected that accounts of a novice's phenomena should compare for marvellousness with the results of "old mediumistic hands" like Eglinton and Slade. Still, Mr. Davey was able to devote much of his time during the latter part of last year to the improvement of his methods, and has thus been able to produce results which in quality, if not in quantity, may fitly be compared, for the purposes of our inquiry, with the productions of the best professional mediums.

In the second place, I must repeat that it is impossible to induce the same peculiarity of mental attitude in the sitters with a professed conjurer, as they would have assumed had they been sitting with a professional medium. I think I may safely say that not a single person of all those whose reports were published in the *Journal* for June felt certain beforehand that Eglinton's performances were explicable by conjuring; indeed, I may go further and say that nearly all, if not all, thought it not improbable that the phenomena were genuine, and that most of them had been strongly impressed by reports which they had previously heard or read. Now the evidence of a person holding this attitude is likely to be of decidedly less value *cæteris paribus* than that of a person who fully believes that he is watching a conjuring trick. I do not mean merely that there is a reluctance on his part to say or do anything which may imply a direct suspicion of the honesty of the "medium," or that, so far as his attention is directed at all, it is too exclusively occupied with the observation of the conditions at the time when the "occult" agency is *supposed* to be actually

producing the writing ; though from these causes also, in many cases, his testimony is likely to be less reliable. What I mean is that the idea of communication from the "spirit-world," or of some supernormal power in the "medium," will, in most persons, possess activity enough, even before any results are obtained, to interfere more or less with the observation of the conditions involved ; and after the results are obtained, the dominance of the idea will frequently be great enough to contribute very materially to the naturally speedy oblivescence of many details of the sitting which were hardly noticed at the time of their occurrence, which in the course perhaps of an hour or two have dimmed out of recollection, but which, nevertheless, would have suggested the secret of the trick. Under this head I may also refer to the fact that the conversation held by the sitters with a professed conjurer will probably be of less avail in distracting their attention than if they were sitting with a "medium" with any the smallest expectation that "occult" phenomena might occur. In the former case they are well aware that the conversation is for the express purpose of distracting their attention from the movements of the conjurer ; in the latter case, they endeavour to a certain extent to occupy the mind—according to instructions—with matters foreign to the sequence of events then and there transpiring.

In the third place, comparatively few persons are willing to write out reports of slate-writing experiences with a full account of the supposed test conditions, if they have any suspicion that the writing has been produced by mere conjuring. They are afraid of appearing ridiculous, and in this dread, if they are persuaded to write reports at all, they write them with a meagre allowance of detail, and with an abstention from dogmatic statement. No doubt the fear of ridicule has deterred many persons from writing reports on behalf of the professed "medium," but we must not disguise from ourselves the fact that when this fear has been overcome by the enthusiasm which often accompanies the formation of a new belief, the reports then are less to be trusted, by reason of that very enthusiasm. Analogous to that undeliberate warping of evidence which arises from the desire to justify the adoption of a new faith and to aid in proselytising others, is that which arises from the desire to strengthen the grounds of a conviction which has already been fully formed ; the spiritualistic bias has been much more operative in transfiguring the accounts of mediumistic phenomena than most Spiritualists would be willing to admit. Possibly a wider experience may result in our finding a counterpart to this in the testimonials to professed conjuring performances, but my experience hitherto leads me to think that such a result is highly improbable.

These difficulties have been partly obviated by the fact that many of

Mr. Davey's sitters were not informed until after they had written their reports that his phenomena were due to conjuring. It has, nevertheless, weakened some of the accounts, that Mr. Davey felt himself restrained from asserting that the phenomena were produced by "spirits"; he frequently asserted that they were *not* produced by spirits, but that he preferred to adopt the ordinary procedure of the spiritualistic medium; and, refusing to offer any explanation, thus shrouding their origin in convenient mystery, he usually requested his witnesses to determine the causes of the phenomena for themselves, the possibility of trickery included. Sometimes, indeed, he assured his sitters that he would take advantage of any carelessness which they displayed; and on one occasion he informed a sitter to whom the locked slate was afterwards entrusted and who placed it in the tail of his coat, that if he obtained an opportunity he would even take the slate from the pocket of this very sitter, and write upon it surreptitiously. Later in the sitting this witness, who I may say had been previously impressed by some writing obtained at a sitting with Eglinton, was called upon to produce the locked slate, and place it upon the table; yet so much had he been carried away by the appearance of the writing just produced by Mr. Davey on a single slate, that he had, for the time, completely forgotten the existence of the locked slate, and did not remember what he had done with it until the other sitters reminded him that he had placed it in his own pocket. This is a very extreme case of the influence of a mental attitude which has undoubtedly in some degree been very prevalent among sitters for mediumistic phenomena.

Not that it is by any means universal; and this leads me to say that one great advantage which some mediums, especially Eglinton, have used very freely, has been foregone by Mr. Davey. He has not been withheld from producing phenomena by the apparent observancy of the sitters. My own choice of sitters for Mr. Davey was determined chiefly¹ by the desire to obtain educated and intelligent witnesses who did not know certainly that Mr. Davey's performances were conjuring, and who could be relied upon to write out a detailed account soon after the sitting. Mr. Davey's unfortunate ill-health, soon after I first met him in September of last year, alone prevented him from obtaining a much larger number of reports. The witnesses were invariably urged to write their accounts as soon as possible after

¹ I had another reason as well for requesting Mr. Davey to give a sitting to Mr. Padshah. I knew that Mr. Padshah had had some unconvincing sittings with Eglinton. Mr. and Mrs. Russell were unexpected witnesses; Mr. Legge was also an unexpected witness. A séance was given to Mr. Dodds because he had scoffed mercilessly at Mr. Legge's account of his experience.—See SITTINGS II, III, IV, VIII.

the sitting, while the occurrences were still fresh in their memory. It will be difficult for persons who have not had experience in making records of this kind to realise how quickly even incidents which have been recognised as important fade out of memory. And nothing betrays more fully the misappreciation of the value of the testimony we are considering than the reliance which has been so commonly placed upon detailed reports written weeks, months, and even years after the séance. I may refer here to the worthlessness of second-hand accounts and of abridged accounts. A careful original account, however faulty—if written shortly after the sitting, will often be found to contain some clues to the trick operations of the medium, which may be entirely absent from the later account. An instance of this was furnished by one of the reports printed in the *Journal* of the S.P.R. for June, 1886. The report was one sent to our Society by three of our Corresponding Members in St. Petersburg. It appears to have been condensed in a German magazine, *Neue Spiritualistische Blätter*, the "principal occurrences" only being mentioned; and a translation of this condensed account is given in *Light*, September 25, 1886. From this later version of the séance a series of incidents which indicate, as I think, how the chief trick was performed, are entirely omitted; and writing, which according to the original report is described as having been obtained on an ordinary slate, is described in the later version as having been obtained between sealed double slates.¹

Ceteris paribus, the testimony of two witnesses to the same occurrence is rightly regarded as better than the testimony of one. We must, nevertheless, be cautious in the application of this principle to the testimony for "psychographic" phenomena. A reference to the reports which follow will show that wherever separate accounts are given of the same sitting, the witnesses are never in complete agreement, and they sometimes differ on important points. This we found also to be the case where independent accounts were given of the same sitting with Eglington (*Journal* for October and November, 1886). In the large number of cases, therefore, where the detailed record of a sitting has been made by one only of two or more witnesses, and the record thus made has been every word of it endorsed by the other witness or witnesses, we have another proof of that plasticity of memory to which I have drawn attention. It must be concluded that in the majority, if not all, of these cases, some of the *remembrances*, whether true or false, of the later co-signatories have become transformed to fit the remembrances of the recorder, and this, perhaps, in most instances, by the mere reading of the record. It is of course not easy to obtain accounts which shall be absolutely independent, since

¹ See Supplement to the *Journal* for December, 1886, p. 516.

this requires that no communication of any kind connected with the phenomena should pass between the witnesses after the commencement of the séance until the reports have been written, and probably only an approximation to this absolute independence has been attained where separate accounts have been given of the same sitting with Mr. Davey.

It may occur to some ingenious readers of the reports which follow and the notes given in the Appendix, that owing to illusions of perception and memory, Mr. Davey and myself¹ have given misdescriptions of what really happened at the séances, that the other witnesses are right and we are wrong. It is unnecessary to explain the "psychical" conditions under which Mr. Davey and myself were sitting, so different from those of the other sitters; I may refer such readers to the opinion of persons versed in conjuring tricks, and familiar with the misdescriptions given of them by the uninitiated—and especially to the opinion of Mr. Angelo J. Lewis (p. 485). I repeat that the "psychographic" phenomena described in the following records are conjuring, and only conjuring, performances, and I may add that I was very careful myself, in the séances where I was present, to take the part of an ordinary sitter, and to avoid doing anything which would assist Mr. Davey in the smallest degree. Indeed, Mr. Davey would have preferred my absence, as part of the task which I had set myself was to watch Mr. Davey's movements at the critical moments, in order that I might give my independent testimony concerning the mode of production of the phenomena.

These phenomena, as described, may well seem marvellous enough to demand the hypothesis of occult agency: writing between a conjurer's own slates in a way quite inexplicable to the conjurer,—writing upon slates locked and carefully guarded by the witnesses,—writing upon single slates held by the witnesses firmly against the under surface of the table,—writing upon slates held by the witnesses above the table,—answers to questions written secretly in locked slates,—correct quotations appearing on guarded slates from books chosen by the witnesses at random, and sometimes mentally, the books not touched by the "medium,"—writing in different colours, mentally chosen by the witnesses, covering the whole side of one of their own slates,—messages in languages unknown to the "medium," including a message in German for which only a mental request had been made, and a letter in Japanese in a double-slate locked and sealed by the witness,—the date of a coin placed by the witness in a sealed envelope correctly written in a locked slate upon the table, the envelope re-

¹ Mr. Davey agreed with my notes except where I have stated to the contrary.

maining intact,—a word written between slates screwed together and also corded and sealed together, the word being chosen by the witness after the slates were fastened by himself, &c., &c. And yet, though “autographic” fragments of pencil were “heard” weaving mysterious messages between and under and over slates, and fragments of chalk were seen moving about under a tumbler placed above the table in full view,—none of the sitters witnessed that best phenomenon, *Mr. Davey writing*.

A few words remain to be said as to the principle which has been followed in adding or withholding notes explanatory of the *modi operandi* adopted by Mr. Davey.

The object of the notes given in the Appendix is not to explain the tricks, though explanations of some of the incidents are given or suggested. To explain the tricks would in itself be of little advantage to the investigator of the “physical phenomena” of mediums, since many methods of producing “psychography” may exist besides those which Mr. Davey has employed; and were all of those in present use to be made public property, others would doubtless be invented, and accidental opportunities for producing successful illusions would still arise. I may point out moreover,—and this is a consideration frequently overlooked—that it is a great mistake to suppose that specific verbal explanations, in as far as these are possible, of all the methods practised by “mediums,” would effectually check deception even by those very methods; there are tricks that can be explained to a witness, and then performed in his presence without his detecting them, and while he imagines himself to be fully on his guard against them.¹ It would be a still greater mistake to suppose that explanations of the methods in use would convince those who have testified from personal experience to the genuineness of the “psychography” of Eglinton, Slade, &c., that such methods were used for the production of the phenomena which they witnessed. They will scarcely be likely to *remember* the occurrence of events which they perhaps never observed at all, or observed only partially and erroneously; which, whether correctly or incorrectly observed, they have afterwards continually misdescribed or completely forgotten; and which, in many cases, would be distinctly excluded by the acceptance of their testimony as it stands. Further, it must be said,—and this will become obvious to the careful student of the reports—that no description of particular movements or peculiar apparatus would suffice as an exhaustive explanation of the performances recorded; the best part of the trickery is in truth indescribable, it is as fluent and uncertain as the

¹ I have actually seen this done.

shifting attention of the witnesses, and varies with the variations of their temporarily dominant expectations and emotions.

The object of the notes, then, is to show to investigators the kind and degree of mistakes which may be made by educated and intelligent witnesses in recording their impression of a performance the main lines of which are planned with the deliberate intention of deceiving them, but few, if any, of the details of which can be described as absolutely fixed.

The notes, as given, might suggest to the ordinary reader some unfounded conclusions. They seem in some cases to indicate so much carelessness on the part of the sitters, to open out such easy possibilities of trick for the conjurer, that the reader may fancy that the witnesses were unusually gullible, and that Mr. Davey had in reality little to do. To this the supporters of Eglinton may probably add that an "experienced Spiritualist" would have run no risk of being similarly deceived. These conclusions, I have no doubt, would be mistaken. In the first place, the witnesses would certainly not have been objected to before actual trial as of less than average competence; nor do I think that as a matter of fact they have shown less than average acumen or care. They may be taken, too, as a fairly representative group, including, as they do, successful men of business, men of ordinary university training, electrical engineers, members of the legal and educational professions, &c.; they include one professional conjurer, and others—as Mr. Padshah and Miss Symons—who had given some previous attention, as their accounts may sufficiently show, to the risks of mal-observation on such occasions as these. Of the great treachery of memory, indeed, the majority of Mr. Davey's sitters have been unaware, but of this the witnesses of other "slate-writing" performances have, unquestionably, been at least equally unaware. In support of this it is enough again to remind the reader that in all the cases where separate accounts, more or less independent, of the same sitting were given by the witnesses of Eglinton's séances recorded in the *Journal* of the Society for Psychical Research for June, 1886, a comparison¹ of the accounts elicits the fact that the witnesses exhibited forms of memory-illusion precisely parallel to some of those which have been exhibited by the witnesses of Mr. Davey's performances.

And be it observed that mistakes of the kind illustrated in the notes are not, prior to special study, any proof of obtuseness or particular deficiency of memory. Mr. Davey himself, before he had studied the "slate-writing" forms of conjuring, was a decided offender in this respect (see *Journal* of the S.P.R. for October and November,

¹ See the criticism of the evidence in the *Journal* for October and November, 1886.

1886); and I have pointed out my own shortcomings and those of my colleagues with, I hope, an unsparing hand (see Supplement to the December number of the *Journal*). I do not, in point of fact, think that this unpreparedness and inobservancy of mind, in the presence of a conjurer, is a thing of which anyone who is not familiar with the tricks already need be ashamed. I have a strong suspicion—founded by this time on a pretty wide experience—that those of my readers who may be most disposed to deride the simplicity of the witnesses now to be cited, would themselves have come out of the ordeal no better than Mr. Rait, and not so well as Mr. Padshah.

But, although mankind—as I believe—are thus inattentive and careless and forgetful beyond their own common notion of themselves, it must not be supposed that it is an easy task to play upon their inattention and forgetfulness as Mr. Davey has done. On the contrary—without making any claim for him of inimitable skill—it must be pointed out that his achievements, simple as they may seem, and by reason of their very simplicity, belong not to a low but to a high class of conjuring performance. For the psychologist, and quite apart from the question of effect producible on large audiences, there may be said to be three classes of conjuring of progressively deeper interest. Least interesting to the psychologist are the effects which depend on machinery or apparatus, great as the mechanical skill involved may be. More interesting are those which depend on pure prestidigitation, on an assured competence to perform some given action so swiftly and cunningly that the spectator will fail to see it. But higher still in psychological interest comes a class of conjuring performances which consist not so much in eluding the perceptions of the witnesses by the speed and dexterity of one's own movements, as in gently inducing them, by means different in each case, to bewilder and entrap themselves. The conjurer here wins as by the adroitness of a clever thief, who poses for the nonce as a detective, persuasively points out the most subtle and efficient precautions against robbery, and all the while is emptying your pockets. In this last class of performance, the better the conjuring is, the less of it is needed; and its greatest triumph is when the spectator's mind has been brought into such a state that he—so to say—does his conjuring for himself, and stands astounded at his own interpretation of some entirely obvious phenomenon. Thus Mr. Padshah, in one of the most instructive of the incidents below to be recorded, turned the conjurer's very scrawl into a crowning success, and read *Books* into *Boorzu*.

Once more; if it be claimed in any quarter that "experienced Spiritualists" would have been able to detect Mr. Davey's methods more easily than the witnesses actually adduced, I trust that I may be allowed to say, without giving offence, that to my mind the presumption

is strongly the other way. I have already explained that the power of detecting conjuring tricks is not a test of general capacity, but rather a result of having studied similar conjuring tricks beforehand. The "experience" involved in much *séance*-going is assuredly not an experience that makes in this direction; the mental attitude induced is the very worst possible for the discovery of trickery, and it has been on "experienced Spiritualists" that those mediums have thriven whom mere ignorant outsiders have afterwards caught in palpable fraud. I do not, of course, mean that no "experienced Spiritualist" has ever caught a rogue out; but such exhibitions, for instance, as those of Haxby and Firman (see *Proceedings*, Part X, pp. 60-62), certainly show that it is not to the circles of devout believers that we are to look for detection of even the grossest and most transparent imposture. But I am anxious not to be supposed to assert that "experienced Spiritualists" are less acute than other men. I must yet again emphasise the fact that the difference depends on previous attitude of mind; and there is plenty of evidence to show how many minds at how many *séances*, have been in much the same condition as Mr. Padshah's when he recognised the convincing word *Boorzü*. I will cite one instance only, which exemplifies the influence of the Spiritualistic bias even beyond the sphere of professed mediums. It is a letter written by perhaps the most experienced of all Spiritualists, endorsing an opinion held by a man than whom none more eminent, none more widely or justly respected, has ever avowed adherence to a belief in Spiritualism. "M.A. (Oxon.);" wrote as follows to *The Medium and Daybreak* of August 24th, 1877:—

I am glad to see that Mr. Alfred Wallace agrees, after seeing Lynn's medium, with the substance of my letter in your issue of July 6th. Given mediumship and shamelessness enough so to prostitute it, and conjuring can, no doubt, be made sufficiently bewildering. It is sheer nonsense to treat such performances as Maskelyne's, Lynn's, and some that have been shown at the Crystal Palace, as "common conjuring." Mr. Wallace positively says, "If you think it is all juggling, point out exactly where the difference lies between it and mediumistic phenomena." (See *Proceedings*, Part X, p. 66 and note.)

Few readers indeed will question the proved sagacity, the absolute straightforwardness, of the illustrious naturalist whose statement is quoted by "M. A. (Oxon.);" Still fewer perhaps will think that, without a strong mental predisposition, the author of *Essays on Natural Selection* would have committed himself to the view that unembodied spirits ran Dr. Lynn's entertainment at the Westminster Aquarium. For myself, I can but repeat his challenge in another sense, and say—let the experienced Spiritualist "point out exactly where the difference lies between 'Mr. Davey's performances' and mediumistic phenomena."

EXPERIMENTAL INVESTIGATION.

BY S. J. DAVEY.

For some time past I have practised "slate-writing," and have given up much leisure time to the subject, with a view to discovering how far ordinary witnesses can be deceived by conjuring performances. I have received reports of my experiments from various persons, and these I subjoin, with comments, in some cases, as to lapses of observation or memory on the part of the witnesses. Lest there should be any misunderstanding I must explain what induced me to take up the subject, and the general conclusions to which I have been led.

Readers of the *Journal* of the S.P.R. are aware that I sent reports of sittings with Eglinton to our Society in 1884, and that I had previously sent reports of the same sittings to the periodical *Light*. I do not now attribute any value to these reports as proving the reality of so-called "psychography," for reasons which will appear in the sequel.

My chief interest in Spiritualism generally was awakened by an experience of my own, which was as follows:—In 1883, owing to a serious lung complaint, I spent several months at a Continental health resort. During this visit, one of my companions died under circumstances of an unusually distressing character; and another friend and myself had been in frequent attendance upon him during his last illness. His body was subsequently dissected, in the presence of my other companion, Mr. C. Three weeks after this I was startled one night by seeing what appeared to be the face and form of my deceased friend under circumstances that greatly surprised me, and the next day, whilst visiting Mr. C., who lodged in the same hotel as myself, he informed me that he had that night experienced a remarkably vivid dream in which he had seen our deceased friend. I then for the first time related to Mr. C. what had happened to myself.¹

On my return to England I began to devote some attention to the study of alleged psychical phenomena, and I perused several works relating to the subject, including Zöllner's *Transcendental Physics*, *Psychic Force*, by Professor Crookes, *Miracles and Modern Spiritualism*, by Alfred Russel Wallace, *The Debatable Land*, by Robert Dale Owen, *Psychography*, *The Report of the Dialectical Society*, &c., and I formed a circle of friends for the investigation of the alleged phenomena.

¹ I have since had some correspondence with Mr. C., who does not look upon the incident as anything more than a dream coincidence. At the time, I attached particular significance to my own experience, as my friend, when alive, had discussed the question of Spiritualism with me.

During my first experiments I found myself affected a good deal by involuntary movements which I could not then account for, though I now have little doubt they were caused simply by nervous excitement; however, nothing of any significance happened, and it was at this stage of my investigation that I made the acquaintance of Eglinton, of whose so-called "psychography" I had heard. At the conclusion of my first séance with Eglinton, which took place in June, 1884, I could not account for the phenomena except on the Spiritualistic hypothesis, and I was led to believe, from the "communications" which I then received, that I possessed psychic powers. My second séance with Eglinton, on October 8th, 1884, was a failure, but my third, on October 9th, 1884, was a success. I was somewhat excited at these results, and even contemplated making a collection of cases to convince the unbelieving world. On October 9th, 1884, the supposed invisibles informed me that I had "developed my own powers to an appreciable extent, owing to their former advice." Now, between my first and third séances I certainly had experienced privately one or two incidents which I then regarded as genuine psychical phenomena, and I will briefly relate one of these experiences.

One afternoon in September, 1884, I took two slates and determined to experiment alone. I held them together with a small pencil grain between. I was in my library; the slates were taken out of a private box by myself; I glanced at them and placed them in the position above described. In the course of some few minutes I lifted up the slates and examined them, and found the word "Beware" written in large characters across the under side of the upper slate. My astonishment at this cannot well be described, as I felt convinced I had previously thoroughly examined the slates, and I took the first train to London, and showed them to my friend Mr. X. (see *Journal* for October, pp. 435, 436). He agreed with me in saying it was almost incredible. I then attributed the above, and one or two kindred phenomena, to the action of an abnormal power proceeding from myself.

It was afterwards proved to me that these experiences were neither more nor less than simple hoaxes, perpetrated by some of my friends. In the case of the particular incident which I have described, the slate had been tampered with during my previous absence from home. I have no doubt that, not suspecting any interference with my slates, I had not thoroughly examined them immediately before sitting, as I supposed myself to have done. Another incident of a somewhat ludicrous character may be mentioned here. I had bought a trick slate, which had been sold to me as an explanation of the process used by mediums. I thought, however, that this was scarcely true, as the trick seemed to be a very palpable one. I had put this slate away in my drawer with the other slates containing the

writing of Eglinton's supposed spirits. One morning, on going to this drawer, which I usually kept locked, I found the following words, or something to the same effect, written across the false surface of the trick slate: "We object to your learning trickery." I then compared this writing with some on Eglinton's slates, and found it apparently identical. I was naturally somewhat amazed, and I did not then for a moment suspect that my friends were hoaxing me, and that the above sentence had been written in careful imitation of the writing on Eglinton's slates. Also, during séances held privately, I continued to be frequently seized by spasmodic movements when I believed "uncanny" manifestations were about to take place. As a conjurer, I have been since amused sometimes at similar convulsions in others during my conjuring performances, when the sitters have supposed that the writing was being produced by supernatural means; my own shudderings during these performances being, of course, part of the trick.

I had several other séances with Eglinton after October 9th, 1884, all of which proved blanks, except one held on January 15th, 1885. One of my friends who accompanied me to this sitting assured me he had actually seen Eglinton imitating the sound of writing at the time when I thought a long communication was being written. I endeavoured to be more watchful at the two sittings which I had after this, the final séance being on June 25th, 1885; but at neither of these did any results occur, although I did not inform Eglinton of the information I had received. However, partly in consequence of my friend's conviction that Eglinton's performances were only tricks, I began, after getting no further results, to apply myself anew to see what could be produced by conjuring. I then met with an individual who professed to sell me "secrets," which he gave me to understand he had procured from an American medium. I also bought one by which words, &c., could be made to appear on the flesh after it was rubbed over with burnt paper. This trick has evidently been exhibited by Eglinton as a "mediumistic phenomenon" (See *'Twixt Two Worlds*, pp. 52, 54). I soon made use of the knowledge thus acquired by performing before friends and acquaintances, and I found that even at that early stage of my practice many of them could be deceived as to my real *modus operandi*. Eglinton has attempted to give particular validity to the accounts of my successful séances with him in 1884, claiming my testimony as that of one who had "specially studied and practised the art of simulating the slate-writing phenomena under conjurers' conditions" (*Light*, July 31st, 1886). I have already pointed out elsewhere that I was not an expert in 1884, when I wrote the reports in question, which Eglinton describes as "among the most favourable and decisive which have appeared." The extent of my

knowledge on this subject at that time will be found described by myself in *Light*, August 21st, 1886, as follows:—

I went to Mr. Eglinton on June 30th, 1884, and I do not remember ever having previously performed a single conjuring trick as applied to slate-writing, and also the question of conjuring in any other form had in no way interested me. Previously to my second séance, October 9th, 1884, I made some three or four attempts with a thimble, pencil, and a slate held under the table, and with a trick slate made of card-board, with a movable flap and blotting-paper.

I noticed that many persons made statements concerning my performances, as to the conditions of the production of the writing, which were just as emphatic as I made in my own reports about Eglinton, and I also noticed that nearly all these statements were entirely wrong. Even when I sometimes revealed the fact that I was merely a conjurer, the reply which I frequently received was something of this kind: "Yes, you may say it is conjuring, but it could not have been done by that means when I did so-and-so" (describing a supposed test) "and yet we got the writing all the same." The following extract from a letter to me is typical of the views taken by several of my investigators:—

I certainly think your slate-writing quite equal to what we saw at Nottingham-place [with Eglinton], but till I see how it is done, and it is thoroughly explained to me, I cannot give up my belief that you yourself employ more than sleight of hand for your results. You see I am a St. Thomas.

As I went on I was gradually forced to the conviction that my own reports about Eglinton were just as unreliable as these statements about myself, although I was not then aware of the serious discrepancies between them which Mr. Hodgson has lately pointed out in the *Journal* (October and November, 1886).¹ In

¹ A critic, "C. C. M.," says in *Light*, January 22nd, 1887:—"Of course in very many cases the *modus operandi* could and would be explained, at least privately to the witnesses, to their complete satisfaction. These would be really trick cases, as to which the antecedent reports will always have some evidential defect, discoverable by a careful critique without any presumption at variance with the distinct and definite statements of the witnesses (except in the case of witnesses whose veracity, or capacity for ordinary observation, is questionable), and such, therefore, as would not be adduced in any judicious selection of evidence to prove the genuine phenomena." Now, in a previous number of *Light* (August 14th, 1886) Mr. C. C. Massey asserted, concerning some of my testimony to Eglinton's performances, that "there is no room for the hypothesis of innocent misdescription, which might afterwards come to be recognised as such by the witness himself." I believe, nevertheless, that the performances of Eglinton, which I endeavoured to record, were due to trickery

consequence of the change which was taking place in my opinion, I wrote, on July 30th, 1885, to Mr. Farmer, requesting him for "private reasons," not to make any reference to myself, either directly or indirectly, in the work about Eglinton (*Twist Two Worlds*), which he was then preparing for the press.

From a study of various exposures of slate-writing mediums, and other incidents which have been privately brought to my notice, I cannot now entertain a doubt that they have frequently practised deception; and whether it is a fact that they, nevertheless, occasionally obtain the help of "spiritual" beings, or manifest supernormal powers, is a question upon which I have good reasons for being now very sceptical, though I do not of course profess to know how all the slate-writing tricks are performed. Indeed, only last month (February, 1887), I was informed of a special *modus operandi* employed by an American medium, Mrs. Simpson; this method was entirely unknown to me, nor do I think I should have discovered it myself.

Until recently I had not endeavoured to obtain written reports from persons who sat with me, and I was desirous of obtaining them under as nearly as possible the same conditions, as regards the mental attitude of the sitters, as those obtained by professional mediums for slate-writing; I did not wish people to know with absolute certainty by my own professions beforehand, that the slate-writing was only conjuring, though I urged them to treat me as a conjurer, to use tests, and take precautions against trickery, &c. Few persons would imagine how difficult it is for ordinary witnesses to accurately record a "slate-writing" séance, even if they are very careful and quick observers; and how prone the majority of witnesses are to exaggerate or distort records of events which they believe to be of an abnormal character. In consequence of the prominence given in certain quarters to my name in connection with "slate-writing," I assumed the professional¹ name of David Clifford. The desirability of this step may be illustrated by the following incident: A short time ago, at a séance, I met a gentleman who spoke in very disparaging tones of the performances of a certain amateur conjurer known as Mr. A., and who remarked to the effect that the statements of Mrs. Sidgwick (*Proceedings*, Part X,

on his part, and that my reports, adduced by Mr. Massey in his "judicious selection of evidence," were vitiated by "innocent misdescription." I think it not at all unlikely that I was guilty of the amount of misdescription hypothetically attributed to me by Mr. Hodgson, because precisely similar misdescriptions have been given of my own performances by witnesses whose intelligence and acumen are certainly not inferior to mine, and whose veracity is unquestionable.

¹ By the use of this term I do not mean to imply that I have ever demanded any fee for a séance; I have never accepted any recompense whatsoever.

pp. 67-70) as to this conjurer's powers did not in the least explain the subject of "psychography." At the conclusion of my performance this same gentleman (who knew me only under the name of Clifford) declared in my presence, and in that of his co-investigators, that the experiments he had just witnessed were more conclusive as to the existence of supernormal phenomena than those he had witnessed in the presence of a well-known professional medium. Had he then known I was Mr. A., the "amateur conjurer," I do not think he would have shown such enthusiasm as regards the "incomparable" nature of my phenomena.

In some of the reports which I received I was described as Mr. A., and in several others as Mr. Clifford; in these cases I have substituted my real name, for the sake of clearness.

I think it would be no easy task to expose an expert in slate-writing, provided he had made up his mind not to give his investigators the chance of doing so. A practised conjurer in this particular branch of his profession soon acquires a sufficiently keen insight into character to know when there is no risk of detection. If the performer has any reason to think that any part of his trick will be seen, he can take refuge in a blank séance; nor would it generally be the case that if the trick were partly performed the observance of strict conditions by the sitter would result not merely in failure, but in exposure, as Mr. Massey seems to suggest. (*Proceedings*, Part X, pp. 93, 94.) I have, several times, had to deal with this danger, and have always been successful.¹ Of course, cases will arise when, if the right steps are taken by the sitter, exposure will result; and this is precisely what has happened on more than one occasion, with, for example, Dr. Slade. There is one danger to which I think a conjurer is liable, unless he is very careful, viz., to give too little credit to the shrewdness of a sitter, just as he probably often gives too much. The remedy obviously would be to increase the number of entirely blank séances. If I were forced to give blank séances to persons of whose keenness I was afraid, I should, of course, frequently give blank séances to others whom I had no reason to fear, and with whom I could produce marvellous phenomena whenever I liked. I have found, moreover, that a blank sitting occasionally, with an investigator who at other times gets good results, makes the phenomena look more mysterious than ever, and forms an additional reason in his mind for not attributing the phenomena to conjuring. A plan, I understand, that is very frequently adopted by a well-known American medium, is to simulate sometimes, in a very marked manner, the ap-

¹ Since the above was written, an incident has occurred which some of my readers will probably think an exception; it happened at a sitting with Mr. Dodds, and I will refer to it in my comments upon his report.

pearance of trickery in his slate-writing. Not unfrequently one of his investigators falls into the trap, observes what he supposes is a clear case of deception, and demands an instant exposure of the slate. The medium then protests against the "unwarrantable suspicion," and finally reveals the slate, to the chagrin of his would-be exposé, who of course finds it perfectly clean. Then, by a subtle process, the medium does write on the slate, to the subsequent amazement of his witness. From the account of a recent exposure by a lady Spiritualist in America, who detected Slade in the very act of writing, I understand that the speed with which he wrote on a slate held under the table greatly astonished the observer. I have good authority for believing that the account is to be relied upon. (See *New York Sunday Times*, July 5th, 1885.)

I may now briefly refer to the argument that "psychography" must be of an abnormal (or supernormal) character, since conjurers have been unable to explain the phenomena. My own opinion, as that of an amateur conjurer, has been claimed in its favour, but I have already pointed out that this is only a misrepresentation of the facts of the case, and that I was a deficient observer, and an ignoramus as regards conjuring, when I wrote the reports favourable to Eglinton. At the same time, I understand that certain conjurers have professed their inability to explain the slate-writing of some mediums by conjuring. But, after my own experiences, I am not at all surprised at this. That the testimony of a specially skilled conjurer *in this particular branch* is of value I do not deny, yet at the same time it does not, I think, follow that he must therefore know all the secrets, such as one with more experience might have acquired. If he is very confident of his own ability to find out any trick and cannot explain the *modus operandi* of the medium, he may possibly think it inexplicable by conjuring; and the remarks made by Mrs. Sidgwick at the close of her article in the *Journal* of the S.P.R. for December are particularly suitable to a case of this kind. A very good instance of this has come under my notice.

When Eglinton was in Calcutta, Mr. Harry Kellar, a professional conjurer, requested the "opportunity of participating in a séance, with a view of giving an unbiassed opinion as to whether," in his "capacity of a professional prestidigitateur," he could "give a natural explanation of effects said to be produced by spiritual aid." Eglinton eventually met Mr. Kellar, and the result was that Mr. Kellar came away utterly unable to explain by any natural means the phenomena that he witnessed; and he said that the writing on the slate, "if my senses are to be relied on, was in no way the result of trickery or sleight of hand." This occurred early in 1882, and Mr. Kellar's opinion still continues to be quoted in favour of the genuineness of Eglinton's phenomena. Yet I am not aware that Mr. Kellar, before sitting with Eglinton, had any

special knowledge of the different methods of producing slate-writing by conjuring, and I have little doubt, after reading his account of a sitting in 1882, quoted in *Light*, October 16th, 1886, p. 481, that he was ignorant of at least some of these methods. But this does not seem to be my own view only; it seems to be that of Mr. Kellar himself, who since then has apparently turned his attention to slate-writing, and has changed his former opinion about the genuineness of the phenomena; he now professes to be able to "duplicate any performance given by mediums of whatever nature after he has seen it done three times." This was mentioned to me by an American gentleman whom I met recently, but I have also seen a notice of it in *Light* for March 28th, 1885, p. 147, from which I have taken the above extract; yet Mr. Kellar's former opinion, given, as I presume, when he was not a special expert in slate-writing, is continually quoted by Spiritualists, just as my own opinion, given when I was absolutely incompetent and knew next to nothing about conjuring in any form whatever, has been quoted as the opinion of a specially qualified conjurer.

I do not myself place much value upon the opinion of conjurers who have not previously become thoroughly versed in the ways of deceiving sitters in slate-writing; not only because of this incident in which perhaps Mr. Kellar's over-confidence in his own powers of detection led him into a mistake, although he has after long experience publicly proclaimed his disbelief in "mediumistic" phenomena, but also because I have myself been able to deceive a gentleman accomplished in general conjuring.

On August 26th, 1886, I received a letter from a well-known professional conjurer, whose programme includes several *exposés* of alleged spiritualistic frauds. In his letter to me this gentleman¹ informed me that he had heard a great deal about my slate-writing, and was most anxious to witness the phenomena, as he had had séances with a well-known professional medium; and he politely requested an interview with me. He was a stranger to me personally, but I at once offered to give him a séance, which was arranged for September 13th, 1886. At the conclusion of the séance² he gave me his testimony as follows:—

September 13th, 1886.

I can see no explanation by trickery of the experiments in slate-writing I have seen performed by Mr. Davey this evening.

(Signed)—————

¹ I have not here disclosed his name, as, since I have informed him of my conjuring powers, he has desired me not to do so. The names and addresses of all the writers of statements and reports are in the hands of the Hon. Secretary of the S.P.R.

² I had a curious experience with this gentleman. I asked him to think of a number. A number which I thought would be right was then, without his knowledge, marked on the slate by my process. I then asked him to tell me

Some days afterwards he wrote to me as follows :—

September 24th, 1886.

It gives me much pleasure to add my testimony to that of many others you have, and I certainly can state that in some mysterious manner which to me seemed quite inexplicable, writing appeared on slates which I had purchased myself, which had been previously thoroughly *washed*, and while they were held together apparently very tightly. And it was specially remarkable that the writing was in the very colour I asked for.

(Signed)—————

Another professional conjurer was shown my locked slate by an investigator, the writing having been allowed to remain, and on hearing the account of the witness, he offered an explanation, which was, however, entirely wrong; I instance his opinion merely for the sake of pointing out that his great knowledge of conjuring in general did not enable him to suggest an explanation which would I think have occurred to him if he had been skilled in the various special methods that may be used by conjurers in connection with slate-writing.

It has sometimes happened that an investigator, who knew beforehand that my performances were conjuring, has thought he had obtained a clue to my methods, but in nearly every case where I have suspected this, I think his discovery has only tended to perplex him more than ever. Whilst visiting Professor Henry Sidgwick at Cambridge some few months ago, I gave both Professor Sidgwick and Mrs. Sidgwick two séances for slate-writing. Amongst other phenomena, I obtained an answer on my locked slate, written underneath the question Professor Sidgwick had written. I had requested Professor Sidgwick to keep special charge of the slate. He afterwards concluded I had obtained some means of opening and writing on it, and he informed me as to when and how he thought I had done this. It is interesting to note that I did not in any way perform the trick in the manner Professor Sidgwick surmised, as I have since proved to him; he has informed me that my explanation was “completely unexpected,” and he says :—

I was so satisfied with my own conjecture (difficult as it was for me to imagine it actually realised) that the method you actually used never occurred to me—nor anything at all like it.

the number he had thought of. He said 98. I lifted up the slate and showed him the figures 98 that had been written before he had spoken. This may of course have been merely an odd coincidence, but the fact that I have had several somewhat similar experiences with other investigators led me to think that there might be something of the nature of thought-reading in it. I endeavoured to arrange some further experiments with Mr. —, but his many engagements, and afterwards my serious illness, prevented our meeting again.

To those of my readers who are specially interested in the subject I may recommend a book entitled *The Bottom Facts of Spiritualism*,¹ by Mr. John W. Truesdell, who seems to have had considerable experience in slate-writing. He gives an interesting account in Chapter XVI. of a slate-writing séance recorded by Mr. L. W. Chase, of Cleveland, Ohio, and I have no doubt, after my own experiences as a producer of slate-writing, that Mr. Truesdell's subsequent version of the matter is the true one. In the *Daily Courier* of Syracuse, New York, December 7th, 1872, Mr. L. W. Chase made the following statements :—

The medium (Mr. John W. Truesdell) then took up a common slate, and, after carefully washing off either side, placed it flat upon the table, with a bit of pencil, about the size of a pea, underneath. We then joined hands, and after the lapse of about ten minutes, under the full glare of gas-light, we could distinctly see the slate undulate, and hear the communication that was being written, a copy of which I herewith append :—My dear Brother,—You strive in vain to unlock the hidden mysteries of the future. No mortal has faculties to comprehend infinity.—CHARLOTTE.

The above lines were not only characteristic of my beloved sister while in the form, but the handwriting so closely resembled hers that, to my mind, there cannot be a shadow of doubt as to its identity.

In reference to a further event, Mr. L. W. Chase adds :—

A short communication from my mother (and in her own handwriting) was found plainly written.

I have quoted the above extracts since they serve to show how a person may be deceived in the matter of spirit identity ; for Mr. John W. Truesdell, at the close of Chapter XVI., frankly informs his readers that he himself wrote the messages, and describes the methods he employed. The resemblance between the handwritings was, I presume, imaginary.

The fact that "messages" occasionally contain private family details, &c., is often quoted as a proof of the Spiritualistic theory in connection with slate-writing, but many persons would be surprised to find how frequently a slate-writing conjurer may become possessed of apparently private matters in connection with his investigators, and they should also not forget that peculiar chance coincidences sometimes occur. It is not very long since I met a gentleman who was a perfect stranger to me personally, and I depicted scenes to him that I knew had taken place many years ago, with an accuracy that utterly bewildered him, and I went into such private details of his family matters as convinced him I had a strange insight into his past life. Yet this was merely due to a chance coincidence. Some months previously these and other details

¹ Published by Carleton and Co., New York.

had been incidentally mentioned to me by a person well acquainted with his history, and although he was not a public character, his name, in connection with the events of which I had heard, became somehow fixed in my memory. Nor is this the only experience I have had of a somewhat similar nature.

Then it must be borne in mind that when witnesses become deeply impressed with the wonder of the performance, they not unfrequently give way to a little natural excitement, and whilst they have laboured under the excitement I have picked up items of information from the witnesses themselves, which when reproduced by me at future sésances have been declared "wonderful tests."

During the past few months I have given sésances to many total strangers who have applied to me for sittings. In some cases I have given these performances away from my own residence, and I have requested the investigators to use all possible caution to guard against any trickery, leaving them, however, to make their own suppositions concerning the mode of production of the phenomena. Latterly I have stipulated that the sitters should write out reports as soon as possible afterwards; and upon receiving these reports I have informed them without delay that the phenomena were only conjuring. Formerly in some cases I had given the sittings over and over again to the same persons, with an occasional blank to stimulate their curiosity; nevertheless they never detected the *modus operandi*.

I shall now give nearly¹ all the accounts that I have received, but before doing so I wish my readers to be clearly aware that the writing performances described in the following records were due to my own unaided powers as a "slate-writing" conjurer. Two years ago I should have questioned the power of a conjurer to produce such records from ordinary witnesses as those which I now append, and that others shared my doubt in this respect is, I think, apparent from the following Editorial Note in *Light*, September 4th, 1886.

If he [Mr. Davey], or any other conjurer, can produce the *appearance* of the conditions which he *seemed* to observe with Mr. Eglington, and the writing under such *apparent* conditions, so as to induce an inexperienced

¹ The only reports which I have not quoted are two by Mrs. Sidgwick, one by Mr. Hodgson, and three others. These last three resembled the majority of those which I have quoted; two of the writers desired me not to print their reports at all; the third desired me not to print his report unless it was a correct account of what occurred at the sitting. Mrs. Sidgwick was not only aware that I was a conjurer, but I had told her a good deal about my tricks before my first sésance with her. Mr. Hodgson was also aware that I was a conjurer, and had some knowledge beforehand of my *modus operandi*; his report was written chiefly for comparison with an account promised by the gentleman to whom I have referred on pp. 409-10 as having exhibited such enthusiasm, but who, unfortunately, notwithstanding my repeated requests, has never sent me any report.

witness to write such a report as those he wrote himself, it will be time enough to talk of mal-observation as a possible explanation.

I shall begin by quoting a few brief statements of a general kind merely in illustration of the impressions left upon some of those from whom I did not exact a detailed report.

✓

Statement of MR. A. PODMORE.

July, 1886.

A few weeks ago Mr. D. gave me a séance, and to the best of my recollection the following was the result. Mr. D. gave me an ordinary school slate, which I held at one end, he at the other, with our left hands: he then produced a double slate, hinged and locked. Without removing my left hand I unlocked the slate, and at Mr. D.'s direction, placed three small pieces of chalk—red, green, and grey—inside: I then relocked the slate, placed the key in my pocket, and the slate on the table in such a position that I could easily watch both the slate in my left hand, and the other on the table. After some few minutes, during which, to the best of my belief, I was attentively regarding *both* slates, Mr. D. whisked the first away, and showed me on the reverse a message written to myself. Almost immediately afterwards he asked me to unlock the second slate, and on doing so I found to my intense astonishment, another message written on both the insides of the slate—the lines in alternate colours, and the chalks apparently much worn by usage.

My brother¹ tells me that there was an interval of some two or three minutes during which my attention was called away, but I can only believe it on his word.

AUSTIN PODMORE.

Statement of MRS. JOHNSON.

My sisters and I being most interested in the subject of slate-writing and anxious to see something of it, Mr. Davey kindly arranged a meeting at his house. We sat at an ordinary table in a well-lighted room, and writing was quickly produced on the inner surface of one of two slates held firmly together, once by Mr. Davey and myself, at other times by my sisters and Mr. Davey; at first just under the edge of the table, then above, and afterwards on one of my sister's shoulders. This was the more wonderful as we had purchased the slates on our way from the station. Of course between the slates were placed three points of different coloured chalks, *after which*² Mr. Davey asked us in which colour the writing should appear, and it did so in the colour we elected, the slate being covered with writing. We are all quite certain that the slates were never out of the hands of one or other of us, and we are totally unable to account for the slate-writing.

M. JOHNSON.

[*September, 1886.*]

¹ Mr. Frank Podmore had been previously informed by me as to the details of the particular methods which I intended to employ in the séance described above.—S.J.D.

² These words were added by Mrs. Johnson later.—S. J. D.

Statement of MR. SCOBELL.

November 25th, 1886.

DEAR SIR,—

I had the pleasure of attending a séance given by you some few months ago, and beg to relate what took place to the best of my recollection.

First, you produced a framed slate which folded, and upon which there was a patent lock. You opened the slate, cleaned it perfectly free from writing, put two or three pieces of crayon or pencil therein, locked it up, and placed the key in the hands of one of my daughters, who was present. The slate was laid on the table, and the hands of all of us were placed on and around it. You then told us to think of some subject upon which we should like a few lines, and to say the colour in which we should like them to appear. This was left to one of my daughters. You then appeared to be invoking the aid of some unknown person, which appeared to be attended with considerable mental agitation to yourself, and a slight scratching was heard, and upon the slate being finally unlocked and opened, two or three lines of writing appeared therein, and they were upon the subject my daughter had lent her mind, and in the colour writing desired by us.

The next thing you did was to solicit us to take out any volume from your bookcase, turn to a page, and fix our special attention on a passage. This I did without your seeing the page or passage. The book was handed to you, and you in a short time told us the right page and right paragraph.

I can only say that my daughters and myself were perfectly astonished with your performance, and had we been predisposed to believe in Spiritualism, we should have been convinced in such belief through your séance, as the whole performance seemed to us a phenomenon incapable of any explanation and not to be produced by any ordinary natural means.—Yours faithfully,

R. W. SCOBELL.

Mr. S. Davey, Jun.

Statement of MR. S. ELLIS.

November 29th, 1886.

Both Mrs. Ellis and myself are pleased to have an opportunity of testifying to the intense gratification you have afforded ourselves and friends on several occasions, both at our house as well as under your own roof, by the psychical phenomena you have exhibited, and we are *now* as much as ever at a loss to arrive at the *natural means* employed, as at the startling results produced—so astonishing that it is almost impossible to believe even the testimony of two senses. The productions of the “locked slate” fully bear out the foregoing statement.

S. ELLIS.

Statement of MRS. BARRETT.

Your wonderful performance on the slate completely puzzled me. I have not got over it yet. Thinking over it as much as ever I can, I am as far off having any idea about it as at first. You say you did

the writing, so I suppose you did ; but how ? That is what I want to know. You gave me a clean slate without a mark or scratch of any kind upon it. I examined it carefully, I sponged it with water, and at your desire I locked it up and kept my eye upon it. When it was unlocked and the slate examined, I discovered, to my astonishment, that it was written all over from top to bottom. I never lost sight of the locked slate, and I never lost sight of you ; and as far as I could judge, it was impossible for you or any one present to have done it ; yet the wonderful fact remains ; the slate was perfectly clean when it was locked up, and written all over when unlocked. This is a mystery, and as I am unable to look through a wooden cover, I cannot imagine a clue to it. Perhaps some of these days you will enlighten me.

Statement of MISS STIDOLPH.

I have much pleasure in recording my recollections of a séance with Mr. S. J. Davey. His powers are certainly marvellous, and while I have not the very smallest belief in "Spiritualism" or "mediums" of any kind, believing the things so called to be gross deceptions, I was amazed at my friend's scientific skill. Apparently he has no appliances. I was seated with him at a small table when he gave me the following astounding evidence of his powers. He gave into my hands a slate which, when locked, looks like an ordinary box. This box I opened, washed the slate, locked it, and took the key ; for some minutes we sat, he with one hand on mine, his other hand on the table. Presently a faint scratching was heard, and continued some little time ; when it ceased Mr. Davey unlocked the slate, and lo ! it was covered with clear, distinct writing—a letter addressed to myself, and stating if I would wait a little while the writer would go to the Cape and bring me news of my brother. Then I again washed the slate ; again it was locked, and again I kept the key. Mr. Davey then asked me to take any volume I liked from the library, to look at a page and remember the number of it. This I did, and again we sat as before. In a few moments the slate was unlocked, when on it was written, not only the number of the page I had thought of, but some of the words which were on the self-same page, and these not ordinary words, but abstruse words, as the book I selected was a learned one. This I considered a most marvellous feat, and utterly incomprehensible. That the scientific researches of my friend will lead to most important results I have no doubt. His aim is to expose deception, and if this object be attained he will benefit society and throw light on a subject which has hitherto been considered to belong exclusively to the "powers of darkness."

E. STIDOLPH.

I would mention that the shelves from which I took the book contained hundreds of volumes, and Mr. Davey had no idea which I had selected as he closed his eyes and went to the extreme end of the room.

E. S.

November 25, 1886.

Proceeding now to more detailed accounts I shall first quote reports by Mr. J. H. Rait and Mr. Hartnall J. Limmer, of a sitting which I shall call

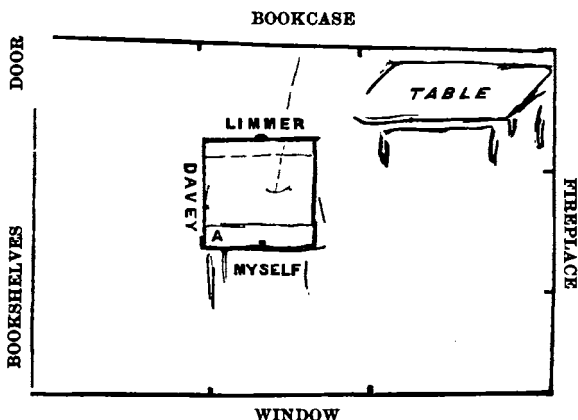
SITTING 1.*

These accounts were written independently, from notes taken during the sitting. Mr. Limmer had had a successful séance with me some months previously, of which he wrote no account.

1. Report of MR. RAIT.

On Wednesday evening, the 8th September, 1886, at 7.30, I betook myself, in answer to a previous invitation, to the residence of Mr. S. J. Davey. I had brought with me at his request three new common school slates privately marked by me and of medium size, a box of assorted crayons, and a book to take notes in. Arrived there I was introduced to Mr. Limmer, who with Mr. Davey and myself formed the trio in whose presence the manifestations which I am about to record took place.

At 8.30 p.m. we seated ourselves as shown in the diagram. Mr. Limmer



A. This is where the Slate was held.

sat directly opposite me, while Mr. Davey sat on my left, the gas burner being directly overhead so as to distribute light equally on all surroundings. Before I begin, however, I will call attention to the following facts.

1. During the whole séance, with but one slight exception, the gas was burning brightly.

2. The slates used were the 3 already mentioned and a double one of Mr. Davey's of superior make, with ebony backs and fitted with a lock, which, after having cleaned it and inserted a small fragment of slate pencil, I locked, and at his request put it in the pocket of my coat, where it remained till used. With these slates there could not possibly be any tampering,¹ as during the whole séance they never for one moment left the room.

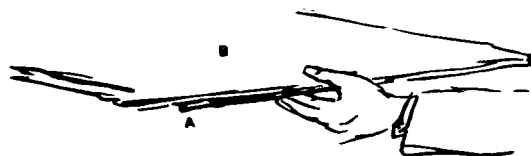
* I have numbered the sittings in the order in which I have quoted them, and have also lettered the chief events described in each, so that where more than one account is given of the same sitting, the reader may easily compare the different descriptions given. The small index numbers refer to notes which will be found in the *Appendix*, pp. 487-95.

3. While the writing was taking place under the table, Mr. Davey's left hand was held by Mr. Limmer while his right with the exception of the tops of his 4 fingers was full in my view.

4. The chalks used were my own, wrapped separately in paper, and before the séance had never been taken out of the box.²

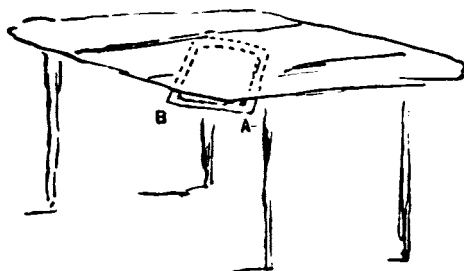
5. A fact that appears to me most wonderful is that the point of the slate pencil or crayon was always worn and invariably³ formed part of the last stroke.

At Mr. Davey's request I took one of my new slates, cleaned, wiped it, and placed a minute fragment of slate pencil on its surface, and held⁴ it under the table at the corner of the table with my left hand, pressing it firmly all



A. Slate.

B. Surface of Table.



The dotted lines show that part of the Slate under the Table.

A. Extremity held by me. B. Held by Davey.

the time. Mr. Limmer held my right on one side and Mr. Davey's left on the other, while Mr. Davey also supported the slate under the table with his right; thus it will be seen that a chain was formed by the hands. After remaining a few seconds thus.

[a] Mr. Davey: "Are you there?" No answer.

Mr. D: "Are you going to give us any answer this evening?" A distinct ticking sound was here heard and after 3 seconds or so it stopped and I withdrew the slate; on it was an imperfect scrawl which no one could decipher.

[b] Mr. D: "We will try again; please hold the slate firmly; engage in conversation; try and not concentrate the thoughts too much on one subject."

Mr. D: "Are you going to give us any answers this evening or not? Now *do* try." This time the noise of the ticking of a pencil was most distinctly heard as if firmly and deliberately writing. I called Mr. Limmer's attention to the fact and he informed me the writing was distinctly audible to him. I withdrew the slate and on it distinctly written was *Yes*.

[c] Mr. D: "Will some one now ask a question?"

After some thought it occurred to me to ask what o'clock it was at present, there being no timepiece in the room.

Mr. D. : "Will you kindly tell us what time it is?" The ticking was *immediately*⁵ resumed. I watched Mr. Davey while seemingly talking to Mr. Limmer, but could detect nothing suspicious in his movements; three distinct ticks were heard and I put the slate on the table and examined it. It was written in the same indistinct hand, and began with a scrawl, but in the middle of the sentence I could decipher "nine" plainly. On asking Mr. Limmer to look at his watch he replied that it wanted a quarter of an hour to 9.

[*d, e, f*] On putting the question "Will there be a war with Russia?" we got the vague reply "*Perhaps.*" In reply to other questions the answers obtained were "*try chalk*" (this refers to the difficulty experienced in distinctly writing on a new slate) and "*answer later.*"

So far nothing striking had occurred beyond very scrawly writing, and replies which might mean anything; but something better was in store for us.

[*g*] I now suggested⁶ a slight variation in the experiment, which both Mr. Limmer and Mr. Davey agreed to. I will mention however that in the right-handed breast pocket of my coat I had placed a sealed envelope containing some questions of a most impossible nature, and which I had written on the afternoon of the 7th September, intending to produce them at the séance with a view to getting them answered; they being all the time in the envelope and their contents unknown to anyone but myself. I determined therefore to put the question, "What does the right-handed breast pocket of my coat contain?"

Requested by Mr. Davey to clean and again privately mark my slates, I did so; and at his request Mr. Limmer and I chose 3 fragments of chalk,—pink, green, and blue. These 3 fragments were placed on the surface of one of the slates. I then placed another slate on the top of this so that the chalks were between.⁷ This time the slates were *above the table*; we joined hands and began talking, the question concerning my coat pocket having been put. It is important to note that during this experiment both of Mr. Davey's hands were in view, also that the writing began almost instantaneously on joining hands. Mr. Davey became very agitated, his hands slightly trembled under mine, and he occasionally gasped for breath as though in pain. (These fits occurred at intervals throughout the séance and always when the writing was taking place, but on no occasion did he move either his hands or feet.) The writing distinctly continued, cool, deliberate, and steady. I could even hear the occasional dashes as in stroking the *t's*, &c.; it invariably seemed to come, away from Mr. Davey, immediately underneath my fingers. I could almost feel the chalk as it moved along in its weird progress, guided by what mysterious agency I know not.

All at once Mr. Davey said, "Quick!! in what colour will you have it written?" Pink was chosen. This is what appeared on lifting one slate off:—

DEAR SIR,—This experiment is a very difficult one, and we can but rarely repeat it. (In green) You may rest assured that we shall do all in our power to answer (in blue) you this evening, but we are very anxious that you

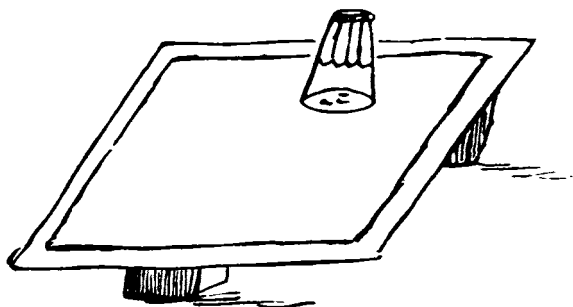
—not—this question (in pink) simply on account of the—question we will try and answer your question later on—and the—endeavour to convince—any test you may suggest.

“ERNEST.”

The latter part written in pink. Part of the message we could not decipher, and I accordingly cannot repeat it in full. This message occupied about 2 minutes or less in writing, and was on the whole fairly well written.

[h] The next experiment was with Mr. Davey's closed slate. After it had been produced from my pocket we laid it on the table locked and with the small piece of pencil inside, joined hands as before and the question was put, “Will the Emperor of Germany live through the present year?”⁸ Immediately the writing began, exactly the same as on previous occasions, and when after the space of 4 minutes (about) I carefully unlocked the slate we found the following wonderful message: “My Dear Sirs,—It is a popular error that if we can produce this writing under these conditions we might at the same time have a knowledge upon all questions of a mundane nature. One is apt to forget that prophet seer and prophets are children all of ‘mother guess,’ and this rule applies to us. Yet for ourselves we can foresee much to happen in in the year 1889, and to do this we need but carry out the instructions of Bonnet(?) who said, ‘Ne vous laissez jamais d'examiner les causes des grands changements, puisque rien ne servira jamais tant à votre instruction.’ Your test is a severe one, for we have not the gift of clairvoyance to-night. On VII — we think (or thank) your friend from time to time in explanation of this mystery try your test again later on and we shall succeed. We hope to—” (here the writing ends). This is clearly a direct reply to all our questions, and “the severe test” referred to, points evidently to my *coat pocket's contents*. What the mysterious VII. means I do not know, except that it may have some allusion to the 7th September, the day on which I wrote the questions. This belief is strengthened⁹ by the answer we got in trying to find out the writing after the Roman letters VII, later on in the evening, and which read (as much as we could make out of it) *Septem*. This long message was to my mind the most marvellous result of all, and its effect was strongly marked on Mr. Davey, who seemed in a state of great prostration, and called for a glass of water.

[i, k] Mr. Davey then placed a slate on two small boxes which rested on the table, thus; 3 pieces of chalk,—blue, pink, and red—were then chosen



and placed on its surface (the slate) and over the chalk was placed a tumbler; the gas was slightly lowered, and we were told to say what figure we would

like to have drawn. I chose an octagon, Mr. Limmer chose a square. I saw a piece of chalk slightly move and on lifting the glass we saw two very indistinct marks. We however resolved to try again. This time the red piece of chalk distinctly moved, but very quick. Lifting the tumbler we found this figure



square.

[l, m, n] I desired¹⁰ after this to have the writing on the double slate of Mr. Davey's continued at the point where it had been broken off, and obtained this result on one of my slates which I held underneath the table and which began immediately. "We hope to see you again—Joey." I was also anxious to know what the VII signified as I have already said before;—on the first attempt we got the answer—"good-bye Joey"—but we were more successful on again putting the question, the result being a distinct "Septe——"; whether, as I have already said, it was intended for September I cannot tell.

As it was getting late (10.30) the séance concluded. In finishing this statement I will add that for my part I am "an outsider," have never before given slate-writing or Spiritualism a thought until Mr. Davey lent me "Psychography" and a copy of *Light* dated 8th November, 1884, and invited me to relate my experiences as they appeared to my senses of sight and hearing only; which I have endeavoured to do in as complete a manner as possible. What the agency is that moves the fragment of pencil I know not; I leave that for the *savants*. It is a wonderful thing that part of an answer was written in French, a language totally unknown¹¹ to Mr. Davey. Also that 3 colours were employed in writing another answer. Trickery to my mind is utterly impossible in *any* respect. How it is all done I cannot tell; my advice to the "sceptics" is "go and judge for yourselves."

JOHN H. RAIT.

10/9/86.

2. Report of MR. LIMMER.

On Friday, the 8th September, 1886, I had the privilege of being present at a "Spiritualistic" séance given by Mr. S. J. Davey at his residence . . . Mr. Herbert Rait . . . was the only other person present besides Mr. Davey and myself.

The only table used was a small one which Mr. Davey informed us was technically known as a "Pembroke." This table I thoroughly examined, and nothing that could aid Mr. Davey in any way could I discover. The proceedings then commenced by placing a common slate, bought that evening and marked by Mr. Rait, under the corner of the table and supported in that position by the right and left hands of Mr. Davey and Mr. Rait respectively, while I completed the circle by holding their disengaged hands.

[c, c] The question "What is the time?" was then asked by Mr. Rait, and after a short interval I distinctly heard writing, but on looking at the slate the answer was not readable: the question was therefore repeated, and shortly after the word "nine" was obtained.

[d, e, f] The next question asked by Mr. Rait was, "Will there be a

war with Russia or not?" in reply to which we received the word "Perhaps." The same gentleman then asked "Will the Emperor of Germany live through the year?" Instead of receiving a direct reply the words "Try chalk" were found written upon the slate, and on adopting that suggestion we obtained the single word "later."

I may mention here that all the chalk and slates (with the exception of the "locked slate" mentioned later on in this report) used during the evening were brought by Mr. Rait, and had never been in the possession of Mr. Davey.

[g] The next test was that of two common slates being placed upon the table, one above the other, the frames of which fitted so accurately that it appeared utterly impossible to insert anything by which the pencil could be put in motion. These slates were previously examined by Mr. Rait and myself. Green, pink, blue and red chalk having been inserted by Mr. Rait, the circle was again formed in the manner before described, Mr. Davey having this time, though, both hands placed upon the top slate. The question, "What does my right hand breast coat pocket contain?" was put by Mr. Rait, and it was agreed that the colour in which the answer should be written should be pink. I distinctly heard the chalk passing rapidly between the slates, and in about two minutes we had the following message before us.

(In pink)

"DEAR SIR,

"This experiment is a very difficult one, and we can but rarely repeat it. (In green.) You may rest assured that we shall do all in our power to answer (in blue) you this evening, but we are very anxious that you should not put this question (in pink again) (word not plainly written here) simply on a/c of the (word not readable) question. We will try and answer your question later on, and the (word not readable) endeavour to convince (word not readable) any test you may suggest.

" ERNEST."

At this stage of the proceedings Mr. Davey appeared to be rather exhausted, and drank a glass of water.

[h] Mr. Davey then produced a "locked slate," which I examined most minutely, and as far as I was able to judge, the surfaces were genuine slate and had not undergone any process of preparation which would aid him in obtaining writing. A small crumb of pencil was inserted, and the slate closed and locked by Mr. Rait. The key was then given into my possession. We then placed our hands in an exactly similar position as before, and Mr. Rait having repeated the question "Will the Emperor of Germany live through the year?" I very soon heard the pencil travelling over the surface of the slate. After the lapse of about four minutes the slate was carefully unlocked by Mr. Rait, and the¹² pencil very much worn was found at the place where the writing ended.

The lines on the first side of the slate ran in a diagonal direction from left to right, but on the second side it was done in the usual manner, i.e., from side to side. The writing was of a very neat character and the majority of the letters were well formed. The following is a copy of the letter.

"MY DEAR SIRS,—It is a popular error that if we can produce this writing under these conditions we might at the same time have a knowledge upon all

“ questions of a mundane nature. One is apt to forget that ‘ Prophet, seer,
 “ and prophetess are children all of Mother Guess ’ and this rule applies to
 “ us, yet for ourselves we can foresee much to happen in in (the word ‘ in ’
 “ occurred twice here) the year 1889 and to do this we need but carry out
 “ the instruction of Bonnet (this name was indistinct) who said ‘ Ne vous
 “ ‘ laissez jamais d’examiner les causes des grands changements puisque rien
 “ ‘ servira jamais tant à votre instruction.’

* “ Your test is a severe one for we have not the gift of clairvoyance
 “ to-night on VII oz we think (or thank) your friend from time to time
 “ in explanation of this mystery.

“ Try your test again later on and we shall succeed.


“ We hope



Saw Pencil lie here, on carefully opening the Slate.

[*l, m, n*] The writing having stopped so abruptly, two¹³ ordinary slates were placed upon the table in the manner before described, and it was asked by Mr. Rait that the letter should be concluded. Within a period of 15 seconds from the time of asking such question and after completing the circle with our hands, the words “ to see you again, Joey,” were written.

The two slates were again placed in the same position as before, and Mr. Rait having put an unimportant question, after the completion of the circle as before, I saw upon the slate “ Good-bye, Joey ”; but on a second trial a scrawl was obtained which looked very much like “ Sept. Joey ” but it was impossible to say definitely what it was intended for.

[*i, j, k*] The final test to which Mr. Davey was subjected was that of writing under an inverted tumbler under the following conditions. An ordinary tumbler was inverted and placed upon one of the slates brought by Mr. Rait. This slate was raised slightly from the table and supported by two small boxes placed under the ends of the slate. Blue, pink, and red chalk were then placed under the glass by Mr. Rait, and after joining hands, Mr. Rait asked that an octagon should be formed with the red chalk. After waiting for a few minutes the red chalk was seen to make two short lines almost at right angles to one another, thus,  The same test, after the

slate had been cleaned, was repeated, and with precisely the same result. I then asked that a square should be formed by the red chalk, and two sides of it were made almost instantly, and in the colour required. Although

* This probably refers to some questions which Mr. Rait had written and enclosed in a sealed envelope and placed in his breast coat pocket and known only to himself. It will be remembered he previously asked “ What does my right-hand breast coat pocket contain ? ”—H. J. L.

looking to within a few inches of the tumbler and seeing the pencil move, I failed to discover anything which could have caused it to do so.

I can only say that the whole thing was totally inexplicable to me, and to the best of my belief it was impossible for Mr. Davey to have produced any of the above results by the aid of trickery, as he did not appear in any way to try to divert my attention either from himself or the slates, and I watched him as closely as it was possible throughout the whole proceedings.

HARTNALL J. LIMMER.

SITTING II.

The following three reports are by a member of the Council of the American Society for Psychical Research, and his wife and daughter. I shall speak of them as Mr. and Mrs. and Miss Y. The reports ought to be specially instructive in consequence of the differences of attitude illustrated by the sitters. Mrs. Y. was unaware, until after her report had been written, that the phenomena were nothing but conjuring. Miss Y. was unaware of this fact during the sitting, but I understand that she was unintentionally informed of the true nature of my performances before she wrote her report. Mr. Y. was aware, before any arrangement had been made for the sitting, of the work upon which I was engaged, and knew that any phenomenon which might occur would be due to my own conjuring powers.

1. Report of MRS. Y.

On the evening of September 10th, 1886, I went with my husband and daughter to a room in Furnival's Inn, to witness the slate-writing performances of Mr. Davey. On our way we stopped at a stationer's, and my husband purchased three perfectly new ordinary school slates. We found Mr. Davey to be a young man of manifest intelligence and great earnestness of scientific purpose. He impressed me as being thoroughly honest and above all trickery. He also impressed me as being in a very critical state of health, and I should say the nervous strain of his slate-writing performances was most injurious to him.

[a] We seated ourselves at an ordinary Pembroke table, brought out of the kitchen attached to the chambers belonging to the friend who had loaned his room for the occasion. A piece of chalk was placed on one of our slates, and the slate was held tightly up against the underside of the table leaf by one of Mr. Davey's hands and one of my daughter's. Their thumbs were on top of the table, and their hands spread underneath on the underside of the slate. I held Mr. Davey's other hand, and we all joined hands around the table. I watched the two hands holding the slate without a moment's intermission, and I am confident that neither Mr. Davey's hand nor my daughter's moved in the least during the whole time. Two or three questions were asked without any sign of response.¹ Then Mr. Davey asked rather emphatically, looking hard at the corner of the table under which they were

holding the slate, "Will you do anything for us?" After this question had been repeated three or four times, a scratching noise was heard, and on drawing out the slate a distinct "Yes" was found written on it, the chalk being found stationary at the point where the writing ceased. As my eyes were fixed uninterruptedly on both my daughter's hand and on Mr. Davey's also, and as I certainly had fast hold of his other hand all the time, I feel *confident* he did not write this word in any ordinary way.²

[b] This same result was obtained two or three times. But Mr. Davey did not seem to think it was enough of a test, and he proposed that we should try it with the slate on the table in full sight of us all, with a candle³ burning brightly in the middle of the table.

[c] He gave me a locked slate of his own, which I thoroughly washed and locked myself, and put the key in my own pocket. We then joined hands, and Mr. D. and my daughter placed one hand each on the slate as it was lying on top of the table. Different questions were asked, and we waited some time, but no response came. Mr. Davey seemed to me very much exhausted, and I urged him to desist from any further efforts. But he seemed loth to do this, and said he would rest a little while, and would then, perhaps, be able to go on. After a short time of conversation, the slates all the while being in full view and carefully watched by me, we again tried it, under the same conditions as before, only that this time Mr. D. requested us each to take a book at random from the shelves in the room, and mentally think of two numbers representing a page and a line, and he would see if he could reproduce it. This also failed of any result, and Mr. D. said he feared he was too tired to produce anything, as he had been very much exhausted by a long and very successful *séance* the night before. We again begged him to desist, but after a short rest, during which he walked into the next room for fresh air, I thought, he insisted on another trial. The slates still remained all the time in full view on the table. Mr. D. asked my daughter to choose another book, which she did at random, he having his back to her and standing at some distance while she did it.⁴ This book was at once tied up and sealed by one of the party, Mr. D. never touching it from first to last. I then held it in my lap, while we joined hands as before, and Mr. D. and my daughter each put one hand on the slate. Still nothing came. Then we changed positions, and I placed my hand on the slate instead of my daughter, giving her the book to hold. During this change she kept her hand on the slate until I had placed mine beside it, and the book was awaiting her on the opposite side of the table, my husband all the while holding Mr. D.'s other hand. I am *confident* that Mr. D. could not possibly have manipulated the slate during this change, for it was in full sight all the while, and our hands were on it, and the book was tied and sealed on the opposite side of the table. A few minutes after this readjustment Mr. D. seemed to have a sort of electric shock pass through him, the perspiration started out in great drops on his forehead, and the hand that was touching mine quivered as with a nervous spasm. At once we heard the pencil in the slate moving, and in a few moments Mr. Davey asked me to unlock the slate. My daughter took the key out of her pocket and handed it across the table to me, and I unlocked the slate, and found it covered on both the inner sides with writing. When read, this writing

proved to be a sort of essay or exhortation on the subject of psychical research, with quotations from the book chosen intermingled throughout. I forgot to say that Mr. D. had asked us *all* to choose in our minds two numbers under ten to represent a page and a line of the book, but had finally concentrated his thought on what my husband was thinking. In the writing there were quotations from every page we had any⁵ of us thought of, but not always the line; but in the case of my husband the line was correct, but not the page. He had thought of page 8, line 8. The line was quoted from page 3, and Mr. D. said this confusion between 8 and 3 quite frequently occurred, because of the similarity of the numbers. This test seemed to me *perfect*. The slate was under my own eye on top of the table the whole time, and either my daughter's hand or my own was placed firmly upon it without the intermission of even a second.⁶ Moreover, we closed and opened it ourselves.

[d] After a short rest, Mr. Davey asked us to wash two of our own slates and put them together, with pieces of chalk of different colours between, and all of us to reach across the table and hold them all together. This we did,⁷ and then Mr. D. asked my husband to choose mentally three colours he wished used in writing. After all holding the slates closely pressed together for a few minutes, we placed them on the table, and Mr. D. and I placed our hands on them while the rest joined hands. In a few moments the same sort of electric shock seemed to pass through Mr. D., and his hand and arm which were on the slates quivered nervously, and immediately a scratching noise was heard. He then asked me to lift one slate off the other, which I did, and found one side covered with writing in three colours, the very three my husband had mentally chosen. I am perfectly confident that my hand was not removed⁸ from the slates for one single instant, and that I never lost sight of them for a moment.

By this time Mr. D. seemed to us to be so much exhausted that we begged him to give up any further tests, but he insisted on trying one more, which was as it proved the most remarkable of all.

[e] He placed one of our slates on three little china salt-cellars that lifted it up about an inch from the table. Upon the middle of this he placed several pieces of different coloured chalks, and covered them with a tumbler. Then he told my husband to form a mental picture of some figure he wished to have drawn on the slate under the glass, and to name aloud the colour he would have it drawn in. He thought of a cross, and chose aloud the blue colour.⁹ I suggested that blue was too dark to be easily seen, and asked him to take white, which he agreed to. We sat holding hands and watching the pieces of chalk under the tumbler. No one was touching the slate this time, not even Mr. D. In a few minutes, Mr. D. was again violently agitated as with an electric shock, which went through him from head to foot, and immediately afterwards we *saw*, with our own eyes, each one of us, the pieces of chalk under the glass begin to move slowly, and apparently to walk of their own accord across the space of the slate under the tumbler. My husband had said just before that if the piece of red chalk under that tumbler moved, he would give his head to anyone who wanted it, so sure was he that it could not possibly move. The first piece of chalk that began to walk about was that very red piece! Then the blue and white moved simultaneously, as though

uncertain which was the one desired. It was utterly astounding to all of us to see these pieces of chalk thus walking about under the glass with no visible agency to move them ! All the while Mr. D., whose hands were held on one side by myself and on the other side by my husband, seemed to be on a great nervous strain, with hot hands and great beads of perspiration. When the chalks stopped moving, we lifted the tumbler, and there was a cross, partly blue and partly white, and a long red line marking the path taken by the red chalk ! We were impressed by this test beyond the power of words to declare. The test conditions were perfect, and the whole thing took place under our eyes on top of the table with no hands of anybody near the slate. This was the close of the evening's performances.

Upon reading over my account I see that I have put the leaving of the room by Mr. D. in the wrong place. It should have been just before the writing on our slates with coloured chalks instead of just before the writing on the locked slate. But in either case the slates were all the time in full view on the table with the rest of us who remained behind.

I consider the test conditions to have been perfect throughout, and see no possible explanation for the very remarkable phenomena that occurred.

MRS. ———

September 14th, 1886.

2. Report of Miss Y.

The exhibition was given in Mr. Hodgson's sitting-room, a medium-sized room with a large square table in the centre, covered with a cloth. Mr. Hodgson and my father and mother and I were in the room, seated around this table, when Mr. Davey entered. He looked at the table, and said it would not do. So we pushed it aside, and a Pembroke table was brought in in its place ; I do not know whether it was the property of Mr. Hodgson or whether Mr. Davey had brought it with him. It was quite bare, and we placed on it a candle and three single slates which my father had bought at a shop on our way to Furnival's Inn. We also had on it a bowl half full of water, containing a sponge to wash the slates with, and a cloth with which to dry them. On the large table was a lamp and on the mantelpiece were three candles, so the room was quite clearly lighted. We sat in a circle around the table, my mother next to Mr. Davey, then my father, then Mr. Hodgson, then I by Mr. Davey.

[a] Mr. Hodgson brought us a little pasteboard box, in which were a number of small pieces of chalk of different colours. I chose two of these and placed them on one of our slates. We had all previously written either our names or our initials on that side of the slate. Mr. Davey slipped the slate under the edge of the table, I holding on to it all the time, and we held it flat under the table with our thumbs above the table. I held the slate very firmly against the table, and I am sure I did not relax my hold once. After waiting some time and asking various questions, we heard, or seemed to hear, the chalk moving on the slate. We drew the slate out,¹⁰ and on it was written "Yes," which was an answer to our last question.

[b] We again put the slate under the table, and, in order to be sure that nothing had been written on it, I half slipped it out again and saw that it was perfectly clean. After some more waiting, my father asked when we

were to sail for America. The chalk again squeaked, and on drawing the slate out we found "the 18th" written very indistinctly. This happened not to be the date, which was the 15th. I forgot to mention that while we were waiting for the writing we had all joined hands, and talked on indifferent subjects. Just before the writing came Mr. Davey grew very quiet and writhed with his arms. His left hand, the one not holding the slate, pressed very hard upon the table. Meanwhile, my father and mother had changed places, because it was indicated in some way, by the writing on the slate, I think, that we were not all seated in our proper places.

[c] After these experiments, Mr. Davey seemed very much exhausted. But he drank some water, and insisted on going on to try the experiment with the books. He had previously brought out his own little slate, a double one made of ebony, with a silver lock on it. He said he would use this in the experiment. We saw that it was clean, and then one of us locked it. I think my mother put the key in her pocket. Then we each chose a book at random from a large bookcase at the end of the room, in which the books were arranged apparently without any system. I can't remember whether we left the slate on the table while we chose our books, or whether one of us held it.¹¹ When we sat down at the table again, I put my hand on the slate and leaned my elbow on my book. Then Mr. Davey asked us each to think of two numbers under 10, one for a page in our book and one for a line on that page. This we did, and sat waiting for some time with our hands joined, but no writing appeared on the slate. Mr. Davey seemed so exhausted that we determined to give up the experiment, and I put my book back in its place. We sat as before around the table, discussing the failure of the experiment. Finally Mr. Davey started up and said, "We must try it with one book alone. Will you choose one, Miss——?" I supposed that he asked me to do it because my seat was nearest to the bookcase. I got up and went to the bookcase. Mr. Davey stood by the table with his back to me. That latter fact I feel as if I remember most distinctly. I mention it to show that I chose my book at random and was not influenced in my choice by him. As I came back to the table he said, "Do not let me see the name of the book." But as I did not understand what the trick was to be, I forgot his injunction and placed the book on the table at my right hand. Mr. Davey was on my left. However, I only left it there for a minute or two, and I am sure that I either looked at it or held it the whole time, so that he could not have opened it without my knowledge. Mr. Hodgson brought me some string and this I passed around the book several times and tied with four knots. Then my mother sealed the knots and took the book. She did not hold it in her hand the whole time, but either let it lie in her lap or sat on it. But Mr. Davey could not have taken the book or opened it without her knowledge, as he sat perfectly still and we saw everything he did. We opened the double slate, and after we had seen that it was perfectly clean, I put some chalk in it, locked it, and put the key in my pocket; and I also kept hold of the slate during the experiment. Mr. Davey asked us each to think of two numbers as before. Finally he asked us to write them down on a slate. I wrote mine on one of our own slates so that he could not possibly see what I had written, and I placed it on the table away from Mr. Davey, and leaned my elbow on it.

I think the others did the same with the other slates. To my remembrance,¹² some of us watched the locked slate all the time while we were writing.

After a few minutes Mr. Davey asked my mother to change places with me. This we did, but I did not relax my hold of the slate until she had her hand on it. She gave me the book, and I sat on it, and we again joined hands. Mr. Davey's right hand was on the slate which was on the table, and my father held his other hand. Mr. Davey said that the experiment was too difficult while we all thought of different numbers. So he asked my father to think of his numbers, and the rest of us not to think of ours. After a little while the chalk inside the slate squeaked a good deal. I took the key out of my pocket, and one of us, my mother, I think, unlocked the slate. Both sides were covered with writing, all of which I will not quote. Then we cut the string of the book, having found the seal untouched. We opened the book at my father's page and line, 8 and 8, but there was nothing there that was quoted on the slate. So we looked at page 3, line 8. There we found this line, "The greenest grasses Nature laid." On the slate was this sentence, "The *greenest grasses* will be laid by *Nature*." It was not in quotation marks, although three of the words were underlined. On my mother's page, 8, but not on her line, 4, was the title of a poem, "The House of Clouds." This was on the slate, underlined. On Mr. Hodgson's page, 7, but not on his line, 9, was the title, "The Deserted Garden." This was also on the slate, underlined. On my page, 1, we found nothing that was quoted on the slate.

[d] After this experiment, we put aside Mr. Davey's slate and took two of our own. We cleaned them, and placed on one a number of little pieces of coloured chalk. The second slate was put on the first one, and my mother and Mr. Davey held it above the table. Mr. Davey asked my father to think of three colours. We joined hands once more, and in a little while we heard writing between the slates. When we took one off, on the under one was written:—

In *red*, "We are very glad to be able to give you this."

In *white*, "We can do more yet."

In *green*, "Good-bye."

My father had thought of red, white, and *blue*. We could not be sure by the night light whether the "good-bye" was written in green or blue. But there was a piece of chalk on the slate that looked much more blue than the piece with which the "good-bye" was written.

[e] After this we tried one more experiment. Mr. Davey placed one of our slates on two little Japanese salt-cellars, made of china covered with wicker, and one common glass salt-cellar. On the slate we put a number of pieces of coloured chalk, and over this a clean tumbler. Meanwhile Mr. Davey took the candle from our table, and put it on the other one. This made the light a little less distinct, but it was still very good. Then Mr. Davey asked my father to draw a figure and write a colour on his double slate. My father made a star, and wrote "Red." This he showed to all of us except Mr. Davey, after which he locked it, and put it in his pocket, and gave me the key. We joined hands, and Mr. Davey's hands did not touch the slate or the glass at all. We sat for some time, without any results.

Finally, we gave it up, and my mother and I put on our cloaks to go home

But before we left the room, we decided to give it one more trial. We thought that perhaps we had made too complicated a figure, so we unlocked the slate, and rubbed out what my father had written before. Then I drew a cross, and he wrote "Blue." We sat down at the table and watched the chalk with the closest attention. Mr. Davey's arms shook violently, and once when the chalk began to move, he snatched his hands off the table. But my father and mother did not let go of them. While we were waiting for the chalk to move Mr. Davey seemed very much excited, and he asked my father what colour he had written. My father said "Blue," whereupon my mother said, "What a pity you did not say white. It would have been so much easier to see the white move." So my father said, "Very well, let it be white." At Mr. Davey's request, both he and I kept our minds fixed on white, and on the figure I had made on the slate.

Finally, the red chalk actually did move across the slate. Mr. Davey snatched the glass off. I expected to see a red cross, but the red had only made a slight short mark. There was a long white mark, and across it, near the top, was a green mark. But the green mark was very small, and not at right angles with the white mark, nor did it extend as far on one side of the white mark as on the other.¹³

That is all that happened, as nearly as I can remember. It took place two evenings ago, the 10th of September. The only curious thing I noticed about Mr. Davey was the odd way in which his arms, and sometimes his whole body, writhed, especially just while the slate-writing was going on. At the time, I was convinced that they were not tricks, although I had no other explanation for them.

September 12th, 1886.

3. Report of Mr. Y.

On September 10th, 1886, last evening, with my wife and a daughter of nineteen years of age, I availed myself of an invitation to see the phenomena of slate-writing at the rooms of Mr. Hodgson, No. 1, Furnival's Inn, London.

The "medium" was introduced as Mr. Clifford [Davey, see p. 410], a gentleman of known social standing who had never accepted any pecuniary returns for his performances.

Mr. Hodgson's room was, throughout the conference, lighted by four candles and one shaded lamp, there being no moment of obscuration of light through the whole evening. The large heavy table in the room was, at Mr. Davey's suggestion, substituted by a smaller one with two folding leaves, the table ordinarily in use in Mr. Hodgson's breakfast-room. The three slates were wood bound, about 8 × 10 in. size. They were purchased by me at a cost of threepence each, from a stationer in Holborn, on my way to the conference. Their surfaces were very rough, requiring much washing with a sponge and dry rubbing before they were smooth enough for use.

Mr. Davey had two much larger slates with false black card surfaces, showing how persons were often imposed on by professional mediums ;¹ but

¹ The remark which I believe I made was that the slate with a false flap was often put forward by professional *conjurers* as an explanation of the slate-writing tricks performed by "mediums."—S. J. D.

of these no use whatever was made. He also had a small silver-mounted ebony framed locked slate. I shall distinguish this by "D.'s slate," and the ones I bought by "my slates." In a card paper box were a number of very small pieces of pencil of six different colours. The whole apparatus has now been described.

[a] Mr. Hodgson sat opposite to me, on my left sat my wife opposite to my daughter, between whom and myself Mr. Davey was placed. A pencil was put on one of my slates, which was sustained under the edge of the table by my daughter's fingers at one end and by Mr. Davey's at the other, their thumbs being all the time in sight on the top of the table. The hands of all five of the party were then joined, and soon we heard a sound like that of a pencil. My slate was slid out from under the table by my daughter. At the first and second examination nothing was on the slate, and it was washed afresh, and soon the word "yes" was found scrawled on the upper side of the slate as an answer to some indifferent question.

[b] This was once repeated.

My daughter was sure that her hand had pressed the slate to the under side of the table during the whole time. It is to be noted that during about a minute of the time of waiting Mr. Davey seemed seized with violent nervous contractions of his face, arms, and hands, which appeared to draw largely on his strength. They were succeeded by a feverish condition of the surface of his hand.

[c] He next requested us to select, each one, a book from Mr. Hodgson's library. We did so, and he proposed to give us the contents of lines, selected by page and line by us, in D.'s locked slate. But nothing came. He then proposed to try it again on a single book, and my daughter, leaving him at the table, replaced¹⁴ on the shelves the book she had first taken down, and took at random a copy of Mrs. Browning's *Poems*, Second Series. 1880. London edition.

He requested us to mentally choose each one a page and line by numbers below 10.

I selected page 8, line 8,

My wife page 8, line 4,

Mr. Hodgson¹⁶ page 7, line 9,

My daughter page 1 line 9,

and we each one told aloud¹⁶ the page and line selected.

During this time and previous to the announcement of the selection, a pencil had been put into D.'s slate, which had lain on the top of the open table throughout. It was then locked, and the key placed in my daughter's pocket. My wife's hand was then placed upon D.'s slate as it lay on top of the table, and it certainly so remained until, after hearing the sound of writing, my daughter produced the key, and we opened the slate.¹⁷ My choice had been page 8, line 8, and while the others conversed Mr. D. bade me fix my mind intently on these figures during a space extending probably to 10 minutes. Then my wife unlocked D.'s slate, and found the following words written in legible hand. The italics are as in the original.

"How far you remain, oh unbelieving ones, from the goal of your endeavours. It is not through the domain of Physical Phenomena, but

through the empire of the soul's dominion, that man must enter upon the higher paths that stretch away into the Divine. 'The Kingdom of God is within you.' Seek not to entangle the brightness of your soul in the Labyrinthine Maze of the physical world *which will prove to be merely a House of Clouds*, and will leave you more forlorn than a *Deserted Garden*, where not even the *greenest grasses* will be laid by *Nature* to sanctify her right. We men a" (here it ends with a long irregular line, such as might be made by a pencil rolling).

On referring to the book which had been lying in our sight tied up and sealed, we found on page 8 the heading to be *The House of Clouds*, being the words italicised in the slate-writing. On page 3 (which, Mr. D. said, the power, whatever it was, might have mistaken for 8 as being like it) and line 8, we found "the greenest grasses Nature," words also italicised on the slate.

The other words, "*which will prove*," in italics were not in the pages of poems indicated. There seems to have been no attempt to give any words from the lines selected by the other three persons.

[d] We next placed small pencils, in six colours, between two of my newly-bought slates, marked by ourselves with our names written in pencil, without removing them from the top of the table, and the hands of some of the party were laid upon them for some minutes, after which they were held up in the hands of two persons. I had been asked to choose the colours in which the writing should be made. I mentally chose red, white, and blue, but did not tell my choice. After holding Mr. D.'s hand for some minutes, with my mind strongly fixed on these colours, the slates were opened, and we found, in the order I had mentally selected :

(Red) "We are glad to be able to give you this."

(White) "We can do more yet."

(Blue) "Goodbye."

[e] The last performance was the moving of the pencils on my slate under a glass. Two Chinese cups were taken from the mantel. On these the slates rested, with pieces of pencil cut by ourselves from the ends of coloured crayons of various colours, on its top, under the glass. Upon D.'s lock slate, which he could not see, I wrote "Blue" as the colour which should be used, and my daughter made a cross for the figure to be written. We then locked D.'s slate, which I placed in my pocket, while my daughter put the key into her pocket. We joined hands as before, but there was no movement of the pencils. He took the glass off, threw off the pencils, and put them back again in a group, near the centre. Again we joined hands. I selected white for the colour, at my daughter's outspoken suggestion, and Mr. D. became spasmodically excited, trembling greatly.

Soon the red pencil began to move in full view of all of us. It stopped and soon began again to move. The distance traversed was probably an inch. I did not see the other pencil ends move, though they might have done so.

Upon removing the glass we found traces in white, green, blue, and red, but scarcely the figure traced by my daughter on D.'s locked slate.¹⁸

Having in my boyhood practised legerdemain I am able to see how a large portion of the publicly performed tricks are, or could be, done; and sur-

prising as were the very able performances of Mr. D., I could tell how most of them could be done¹⁹ without anything beyond a probable mind-transference of thought intensely concentrated on my part. But I stood in the same relation to the performances which I could not unravel, in which others stood to those which I could perform or explain. I cannot therefore make my own discernment the limit of the "natural," and say that the performances undiscovered by me are "supernatural." I am surprised when I find that those versed in conjuring, when they reach the limit of their own ingenuity and knowledge, ascribe to supernatural causes what is beyond their ken.

Mr. Davey is a gentleman, I believe, incapable of intentional deception. He makes no statement of his performances beyond the fact that they are phenomena to be accurately observed. They exceed in their apparent supernaturalism the displays usually made by paid mediums. I believe that a full explanation of his methods would "fire a shot heard round the world" in almost every civilised community where the phenomena of so-called "Spiritualism" are perplexing, and often madden, true and good people.

Whatever may be the real psychical phenomena which lie behind or alongside of the supposed revelation from spirits, they should be separated from the often proved deceptions of paid mediums. And I can conceive of no more effectual step towards this than for some one who excels these magicians upon their own chosen field, to frankly tell the world how it is all done. Scientists then would have the ground cleared for accurate investigation, and, more important still, millions might be saved from the delusions of deceitful "mediums." For the atrocious wickedness of deceitfully trespassing by fraud upon the most holy of all human relationships, the sacred regard for the dead, it is difficult to find strong enough terms to express our contemptuous reprobation.

SITTING III.

The sitting described by Mr. Legge in the following letter took place on the same evening as the one described in the foregoing three reports, September 10th, 1886.

Report of MR. LEGGE.

12, Mitre Court Chambers,

Temple, E.C.

12th September, 1886.

MY DEAR HODGSON,—

I said I would let you have a straightforward account of what I saw in your chambers on Friday evening; here it is, written while my recollections are distinct. I had been sitting with Hughes, who told me you had a séance on. We were talking on various subjects, and never touched that of the séance going on in the next room, so that in fact I soon forgot all about it. Presently however the door opened, and you

came in with Mr. —, whom I had never seen before, and behind him were his wife and daughter. A little embarrassed by sudden introductions, I passed out into the entry to your rooms, and there saw for the first time Clifford (the name, is it not?) [Davey, see p. 410]. In a few minutes the —s left, and I went into the room where the séance had been. There I was introduced to Davey, who suggested, after some talk on what had gone before, that I might like to see something.

[d] I jumped at the proposal, and as a preliminary took Davey's locked slate, opened it, and cleaned it (or rather cleaned it again, for it was clean already), then, having slipped in a bit of pencil, locked it, and put the key in my pocket, keeping the slate also in my hand or under my arm all the time afterwards.¹

[a] Next I chose one of your slates, cleaned it, and, at Davey's request, having put a fragment of pencil upon it, slipped² it under the table, so as just to cover it with the slab, the pencil of course being on the upper surface. The table was a plain deal one, and I satisfied myself that there were no projections on the under-surface which could leave a mark. We then formed contact, Davey's right hand being partly on my left and partly on the slate, *i.e.*, where his hand overlapped mine which held the slate pressed against the table. The faint sound of writing was distinctly audible, and when it ceased I drew the slate out. There were merely indistinct scrawls upon it.

[b] But it appeared that I ought to have asked a question to myself, and so extracted an answer from the slate. So after I had cleaned the slate I thought of a question. I acted precisely as before.³ The sound of writing was again heard, and the slate, when I drew it out, bore clearly and distinctly written the word "yes"—the final letter of which was done in particularly admirable style. The question⁴ had reference to some doubtful increase in my official salary, and I am bound to say I was as much delighted as astounded by the mysterious writing.

[c] The next experiment was the placing of 3 bits of coloured chalk on the table, and of a clean slate (selected and placed by myself)⁵ over them. I put my hand on the slate, Davey his on mine, and we joined contact. Again we heard the sound of writing, and when I lifted the slate there was written large and neatly in the coloured chalks (three lines or so in each colour) this message:—"Don't you think I've done enough for you to-night I'm tired Joey." I noticed the chalks seemed worn, showing signs of work, just like the little bit of pencil in the previous experiment.

[d] After this Davey asked me to write a question in chalk on one of your slates. While I was writing it he asked for a drink of water, and you pointed to a corner of the room where there was some. He went there and when he came back seemed to have forgotten his request for he now asked me for the locked slate, which I had latterly put in my pocket.⁶ I brought it out, placed it on the table, set my hand on it, Davey his on mine, and joined contact just as before with Hughes and yourself, Hughes holding my right and your left, you Davey's left. Then we heard the same writing sound, very faint this time, and after a considerable interval I was told to take up the slate and unlock it. Taking the key out of my pocket I did so,

and saw written on both leaves a long message, precisely as I give it:—"If you don't believe in spirit power after this you are not worth the attention of any honest medum (*sic*) Joey." After this, Davey, who seemed pretty tired, had to rush off to catch a train. I should add that the room had been in full lamp' light all the time, the lamp being placed on a side table thus throwing a certain light under as well as over the table we were sitting at. Also that the contact was not continuously perfect, for I remember that Hughes and yourself occasionally left one hand free for a short time, and lastly that there was no enforced silence.

The above are the facts as detailed as I can give them; I offer no comment on them for indeed I can't. Though I had heard of such experiments before, personal experience was entirely new to me, and has left me in immense perplexity.

If you see Davey, please thank him for his kindness in troubling after an already long sitting to give me some specimens of his "craft," or whatever name one can give so nameless a faculty. I am also sincerely obliged to Hughes and yourself.—Yours,

J. G. LEGGE.

SITTING IV.

The next three reports are by Mr. Padshah, and Mr. and Mrs. Russell. Mr. Padshah had had some previous experience with a well-known medium, but had not been convinced that the phenomena which he had witnessed in the medium's presence were not the result of trickery. His account of his séance with me shows that he was in some respects a careful observer, and that he was still more careful in recording his remembrances. He was not informed until after he had written his report, that the phenomena were due to conjuring. Mr. and Mrs. Russell, however, knew before the sitting that they were about to witness conjuring performances. They came on an unexpected visit to Mr. Hodgson, and on learning that I was about to give a sitting, requested permission to be present. I was perfectly conscious of the fact that they were both using their best endeavours to discover my exact *modus operandi*. And although Mr. Russell failed to detect any of my writing processes, he correctly observed and remembered some of my manipulations with slates above the table, which, it will be seen, entirely escaped the observation or remembrance of Mr. Padshah.

1. Report of MR. PADSHAH.

1, Furnival's Inn, London.

Sept. 15, 1886.

This evening in Hodgson's room we had a séance with Mr. Davey; Mr. and Mrs. Russell, Mr. F. S. Hughes, Hodgson and myself being the party. Before sitting I had some interesting conversation with Mr. D. about the results usually got by him and some which I had with Eglinton. Mr. D.

in course of the conversation told me he was very anxious that his results should be tried and watched like those of any professional medium, and indeed, his subsequent proceedings were very agreeably contrasted with those witnessed at the professional séances. There was every apparent desire to get the conditions named by members of the party, and to see that results were obtained under those conditions. I had suggested in our preliminary conversation how important it might be to get my own name—not surname—which no one except myself in the room knew. The slates on which we desired the writings were three of them Hodgson's, three I had bought this evening at Lilley's, Cambridge, and one Mr. D.'s own double slate. I regret that desiring to add some friends to the party, I had left the rooms to call upon those friends, and during that interval, Hodgson and Mr. Hughes being busy, we necessarily could not keep the slates in our eye for a short interval during which Mr. D. was in the room.

Well, we commenced, I sitting all the time next to Mr. D., except once, when Mrs. Russell and I interchanged places, with no advantage; and so we resumed the original order.

[f] There was full light on every corner of the table; two of my (7) slates, one washed by myself, the other¹ by Mr. D., were put very nearly in the centre with a number of small chalk-pieces between them of different colours—(five in all, I find now on inquiry from Hodgson—red, blue, green, yellow, white—but which I was *not* sure of, then, not having noticed them).

[a] Under the table with the frame projecting on Mr. D.'s side, was a single slate, also mine, I believe, and washed by I do not know whom, Mr. D. supporting it on his side by the four fingers underneath, and the thumb over the table in sight of all; his left hand joining with that of Mr. Russell's right, Mr. R.'s left with Mr. Hughes' right,² Mr. Hughes' with Mr. Russell's, and Mrs. Russell's left with my right, all resting either on the table, or otherwise always in sight; and my left supporting also the slate just the same as Mr. D. Between the slate and the table were put successively chalks and a small pencil, the chalks being crushed, and therefore given up.

[f] Mr. D. and Mr. Russell often put their hands on the pair of single slates.

[g] Mr. D.'s double slate, *not* washed,³ I believe, that I can remember, but locked up by myself carefully, with the key always in my pocket or on my RIGHT hand near Mrs. Russell, never out of my view, was in my charge, generally being behind my back.

[a] For some time there seemed to be no result, Mr. D. telling us that he felt no "go" in the thing, and asking me if it was not due to my undue scepticism. Of course I assured him that my failing was rather in the reverse direction. The conversation was generally on Spiritualistic subjects, being mostly a good-humoured discussion of the experiences of some Spiritualists. On Mr. D.'s asking me to select a particular colour of chalk to write between the two slates,⁴ I suggested white; but we never got it.

[b] He then wished me to fix my mind on a particular number. I selected five (5), and drew an image of it before my mental eye. The number we got was, however, 6; and I must say, that but for the horizontal

stroke, I myself would be unable to distinguish often between my 5's and 6's. Mr. D. then asked if there were going to be any manifestations—the answer⁶ was legibly “Yes.”

[f] Then we⁶ asked for a writing on one of the pair of slates, of mixed colours, mine being blue, and Mrs. Russell's selection red. *Sometimes* I think we all put our hands on the pair of slates and then both Mr. D.'s hands were in full view, and there could be no mistake of what they were doing,—viz., that they were shaking sometimes with great force, at the same time that his teeth were chattering.

[d, e] However, before any writing came there as asked for, we had first a message on the single slate “Wait,” and at another time, I noticed (without any clear sound of writing as was unmistakable during the two previous cases)—and I believe nobody had observed it before I drew their notice—a message on one side of the slate, “Try the (1) chalks.”

[f] Well, now we all concentrated our attention on the pair of slates very nearly in the centre; and I thought, as requested, of two numbers, 5, 7; Mr. D. very shortly after a deal of shaking of his hands, at length said that we might see the slates. There, to my surprise, I beheld a message forsooth, in two coloured pencils, —blue and red, which I copy below.

(Blue Pencil):

“We are very pleased to be able to give you this writing under these conditions, which must or ought at least to the ordinary mind do away with the possibility of it being produced by ordinary means.

(Red Pencil):

“If you will be kind enough to wait patiently you may rest assured we will do our best to do more for you.

“EARNEST.”

[c] I forgot to say that before this writing appeared, on the large slate, instead of the numbers we wanted, we got written⁷ “Boorzu.” Now this as it happens is the original Persian, the modern corruption of which is my initial name. This would be extraordinary except that it might have happened by accident, and also I had not time enough to see the last “u” before the word was wiped off by Mr. D.

[g] Then we tried to get some results with books, but as it appeared to me Mr. D. had read almost every book in Hodgson's library, it was not easy to select one to preclude the hypothesis of thought-transference. So we attempted to get numbers again, and I concentrated my attention on the same two previous numbers (5, 7); we soon got the 7 on the single slate, but instead of the 5, we got “Think Book.” Mr. D. desired me to think of one; my mind was unsettled between *The Brain as an Organ of Mind*, by Bastian, and *International Law*, so to avoid any interference with the conditions, I pitched upon the periodical, *Mind*. Mr. and Mrs. Russell having left us, we all concentrated our attention on the double closed slate, which, on opening at frequent intervals, we had found unwritten. The key was *now* in my pocket, *that is* certain, for on seeking to open it, I found it entangled with the coppers in my waistcoat pocket. The double slate was also undoubtedly locked, for I carefully locked it myself. I mentally, as before,

concentrated my attention on getting the word "Mind" written within. After some time Hodgson said he heard the sound of writing, and on opening it we found the slate full. The following is the text :—

"This phenomenon is not Spiritualistic, nor is it the projection into objectivity through the higher faculties unfolded by the abnormal issues of human developments—'Mediumship'? Yes. But mediumship of WHAT? Do you think you could appreciate if we were to tell you? Ah no! The Spooks of one, the Adepts of another, the transcendental Egos of another, and the fourth dimensions of a fourth, are but the frantic struggling dreams of the dark and ignorant present human race who have not acquired the possibility of CONCEIVING even an approximation to the real solution.

"Your own predominant desire is to explain, but for these and kindred facts, it will be ages before the loftiest soul can touch the true theory, as we find it exhibiting no distinct changes of form, and if impossible with one or more vibration.

"The Brain AN organ of Mind, ha! we laugh."

This completes the text. I opened the slate myself, and I found some scratches made by the pencil over the writing. Also the facet seemed to have worn out a little by writing. After this we made some fruitless efforts at getting something, but we could not, and in a very short time we adjourned. As the table round which we sat was removed, Hodgson pointed out that it was beyond suspicion,—a fact which I had omitted to notice.

[f] How came, now, the writing between the pair of slates, and in the closed double slate? About the former, it is certain that the slate on which the writing came was one of the three I had purchased that evening at Cambridge; as was attested by its size corresponding with the two others marked, and also by the shape of the frames, and the cracks⁸ in them noticed by Hodgson. I confess I do not remember even after such a brief lapse of time, whether I had examined⁹ the two slates *not* washed by me, and found them unwritten. I imagine I must have, for otherwise it would be very stupid; and, besides, if there had been any writing it would not have escaped the notice of Mr. Russell, who seemed to be particularly careful. Besides, we constantly looked to see if there was any writing there. Of course, a conjurer of ordinary pretensions could deceive on the last point. There might be writing on the bottom surface of the lower slate, while we could observe only the three upper surfaces, if so many. Before we saw the writing there, Mr. D. gave a push,¹⁰ and though I am almost sure that it was I who removed the upper slate, and found the writing there, I am afraid I cannot be certain. Indeed, I doubt if I can with any confidence assert whether the writing was on the lower surface of the upper slate, or the upper surface of the lower slate, even if I was certain that it was not on the lowest face. When I remember that Mr. D. is deliberately anxious to be tried by no other than a conjurer's standard, and also that I have omitted to notice things so elementary, and yet so essential, even some of them actually suggested for my observation by Mr. D., I regret I did not ask some one else of the party to observe and act. For it is evident that if I did not see the slates clean on *all* the surfaces before commencement, my testimony becomes absolutely valueless. But now suppose that we have satisfaction on these heads, still it may be considered possible that the writing may be precipitated

by chemical means. Whether, if the writing disappears under the influence of water, the chemical theory may still hold, of course I cannot say. But if so, it is curious that Mr. D. could *push* the slates at a particular moment; and before that none of us could notice, in that full light, any formation of letters, or gradual precipitation, that I can see. Besides, Mr. D. could barely have had time enough to tamper with the slates. He told me himself that he had observed them lying. He had almost 40 minutes to himself, with little intervals, when Hodgson would come in. He might during that interval have written out all the first message, without using a chemical; in that case we are all guilty of gross negligence which it is ridiculous to credit my colleagues¹¹ with. But he might have also used a chemical; only he could not have foreseen the opportunity of my going out; and as everyone is supposed to bring his own slates, why he should carry about chemicals with him it is difficult to see. In this connection I may also observe that Mr. D. remarked to me during our conversation after tea, how great the temptation is for the occultist to be fraudulent; when pecuniary remuneration is not the object, "the good of the cause" is supposed to justify them, and it may not be unjust to add,—the desire to make people talk about them is not altogether a factor without influence. Just imagine the temptation in *Vanity Fair* of an * * *, the guest of princes and emperors, and having the great honour of a recommendation from the first of living Englishmen—Mr. * * ! But it is only fair to Mr. D. to say that he holds this justification, he says, in great abomination. As for the selection of colours being blue and red, and turning out so, it seems to me quite natural, and it may not be without significance that the white writing with chalk we asked for never came. Besides, there is nothing in the matter itself which may not have been written beforehand, indeed it was not what we had wanted. Now, though I point out my own defects of observation, it is only to show how little really my testimony is worth except for points of confirmation; and I hope I shall be able to remedy them next time.

[g] Somewhat different is the case of the double closed slate. I do not remember it to have been washed; but there never was any writing on it except a scratch occasionally, whenever I opened it, with the exception of the last time. As I opened it myself I think I could easily have observed any *gradual* precipitations. The reference to "Brain as an organ of Mind" is not altogether without significance. It is also evident that Mr. D. must have minutely studied the time it takes for complete precipitation; or that the whole precipitation takes place simultaneously; or that the phenomenon is undoubtedly genuine. The theory of mere writing without a chemical and then bamboozling me would be really contemptible.¹²

[c] The reading of numbers was not a failure; but it was not convincing. "Boorzu," however, was remarkable.

On the whole, I myself strongly incline more towards the genuineness of the phenomena than the reverse; but I cannot disguise it from myself that that is largely due to a previous impression gathered from Mr. D.'s results with others which were read out to me. If I get the same things next time with *my own* double-slate, and a pair of slates that have never left my sight, I think I should be justified in being convinced of something abnormal.¹³

2. Report of MR. RUSSELL.

[16, Somerfield Road, Finsbury Park, N.]

On Wednesday evening, September 15, I was present with my wife at a slate-writing séance given by Mr. Davey. We sat in the private sitting-room of my friend Mr. R. Hodgson, at No. 1, Furnival's Inn. Besides Mr. Davey, Mr. Hodgson, my wife and self, there were present Mr. Hughes (another great friend of mine) and . . . Mr. Padshah. I had never seen either Mr. D. or Mr. P. before. We sat round an ordinary deal table. Mr. P. was on Mr. D.'s right hand, I on his left. On the table were 3 or 4 single slates which Mr. P. had brought with him, and a double slate fitted with lock and key belonging to Mr. Davey.

[g] As soon as we were seated at the table Mr. D. washed the double slate with sponge and water, and then handed it round for inspection. As we expressed ourselves satisfied that it was perfectly clean, he placed a small piece of ordinary crayon inside, locked it and gave it to Mr. Padshah to keep. Mr. P. having put it on his own chair behind his back,

[a] Mr. D. took one of the single slates, washed it clean, put a small piece of crayon on it and placed it under one corner of the table, holding it there with his right hand (thumb in sight on the table, four fingers out of sight below), Mr. P. holding it in the same manner with his left hand. We then joined hands and talked,¹⁴ waiting for the sound of writing. After some minutes Mr. D. brought up the slate, but there was nothing on it.

[f] He then put some small pieces of chalk on one of the other slates lying on the table, covered it with another slate, and said he would try to get some writing there if we would choose the colours we would like it in. Mr. P. chose blue and my wife (at my suggestion) red.

[a] Mr. D. then replaced the single slate under the corner of the table, holding it as before, but again several minutes passed without any result. He then asked my wife to change places with Mr. P., which she did, holding the slate with her left hand as he had done. But again, after several minutes, there was no writing.

[b] Then my wife and Mr. P. took their old places, Mr. D. once more put the slate under the corner as before, and asked Mr. P. to think of some number under 10, saying that he would try to get it written for him. He then said aloud: "Please say whether we shall get anything to-night," soon after which Mr. P. declared he heard the sound of writing; whereupon the slate was brought up, and the word "yes" and the number "6" were found upon it.¹⁵ Mr. P. said he had thought of 5, but explained that he made his fives in such a curious way that they might easily be mistaken for sixes.

[c] Mr. D. now said that a start having been made, more success might be looked for, so the experiment was repeated, the slate being brought up at intervals of from 5 to 10 minutes. The first time it had the letters BOORZ¹⁶ upon it, which Mr. P. explained were the first five letters of his Christian name which was in Persian written BOORZU. Neither Mr. Hodgson, Mr. Hughes, my wife, nor myself had ever heard of this name before, but I did not quite understand whether Mr. D. had or had not heard it from Mr. P. before the sitting began.

[d, e] Next time there was the single word "Wait," and a little later the words "Try Chalks." We accordingly concentrated our attention on the two slates with the chalks between them, which had been left lying on the table.

[f] Mr. Davey and Mr. P. each placed a hand on them, and we completed the circle. From time to time Mr. D. opened the slates, but for a long time there was no result.

[g] Presently he got up and went to the bookcase, saying he would try to read something from a book. He asked Mr. P. to go and choose one. Mr. P. did so (taking the locked slate with him), and suggested several books, to all of which Mr. D. objected on various grounds. Finally, however, a volume of Swinburne's poems was selected and placed on the table, Mr. D. saying he would try to get a reference in the locked slate to any particular page and line below 10 Mr. P. might choose. But though the slate was opened two or three times, no writing was found on it.

[f] In the meantime, Mr. D. had once more examined the two slates where the coloured chalks were, but finding nothing, had placed them side by side, and carelessly, as if in a fit of absent-mindedness, had taken the chalks from the slate which had been at the bottom, and placed them on the other. He had then put them together as before, except that the original position of the slates was reversed, the old bottom one being now at the top, and the old top one at the bottom. Presently, asking Mr. P. if in a former sitting with Eglinton the medium had not got some writing on his shoulder, he took up the two slates and placed them on Mr. P.'s shoulder, but in less than a minute took them off, reversing¹⁷ them as he did so, and replaced them on the table. The old bottom slate was now once more at the bottom, and the old top one at the top, but each slate had been reversed, so that the two sides which had originally been turned to the table were now turned up. In a few minutes, Mr. D. had a sort of convulsion, Mr. Hodgson and Mr. Hughes said they heard sounds like writing, the slates were opened, and there, on the lower one, was a message, half in green,¹⁸ half in red (nearly the colours chosen by Mr. P. and my wife), expressing a hope that we should be satisfied with writing given thus, under such excellent test conditions. Mr. P. remarked that he had asked for blue, and that the colour given was green; and then, on being asked, said he could not see how Mr. D. could have produced this writing by ordinary physical means, and then my wife and I left.

I am writing this account without notes,¹⁹ on the morning of Friday, September 17th.

J. RUSSELL.

My wife and I have written our accounts independently, but I have since read through hers, and find I have omitted to say that there was a good light in the room.

3. Report of MRS. RUSSELL.

[16, Somerfield Road, Finsbury Park, N.]

I was present with my husband at a séance given by Mr. Davey to Mr. Padshah at Mr. Hodgson's rooms in Furnival's Inn, on Wednesday night, the 15th inst.

There were six of us present. We sat round a small deal table, which had a drawer at each³⁰ end. The one my end was empty. I did not examine the other. Two lamps were in the room, and four candles, one of which was on the table. Mr. Padshah sat next to Mr. Davey and I next to Mr. Padshah.

[g] He began by cleaning the inside of a locked slate given him by Mr. Davey, who having chosen and put inside a small piece of chalk, desired Mr. Padshah to lock the slate and keep it in his possession. Mr. Padshah locked it and put it behind him in the chair he was sitting in, and the key in his pocket.

[a] Mr. Davey then took a small ordinary slate, and a small piece of slate pencil with no points, asking Mr. Padshah to first clean the slate himself on both sides. This being done they both held the slate under the edge of the table with the fingers on the slate and the thumbs on the edge of the table. We then all joined hands, and sat talking for some time. Once or twice Mr. Davey took out the slate to examine, but found no writing. He then asked me to change places with Mr. Padshah, and hold the slate, which I did. Once or twice he took out the slate whilst I was holding it, and once there was a zigzag pencil mark on it which was not there before, but no writing.

[b] Mr. Padshah then took the slate again. We still went on waiting, and taking out the slate to look at. Twice, some white chalk that Mr. Padshah had chosen was crushed when we looked at it. Mr. Davey then bent his head close to the table and asked in a loud voice, "Tell us if we shall have any manifestations to-night or no; only one word Yes or No." After waiting again Mr. Padshah said he heard the sound of writing. On looking, "Yes" was found written on the slate. The letters were very uneven and scrawling. Mr. Davey then asked Mr. Padshah to think of a number, and a figure 6 was given instead of a 5 which he had thought of. But Mr. Padshah explained it by saying that he usually made those figures very much alike, and it would be easy to confuse them.

[d, e] After waiting again the single word "Wait" was found, and a little time afterwards "Try chalks" in the same bad writing (so bad that we turned it first one way and then another to make it out) with a very imperfect figure 8 that Mr. Padshah had been thinking of. Mr. Padshah himself discovered this last just as Mr. Davey was putting back the slate under the table.

[g] Nothing was yet found in the locked slate.

[f] Mr. Davey then put in several pieces of coloured chalks between two slates which had been lying on the table all the time, with one piece of pencil inside, and he and my husband placed their hands on it.

[c] On again taking up the slate under the table, a curious word appeared written on it which we could not read, written in much better characters, but which appeared to me to be a foreign word. On Mr. Padshah's looking at it, he exclaimed "Why it is my own name Boorzu, which I am hardly ever called by!" No one at the table knew it was Mr. Padshah's name, Mr. Davey being positive that he had never heard it before, and indeed neither of us had. Mr. Padshah then reminded Mr. Davey that he had asked him to ask his name before tea, which Mr. Davey said he had forgotten.

[g] Nothing having been written between the two slates, Mr. Davey then asked Mr. Padshah to go to the bookcase and choose a book. He brought one and put it on the table, but Mr. Davey objected that it was too big. I think it was a book of Spencer's. Mr. Davey then went to the bookcase with Mr. Padshah and helped him to choose a book, saying it must be a small one, and in large print, that a good clear, large print was of the most importance. Mr. Padshah, on going to the bookcase, took the locked slate with him. They brought back a volume of Swinburne's poems, Mr. Davey opening it here and there, and observing that the worst of it was he knew that particular book very well. Mr. Padshah then thought of a page under 10, but no writing was given. I then went to the bookcase for a book, and brought back *Aurora Leigh*, which, on Mr. Davey's seeing, he said it was the same as they had had two or three nights before, and it would not do.

[f] He then decided to give up the book test altogether, and concentrated all his attention on the two slates on the table. He asked Mr. Padshah and myself to choose a colour that we would have the writing in. Mr. Padshah chose blue, and I²¹ red. There were 3 or 4 different small pieces of coloured chalks²² in the slates. Mr. Padshah and myself then held our hands over the slates with Mr. Davey and my husband. Mr. Davey became very intense, saying we *must* get some manifestations that night. Mr. Padshah said that perhaps they would not write on the table between the slates, that although they had said "try chalks," they did not say on which slate. We waited some time without any result. Once Mr. Davey put the slates on Mr. Padshah's shoulder, asking if Mr. Eglinton had not tried him in that way. He replaced them after a few seconds on the table, and turned them over to look inside, but nothing was found. At last Mr. Davey became more intense, and after a kind of convulsive shaking, he turned open the slates once more, and, with some excitement, showed us one whole side covered with even good writing, half in green and half in red. I cannot remember what it was exactly, not having taken a copy. But the green was something about giving us a good manifestation that night, and the red about waiting patiently. This last being in my colour, struck me as a curious coincidence, as I had been the most impatient all the evening. Then Mr. Padshah again unlocked the locked slate, but found nothing, and after our waiting some time longer, Mr. Davey suggested we might perhaps be too many, as he had seldom had such bad results in so long a sitting. As my husband and I wished to get home, we then left, it being past 10 o'clock, and we began soon after eight. Mr. Davey proposed going on with the sitting after we had left, with what results I do not know.

I am writing this account from memory, without notes, on Friday evening, September 17th.

BESSIE RUSSELL.

SITTING V.

Previous to my sitting with Mr. Block he had been informed that my "phenomena" were not due to the agency of "spirits," and he

was exceedingly sceptical as to the occurrence of any phenomena at all under such conditions as had been described to him.

Report of MR. A. S. BLOCK.

October 30, 1886.

DEAR MR. DAVEY,

Few of the persons who have witnessed your extraordinary performances can have done so with more impartial minds than I and my young son, Alfred, did. He, a youth of 16, perfectly ignorant of the whole subject of Spiritualism, mediums, or psychical science, with eyes quick to discern every movement of hand or body; I, calmly observing what I *saw* without desiring to theorise or account for the same, or the way in which it was accomplished.

Having heard of what you were doing I was curious to witness myself your performances, and you kindly gratified me by giving me what I suppose you would call a *séance*. To my own disappointment, and I fear to your own inconvenience and perhaps greater strain of mind in consequence, I had but half-an-hour with you, having to catch my last train home.

You, my son, and I having adjourned to the library, sat down at a small ordinary table with folding flaps, when you produced several slates and a small folding slate with hinges and patent lock. Giving me the latter you asked me to thoroughly sponge and wipe it, and placing a very small piece of pencil between the two slates, I locked them and gave the key to my son, and placed the slate in my right hand pocket, being the side away from you.

[a] You then handed me an ordinary slate which you requested me also to well sponge and wipe and put a mark in the corner of each side, which I did. Then, putting a small piece of pencil in the middle of the slate you placed it—or slid it—*under* the corner of the extended flap of the table, placing the fingers of your right hand under it, and your thumb on the upper side of the table, and your left hand on the table; I placing the fingers of my left hand next and touching yours under the slate, and thumb on the table, and with my right hand holding the left hand of my son. In a few seconds you said, "Will you ask a question?" when I asked, "What shall I be doing this time to-morrow night?" In about 3 or 4 minutes a slight scratching was to be heard, and you slid the slate from under the table, and only a mark of an illegible word was to be seen.

[b] The slate was again sponged and wiped by me, and again replaced by you in the same position as before—when you, either as part of the performance or in fun, evinced some impatience and demanded an answer to my question, and in a few minutes scratching was again heard, and on withdrawing the slate from under the table, the word "Reading" very legibly written, was on the slate.

[c] You then took two slates which you handed to me to sponge and wipe as before, which I did, and placing 3 or 4 small pieces of coloured chalk, which you placed between the 2 slates, which were placed on the top of the table, you asked my son to take a book from the bookcase, to think of a page without letting you know either the book or the page thought of, and keep the book in his possession. Then asking him in what coloured chalk the writing should appear—he desired it should be in red—you placed both

your hands firmly on the upper slate; I placed both mine, and my son did the same, all of us pressing on the slates firmly.

Waiting a few minutes, you again manifested impatience and excitement at the little delay, when we soon after distinctly heard a scratching between the slates, which when looked at, the upper slate was found covered with writing, in red chalk as desired. The writing was apparently an extract of some kind, but unfortunately the opportunity of testing its accuracy was lost as my son omitted to think of a page.

[d] Although the time at our disposal was but a few minutes—a quarter of an hour at most—you kindly performed another trick, which was writing between the locked slates. As I have said, these were handed to me by you at the commencement of our sitting, were sponged and wiped by me, a piece of pencil placed between the two slates—locked by me, and key handed by me to my son and the slates placed in my pocket, so that it was manifest you never had any touch or handling of these locked-up slates. Asking me to unlock them I did so and found them in the same condition as when I placed them in my pocket. I, however, again wiped them with the sponge—you replaced the small piece of pencil, I locked them together again, handing the key to my son, and handing you the slates thus locked. These you placed on the top corner of the table, placing both your hands upon them—I and my son doing the same. In about 3 minutes, at most, you began to press energetically upon the slates, when we heard very distinctly a slight scratching between them. You called my attention to the sound, lifting your hands, called my observation to the fact that when you did so the sound stopped,—being again audible when you replaced your hands. In a few seconds taking away your hands, you asked me to unlock the slates, which I did and there saw writing in a good flowing hand—not in your style I observed, on the whole of the upper, and on part of the lower slate. I read the first few lines, which were that it was hoped I had enjoyed the entertainment.

I much regret my hurried departure.

In the above memorandum, I have repeated I believe faithfully what I saw.

Yours faithfully,

ALFRED S. BLOCK.

After receiving Mr. Block's report I asked him the following questions:—

1. Kindly say on which side the writing appeared when the slate was held against the table, viz., was it on the lower side where my fingers were or upon the upper side nearest the table; also when you grasped the slate with me against the table do you remember if you held it firmly or not?
2. Did I endeavour to distract your attention from the slates?
3. To the best of your belief were the slates devoid of writing when you examined and marked them, and did either Alfred or yourself observe the slightest opportunity for my writing on them by ordinary natural means?

Mr. Block replied on November 6th, 1886, as follows:—

1. The writing was on the side of the slate nearest the table, and as you held the slate and I also held it very tightly against the under side of the

table flap, it appeared to me to be impossible for you to have touched the pencil or *that* side of the slate on which the writing appeared.

2. You certainly did not appear to endeavour to distract my attention from the slate—quite the contrary.

3. To the best of my belief and as far as the evidence of my own and Alfred's eyes could be relied upon the slates were all perfectly devoid of writing or marking before the performance, in addition to which as I have said I well sponged and wiped the slates myself and marked them before you received them from me.

I may also state that neither Alfred or I observed the slightest opportunity for your writing on them by ordinary natural means.

A. S. BLOCK.

SITTING VI.

Mr. Ten Brüggenkate had discussed with me some of the literature relating to "slate-writing" phenomena, including some controversy concerning my own performances as "A., the Amateur Conjuror," but I had carefully refrained from making any statement myself concerning the exact nature of my phenomena until after the sitting.

Report of MR. B. J. TEN BRÜGGENKATE.

November 30th, 1886.

It was my good fortune to witness last night some of the most interesting feats of what appeared to be conjuring that I have ever seen. I had previously had several conversations with Mr. Davey upon the subject of Spiritualism and slate-writing, and last evening when alone with him at his house he volunteered to give me a séance.

The room was a well lighted library, the table at which we sat was an ordinary somewhat old-fashioned Pembroke table, and the slates used were of the common school type, as well as one small folding slate fitted with hinges and a Chatwood lock and key.

[a] Mr. Davey gave me the locked slate and asked me to examine it carefully, which I did and failed to find any trick or anything of the kind about it. The "medium" then asked me to write a question upon the slate, to place a small piece of pencil between the two, to lock it up and put both slate and key in my pocket. I did this in Mr. Davey's absence, he having been called away, for a moment. Mr. Davey then took one of the ordinary slates, and placing a splinter of pencil upon it we both held it close under the table, and after a lapse of a few minutes got some writing upon it, the writing I remarked at the time being in an opposite direction to Mr. Davey. Mr. Davey then returned to the locked slate, *which had been in my pocket all the time*, and upon placing this slate upon the table, very faint scratching was heard, and a complete and full answer to my question was returned. What was to me most extraordinary was, that Mr. Davey did not know what question I had asked, and yet the answer was definite and complete.

[b] The next performance was even more wonderful. I took two common slates, thoroughly cleaned them, and placed some pieces of red chalk between them, and we kept our hands firmly upon them; in a short time faint scratching was heard and upon lifting the top slate I found it to be covered with writing written in a diagonal direction across the slate, the writing again appearing in an opposite direction to Mr. Davey, i.e., as we sat opposite one another it appeared as if I had written it.

[c] The last experiment was only partially successful. Mr. Davey asked me to choose a book from the shelves, unknown to him, and to sit upon it in order that it should be invisible to him—then to write a number upon a slate; I wrote “five”—then to think of a number; I thought of “seven.” The locked slate was again put upon the table, scratching was heard, and upon opening it I found a verse from page 8 line 4 of the book I had chosen, written distinctly upon the slate. I wish it to be observed that I did not fix my mind attentively upon the number “seven” I had thought of—my attention being called off by some remarks of Mr. Davey; also that Mr. Davey did not know the book I had chosen, so that I quite fail to see how he could produce any writing from the book. This ended the séance, and I am at a loss to conceive how the writing can possibly come upon the slate. There was not a chance of Mr. Davey being able to get at the slates during the performance. When I placed the two open slates one upon another with the red chalk between them, I made the remark that if writing was produced upon either of them I should be ready to believe anything—for they were covered with my hand directly they were on the top of each other and were never moved until writing appeared.

B. J. TEN BRÜGGENKATE.

SITTING VII.

The next two reports are independent accounts of a sitting held on December 1st, 1886. Mr. Venner was introduced to me by a friend in 1885, in order that he might witness one of my performances. He had previously given the question of Spiritualism some thought, and had been present at several séances given by a professed medium. Since that time he has had frequent sittings with me, in company with his own friends. Mr. Manville and Mr. Pinnock I met for the first time at the sitting here recorded.

1. Report of MR. ROBERT VENNER.

Séance, December 1st.

On Wednesday, December 1st, my two friends, Mr. M., Mr. P., and myself attended a truly remarkable slate-writing séance given by Mr. D. at his own house. Neither Mr. M. nor Mr. P. have had any previous experience in slate-writing séances. I have been present at something like a dozen of Mr. D.'s; the first of the series must have taken place nearly a

year and-a-half ago. At no séance, at which I have been present, have I heard any theory advanced by Mr. D. to account for the production of the phenomena, and he has always strictly guarded himself from any claims to the assistance of the supernatural. I consider that this disclaimer places him in a disadvantageous position, as compared to that of mediums claiming similar results as the work of spiritual agency. In the first place, it debars him from imposing numerous most convenient conditions on the investigator; in the second, it deprives him of much prestige, which cannot but assist the performer; in the third, it prevents him from pressing into his service bad spirits, atmospheric conditions, &c., &c., to account for mistake or failure.

The room in which the séance took place is a small one, and is used as a library; it was well lighted by a couple of gas burners. The table at which we sat was of such a size that all four of us could conveniently join hands when seated; it had two flaps. Before the commencement of the séance we made a thorough investigation of its under-side. The slates employed were all, with one exception, ordinary school ones; no German parchment was used. The exception was a handsome book-slate, cased in black wood resembling ebony, and furnished with a lock. The two halves of the slate fitted very exactly together when closed and locked. The approximate outside dimensions were five inches by eight.

All the slates belonged to Mr. D., whom I shall in future designate as the medium; we brought none of our own. The medium also provided a box of crayons, mostly either red or green, a sponge, a duster, and a glass of water.

Mr. M. objected that the contents of the glass might contain chemicals; we therefore had it emptied and refilled.

The order of sitting was as follows:—Mr. P. and I occupied positions on the medium's right and left hands respectively, Mr. M. sat opposite to him.

[*d*] At the request of the medium, Mr. P. wrote a question in the book-slate (I shall call this slate A in future); he then locked it and pocketed the key. Neither Mr. M. nor I knew the nature of the question at the time. The slate was left for some minutes upon the seat of an arm-chair, but was subsequently transferred first to Mr. P.'s coat, and then to the table at which we sat. Mr. M. suggested aside to me that we should fix a hair in such a manner to the outside of the slate that it could not fail to be broken if the slate were opened. I thought the suggestion a very good one, but we were not able to put it into execution, no gum being forthcoming, nor any opportunity presenting itself of distracting the medium's attention.

The medium showed and explained to us a means commonly employed in producing slate-writing by fraud.

Experiment No. 1. [a]

Ordinary slate taken, marked by Mr. P. and myself, and then held beneath the table-flap by Mr. P. and the medium. We got no result during the next half-hour, and Mr. P. and Mr. M. therefore changed places. After a considerable interval the sound of writing audible, and the word

“yes” found written ; the writing was weak and straggly. As nothing further occurred for some time, the original order of sitting was resumed.

Experiment No. 2. [b]

The medium requested Mr. M. to next ask a question. Mr. M.'s question was something to this effect :—“I had the pleasure of an introduction to a lady last night, I do not know her address, and I should be much obliged by its production.” After a considerable pause the word “Marylebone” written.

Experiment No. 3. [c]

Two ordinary slates taken, cleaned by us, but not marked, pieces of red and green chalk introduced between them, the slates then deposited in front of the medium in full view, and about four or five inches from the edge of the table and from the medium's body ; the medium rested one of his hands on the upper surface of the top slate, and my hand reposed on his.

After a pause the sound of writing distinctly audible ; this continued for about 15 seconds, then the medium remarked, “What a pity I forgot to ask you what colour you would have it in.” Mr. M. suggested green ; sound of writing continued for about five seconds longer, then ceased. On the removal of the top slate, the bottom slate was found to be completely covered with writing. The writing ran in diagonal lines across the slate ; the writing was upside down with respect to the medium ; the writing was firm and distinct in character. The first three-quarters of the message were written in red, the last quarter in green ; its substance was as follows :—

“We perceive that you possess powers of a very high order, but you have not done what is right for their development. Success can only be obtained by industry, patience, and study, and is not this true as applied to all branches of human affairs? Why should a man be entitled to the assistance of astral angeloids simply because he sits at table and thinks of nothing at all? Ah, no ; should you indulge in further investigation with a professional psychic.”

This is the end of the red message, the remainder is in German, and written in green. I am not a German scholar, and I shall not give the message in the present report. I understand from Mr. P.* that in construction and idiom it is perfectly correct. During the occurrence of the writing, as also before it took place, I watched the medium narrowly, but I could obtain no clue to the means employed. As the writing had been accompanied by some very convulsive spasms of the medium, Mr. M.

* Mr. Pinnock wrote a report, but requested me not to publish it unless it was a correct account of what occurred. I may, however, quote the following passage, which I believe to be accurate, with reference to the above incident. “At this point Mr. Davey had asked us if we should like to have the rest written in a different chalk (we had put a red and a green piece on the slate) ; we assented. I at the same time thought to ask Mr. Davey to let the remainder be written in German, but I did not express this wish aloud. To our great astonishment the first part was written in red chalk, and the next in green, the green writing being in German.” This might be described as a communication given to the sitter, in answer to his mental request for a language unknown to the “medium.”—S.J. D.

inquired if these were beyond his power to control. A perfectly frank answer in the negative was returned.

Experiment No. 4. [d]

The medium and Mr. P. placed their hands upon slate A, which had remained in sight in front of the latter since the commencement of the séance. The sound of writing audible almost immediately. Mr. P. opened slate, and we found the question he had written, together with the accompanying answer.

Question. "Give me my name in full if you can?"

Answer. "We are sorry we cannot do this for you, Mr. Pinnock; perhaps we may be able to do so later on."

The writing was firm, and distinct in character from that of some of the other messages.

Experiment No. 5. [e]

The medium requested each of us to take a small handful of chalks out of the box on the table. Mr. P. took 11, Mr. M. six, and I three. The medium divided the three chalks I had selected between the other two. We had previously agreed that Mr. P.'s number should represent a page, and Mr. M.'s number a line, of some book to be chosen mentally by one of the party, the medium promising to endeavour to reproduce on the slate the line so determined. In the present case it was of course the eighth line of the 12th page.

The medium requested me to choose a book. I accordingly left the table and walked up to a small case containing, at a rough guess, 60 volumes. I had already selected one of these, when Mr. M. raised the objection that, as I was a personal friend of the medium, it would be a better test if the selection fell either to him or Mr. P. The medium acquiesced.

The slate A was cleaned, and a fresh fragment of pencil introduced; the slate remained in full view with one of the medium's hands resting on it. Mr. M. rose and noted a volume mentally. The sound of writing audible.

The message, on examination, proved to be an address to Mr. M., but contained no quotation from the book he had chosen. I had not time to make a copy of the message in full, but the commencement was as follows:—

"You, who have studied the question of electricity, can the more readily appreciate the wonder of these performances. We think you"——

The medium seemed angry at the appearance of this message, which had no bearing on the question asked, and expressed a desire that we should try a second time. Mr. P. was therefore requested to select a book.

On Mr. Manville asking the reason of the non-success of the experiment, he received the answer "muddle" written on an ordinary slate.

Experiment No. 6. [f]

Mr. P. selected a volume mentally¹ without removing or even touching it;

¹ Mr. Pinnock wrote to me on December 14th, 1886:—"In my report I omitted to state that I selected a book mentally without of course telling anyone which one I had selected."—S.J.D.

he then returned to his place. Two ordinary slates taken, placed together beneath the flap of the table, and held by Mr. P. and the medium. The slates were not specially marked by us, but Mr. P. informed us that the traces of former messages on them offered an easy means of identification. Writing audible. On examination the following message found—

“The difference in this respect Shakespear.”

Mr. P. went up to the book-shelf, opened the volume he had selected, and handed it to Mr. M., who found line 8 of page 12 to consist of the following words :—

Line 8. “The difference in this respect between Shake—”

Line 9. “spear and Beaumont,” &c., &c.

We informed the medium that he had only been partially successful.

Slates held a second time under the table by Mr. P. and the medium.

Words “and Beaumont” written.

Slates held under the table-flap for the third time. The omitted word “between” written, and “Shake” instead of the whole word Shakespear. The message was now perfectly correct. The character of the writing in the above messages was weak and straggling.

Experiment No. 7. [g]

As we were in doubt as to some of the words written in the message commencing “We perceive,” &c., Mr. M. requested the medium to try and reproduce them.

Two ordinary slates taken, cleaned, and laid on the table in full view.

Almost immediately the sound of writing, and the words “perceive” and “human” written. These were the words in debate. We also got the meaning of certain German words written, the translation of the sentence being, “The weather will change to-morrow.” This likewise proved to be the correct rendering.

Experiment No. 8. [h]

The medium tore off half a sheet of letter-paper bearing the address of his house ; this he gummed to the surface of an ordinary slate, a fragment of lead pencil was put on the paper, and the slate then transferred beneath the table-flap, and held by Mr. P. and the medium. Writing immediately audible. At our request the slate was exposed before it had ceased. To the best of my remembrance the slate could not have been beneath the table-flap for more than 20 seconds. On examination we found the following message written in a hand which bore a much greater resemblance to the medium's than any of the others. Its purport was as follows:—

“D. has not got the mystic instrument up his sleeve or his left hand trousers pocket ; we give you this information for the benefit of the SKEPTICS. We do not profess to be possessed of powers out of the range of ordinary human beings, yet we are anxious nevertheless to show you that we can at times give evidence of an intelligence apart from our friend D., and we shall be pleased to try any tests you may devise.

“Mr. V., we are anxious to communicate with you in reference to your relative, Sir R. * * * although of course.”

Here I suppose the examination had caused the message to break off short ; a long pencil mark running from the last letter of the final word seemed to justify this supposition.

This brought a very interesting séance to a close.

In conclusion, I may remark that in addition to the before-mentioned slate-writing séances with Mr. D. I have also sat at a couple of dark séances for materialisation. I can offer no explanation of the phenomena which took place.

ROBERT F. VENNER.

2. Report of MR. E. MANVILLE.

2nd December, 1886.

My friend Mr. Venner asked me to accompany him and another friend of his last evening to see Mr. S. J. Davey, who, he said, would show us some phenomena that would probably astonish us. I willingly acquiesced, being not only anxious to see the phenomena (of the nature of which I had been informed), but also to try if I could in any way observe the means utilised to produce the effects. I may mention I had not seen Mr. Davey before this evening, neither had Mr. Pinnock (Mr. Venner's other friend), but Mr. Venner had known him for some time.

Mr. Davey received us in a small library, probably containing some 300 [over 1000.—S. J. D.] books, and during the whole evening gave me every assistance to examine everything used.

[d] I first of all examined a small double slate about eight inches by five inches ; this consisted of two slates, each let into an ebony back ; the ebony backs were hinged together on one side, and there was a hasp and lock on the other side. When the slates were folded together and locked, the two slates were face to face, with just enough room between them for a " crumb " of slate-pencil locked in between them to move about freely. The slate was washed quite clean with a sponge and water, and dried with a cloth, and then given to Mr. Pinnock to write a question on one side. This he did, and then locked the slates together, retaining the key.

Mr. Davey now brought forward a table, which I examined carefully. It was an ordinary table on four legs, with a flap on each side ; it was made of wood about half-an-inch thick ; there was one drawer under the table, which I removed altogether, and which was left out all the evening. After this was done, there was nothing about the table which could conceal anything, and had anything been concealed about the table, as far as I could see it must have been in the thickness of the wood.

Mr. Davey then showed me some ordinary slates, in wooden frames. These I helped him to wash and dry. We then took our seats round the table. I was facing Mr. Davey. Mr. Pinnock was seated on Mr. Davey's right hand, and Mr. Venner on Mr. Davey's left hand.

[d] Mr. Davey asked Mr. Pinnock to place the locked slate under his (Mr. Pinnock's) coat and then button up the coat.

[c] We now took three slates, on one of them we placed three fragments of crayon, two of which were red, the other green, we then covered up this slate with another and left them on the table in full view.

[a] On the third slate we also put a piece of crayon and then held the slate underneath one flap of the table which we put up for the purpose. Mr. Davey's fingers were under the slate and his thumb on the table; Mr. Pinnock's fingers and thumb were in the same position. Mr. Venner held Mr. Davey's free hand with one of his hands and one of my hands with his other. I held Mr. Pinnock's free hand with my other. I have omitted to say that we all three wrote our initials in different corners of the slate before it was put under the table. We sat in this way talking and smoking for some time, twenty minutes to half an hour I should say, nothing whatever occurring. At last Mr. Davey asked me to change places with Mr. Pinnock. This I did and thus had one of my hands on the slate. Mr. Davey now said, that in the manner usual at séances we would ask questions of an imaginary being; and he said, "Are you going to do anything to night, Joey?" After a short pause he repeated the question, and then I felt the slate vibrate as if being written on, and could hear a scratching noise; we took the slate from under the table-flap and saw the word "yes" written over Mr. Venner's initials, and I particularly noticed that the writing was *towards* Mr. Davey, and upside down to him, and in all we saw afterwards this was the case.

[b] I now asked a question as to the whereabouts of a person at that time, not knowing the answer myself; we waited for some time without any result, when Mr. Davey asked me to again change places with Mr. Pinnock.

[d, c, g &c.] I did so, and Mr. Davey told Mr. Pinnock to place the locked slate on the table beside the two slates we had left face to face, and we also lifted the uppermost of these two slates and found the slates still quite clean, with the three pieces of crayon between them. We again waited some time with no results; meantime, having a discussion as to mediumship of different people, and then Mr. Davey asked if I were a medium. After a pause I heard vigorous scratchings on the two slates left face to face on the table and on which Mr. Davey's arm was resting, his two hands being engaged, one in holding the slate under the table flap, the other in holding Mr. Venner's hand; the scratching lasted roughly under ten seconds, and I expected to see a dozen words or so, and was therefore amazed to discover, when the top slate was lifted, that the underneath slate was covered with writing from corner to corner, and also the writing was not straight across the slate, but was across it diagonally; three-quarters of the writing was in red, the other quarter in green, and *no crayon was left*. We read through the writing, a copy of which will appear in Messrs. Venner and Pinnock's report, and found that the part in green was in the German language and characters; about five words were illegible, and these, later on in the evening, we asked for, and obtained them, and still later in the evening we asked for whom the writing was intended, when my name "Mauville" was written.

[d] Mr. Davey now put his hand on the locked slates which had been left on the table since Mr. Pinnock took them from under his coat; we heard scratching inside. Mr. Pinnock then took the key from his pocket and unlocked the slate and handed it to me. I for the first time saw the question written in it, with an answer below; the question was "Give me my name in full if you can;" the answer was "We are sorry we cannot do this for you, Mr. Pinnock, perhaps we may be able to later on."

[e] Mr. Davey now said he would endeavour to get a given line on a

given page of a book written for us. Mr. Venner therefore looked over the titles of the books ranged on the shelves and selected one *mentally*, without touching it with his hands; at this moment I suggested it would be better if I were to select the book, as I did not know Mr. Davey at all, whilst Mr. Venner did. Mr. Davey acquiesced. I selected a title in order to decide what line and page we should select. I took a pinch of crayons from a box, Mr. Pinnock doing the same. On counting, mine came to 6, Mr. Pinnock's to 11, Mr. Venner's came to 3. Mr. P. and I divided Mr. V.'s, making mine 8, and Mr. P.'s 12, so we decided that it should be p. 12, line 8. We then washed the locked slates clean, locked them, Mr. Pinnock retaining the key. Mr. Davey placed his hand on the slates, and scratching was heard for a few seconds; on the slate being unlocked by Mr. Pinnock and handed to me, I found it was full of writing of a different character from that we had seen before; it consisted of an appeal to either Mr. Venner or myself, asking if one who was acquainted with electricity could fail to appreciate the difficulty of producing phenomena such as we were witnessing that evening; unfortunately the slate was washed before we had taken a copy. The writing in this case was not diagonal, but straight across the slate; it started about a quarter of an inch from the top of the slate, went right down to the bottom, then was continued round one side and finished up in the quarter of an inch left at the top of the slate, with two lines written *upside down*, and was signed with the initials T. P., I think. This was interesting to us, but Mr. Davey was vexed we did not get the line out of the book written, and so, placing the slate under the table flap, he asked the reason; the word "muddle" was written, and we apprehended it was on account of Mr. Venner and myself both having chosen a book; we therefore thought it would be best for Mr. Pinnock, who knew Mr. Davey no better than I, to select another book.

[f] This he did. We washed the two slates, laid them face to face on the table, when the following words were written: "The difference in this respect." Mr. Pinnock now took down the book he had selected from the shelf, and handed it to me; I opened it at the 12th page and looked at the eighth line. I found the first two words completed a sentence; then came the five words above, and then two more to finish the line. I said the written words were right, but not complete. The slate was covered again, and three more words were written: "Shakespeare and Beaumont." On looking at the book I found Shakespeare was the last word in the line, the other two being in the next line. I said a word was still missed out. The slates were put together again, and two more words written. On looking at the book these turned out to be the two words terminating the last sentence. I said there was still the word missing, and this time the word "between" was written, making the sentence complete: "The difference in this respect between Shakespeare and Beaumont." I then asked for the last word in the line by itself, and this was written "Shakes," which was correct, as Shakespeare was half on one line and half on the other. The name of the book was *Lectures on Shakespeare, &c.*

[g] We next asked another question, and this time had the answer written on the *underneath* side of the *upper* slate instead of on the *upper* side of the *underneath* slate.

[h] Mr. Pinnock asked if we could not get the writing on a piece of paper instead of the slate. Mr. Davey said we might try, and thereupon tore a sheet of writing-paper into two, and pasted one half on to a slate by the four corners ; he cut off a small piece of black lead from the end of a pencil, put it on the paper and covered the slate with another slate. Writing was heard at once, and we separated the slates and found the paper written over diagonally as in the case of the first slate. The paper was not, however, quite full, and it looked as if the slates were separated too soon, as the sentence was not finished. The writing was evidently written with the point of the pencil.

[i] Mr. Davey was now very tired, but he offered to try one more experiment. A slate was raised on two glass blocks above the table, on top of the slate was placed a piece of crayon, and over the crayon was inverted a glass tumbler. Mr. Davey asked me what figure the crayon should draw. I said a triangle. We all joined hands and watched the crayon through the glass. After a few minutes, the crayon not having moved, Mr. Davey placed a slate under the table and asked if it would move, when the answer "No" was written, and we then finished our evening's experiments.

I have endeavoured in this report to merely give an account of what I saw, and not to give any attempt at an opinion as to the way in which the phenomena were produced ; but this I may say, that it appears to me exceedingly improbable that electricity, as we at present understand it, was used. Everything occurred under full light and between the hours of 9 p.m. and 1.30 a.m.

E. MANVILLE.

DEAR MR. DAVEY,

I received your note yesterday just before leaving town. The writing always appeared on the upper side of the slate held against the table-flap ; also the pencil was in every case, I noticed, at the end of the writing and decidedly worn, and in one or two cases, I recollect, on the last stroke. Will you kindly add this to my report. . . .

E. M.

11th December, 1886.

Oxford.

SITTING VIII.

My object in giving these séances has not been so much to "defy detection" as to enable some estimate to be formed concerning the possibilities of mal-observation and lapse of memory under certain peculiar conditions. Hitherto I have never refrained altogether from producing "phenomena" merely because I was afraid that the witness might discover my methods, although I have on several occasions given blank séances to persons who had already witnessed my phenomena, and whom I had no reason to fear. At the commencement of the sitting I saw that Mr. Dodds was an investigator who was justly entitled to a blank séance, and his account therefore is particularly interesting from the fact that notwithstanding his keenness, he failed to detect my real *modus operandi*.

Report of MR. J. M. DODDS.

12, Mitre Court Chambers, Temple, E. C.

19th December, 1886.

DEAR MR. HODGSON,

I now send you a report of our séance as I promised, for publication or not, just as you please.

On Mr. Davey's kind invitation I accompanied you last night to his house at Beckenham. There we dined, talking of telepathic and hypnopathic symptoms and similar subjects. I ought to say that my attitude was that of one totally sceptical regarding "spirits," very suspicious of trickery, and only in the faintest degree open to conviction that some quasi-explanation for the strange phenomena of which I had heard is to be found in the hypothesis of a new force or medium of transmission. I had never before (as I told Mr. Davey) attended at a séance. I had, however, some hearsay knowledge of his wonderful performances. But I did not know his point of view—i.e., whether he professed to act through "spirits" or otherwise; and although I tried to discover this, his answers and yours were so vague that I could not make sure. I inclined, when the séance began, to the opinion that Mr. Davey was a "believer," but was somewhat reassured as to his *bona fides* by his professed inability to imitate a simple conjuring trick which you showed us, and by his reminding me of some precautions which, in my inexperience, I was neglecting. Lastly, I am bound to say that although as Mr. Davey's guest I felt a little shy of showing my suspicions, I thought it all the more desirable to keep a close watch. This I was able to do as the room was well lighted throughout the evening.

I. The dinner-table was cleared and wheeled aside, and an uncovered ordinary Pembroke table was brought in. You and Mr. Davey left the room while I wrote a simple question in a small double slate belonging to Mr. Davey, which I carefully inspected, locked and kept within sight. The three of us then sat down at the Pembroke table, which we had examined. I unsealed a packet in which I had brought three new school slates; Mr. Davey chose one of them, which he and I, after making sure it was blank, held, in the manner to be described, under the corner of one of the extended table-flaps, with a small piece of pencil lying on its upper surface between slate and mahogany. The locked slate with the question inside was laid on the table—I had not let it pass out of my sight. Mr. Davey sat at a corner, his right hand and my left meeting on the under surface of the slate below the table-flap, while you, sitting opposite him, held his left and my right hand in yours. The problem as explained to me was: Given my question known to me alone; required an answer to be written upon my blank slate in position under the table, and to appear through some unexplained agency upon its upper surface where the chip of pencil lay; the answer either to give the information demanded, or at least to show knowledge of the question.

For several minutes we sat thus, either in silence or discussing psychical topics. Mr. Davey professed to expect no great success with me, and you reminded him of several séances which, after bad beginnings, had ended successfully. I asked some questions about the qualities required in the

sitter, and, as before, received answers that did not enlighten me regarding Mr. Davey's standpoint, and therefore increased my vigilance.

No "phenomena" were forthcoming. At my request the slate (which, while underneath, I, of course, always pressed flat against the table) was now transferred to the top surface of the table, another was placed over it, and the pencil chip remained between, and Mr. Davey and I laid our hands upon the upper slate. No more success than before.

The conditions were subsequently twice varied. First my slate was restored to its original position under the table (said to be the usual one for preliminary manifestations), but with the stipulation on my part that I should keep it pressed against the flap with knee as well as hand; afterwards, deserting my slate altogether, we laid our hands upon the locked double slate containing the question,—but all in vain.

Finally, when more than an hour had passed, two of my slates, examined and found blank, were laid together, pencil between, and placed in position, like the single slate in the first effort, against the lower surface of the flap—our hands also remaining as at first. Very soon scratching was heard although I could detect no movement with my eyes, hand, or knee: and, when the slates were brought to light, written upon the upper surface of the lower slate was the word "Yes." Now, as my question had been, "Where did I buy my slates?" I was not much struck by an answer that did not apply, and might have been written by some quite conceivable piece of jugglery; and my doubts were increased when I found upon the other side of the same slate, and therefore on the surface (such was my belief) where Mr. Davey's hand had rested, the word "Wait." I was, therefore, very little impressed by this result; and indeed, rather to my surprise, neither Mr. Davey nor yourself seemed to expect me to draw any conclusion from it.¹

A subsequent experiment—in which I repeated my first question, carefully expunged from the double slate and still unknown, except to myself—upon one of the open slates, came to an abortive ending through Mr. Davey's catching sight² of what I had written.

II. After an interval, Mr. Davey, who acknowledged that he was not in a good frame of mind for "manifestations," was induced by you to try the "book" experiment. This was explained to me to consist in my mentally choosing from the books, which, to the number of, I should guess, about 700, [1000] lined the room, any one with a clear title; I was then to take twice over a handful of fragments of slate-pencil from a box on the table, privately count each handful before replacing the fragments, and keep the results to myself: the first result was to represent the number of a page of the book chosen, the second the number of a line on that page; Mr. Davey, yourself, and I were to lay our hands upon his double slate, laid upon the surface of the table after being examined, found blank, and locked with pencil-chip inside by me; I was to concentrate my thoughts upon the book and numbers and Mr. Davey was to try to discover (by some mode of thought-transference, I inferred) book, page, and line: the pencil locked inside the slate was then to write some words quoted from the place thought of!

The preliminary programme was carried out, and I may say that while choosing the book I took care to walk right round the room and not to let my eyes linger on any one spot. Thus the problem was: Given a book, page

and line known only to me and recorded nowhere—required to be written in a blank locked slate lying under our hands the corresponding quotation, which, be it observed, was unknown *even* to me, for of course I had not touched, much less opened the book.

This appeared impossible by any amount of jugglery, and I could scarcely take the attempt seriously. We sat down, however, and laid our six hands upon the slate. I concentrated my mind with the utmost intensity at my command upon book, name, and numbers, and soon Mr. Davey appeared to labour under some excitement, and, to my disgust, began (with an explanation that it was the custom) to invoke some unseen agents in an appealing tone. Presently, to my relief, he desisted, and the attempt was given up as a failure. Mr. Davey said he could not decide between two books.

After a short rest it was suggested that I should name the book, and that the experiment should be resumed in a modified form. The problem was now: Given a certain book, viz., *Taine on Intelligence*; required to be written in a blank locked slate, lying under our hands, a quotation unknown to anyone present, taken from a page and line known only to myself. The book, of course, remained untouched on the shelf. We sat as before with the slate under our hands and eyes. I concentrated my thoughts. Mr. Davey soon appeared to reach a high pitch of exaltation; his arms and body became subject to a violent "*frissonnement*." He again appealed to his ghostly helpers, and on this occasion his efforts were rewarded, for, in a few minutes, to my utter amazement—Mr. Davey's hands and your own being well in sight and unemployed—I heard sounds of writing within the slate which continued for half a minute or more. On unlocking the slate I found, legibly written, a quotation, almost, but not quite, verbally correct, from page 15 of Taine's book, beginning at the eighth line. Some "clear-obscure" remarks, which I at once interpreted as relating to a friend of mine, followed.

I had thought of the eighth line of the 28th page. The correspondence was, therefore, not exact, the line only being correct. What struck me, however, was not the coincidence of the quotation, nor the gibberish about my friend, which hinted information easily ascertainable by anyone who, like Mr. Davey, had met him—it was the occurrence of what the evidence of my senses told me was writing by a piece of inanimate pencil inside a locked slate, with no conceivable means of explanation! For a moment I confess I was completely staggered; my notions of causation were turned topsy-turvy; visions of "magnetic force" and "occult action" danced before my brain. Then came the reaction; but instead of accusing my senses of perjury, I illustrated human nature by telling you in plain English (during a momentary absence on Mr. Davey's part) what opinion I had formed of him. I regret to think I used the word "humbug"; none could be less applicable!

I had not just then much desire to continue the séance; but you seemed to desire it, and as I recovered from my bewilderment, one or two slight circumstances—one of them Mr. Davey's half acquiescence in a suggestion that he should try to obtain writing *without any pencil sandwiched in the slates*—occurred to me as confirmatory of my notion that he had been slate-shuffling in some very clever way. So I asked him point-blank, as you remember,

what was his theory ; he answered that he does not so far profess any theory, but merely undertakes a close imitation of the phenomena attributed by believers to spirits. I had not quite realized this before, and was now for the first time able to appreciate Mr. Davey's standpoint—though no less in the dark as to his method. We seemed, as you afterwards remarked, to “have an understanding” from this time ; and with my good temper I recovered my vigilance.

III. The last experiment consisted in my writing a question as at first in the locked slate, to be answered by writing produced between two of my plain school slates by chips of pencil ; the slates having, of course, been examined and found blank as usual. The slates were laid upon the table-top, and except that I had unintentionally changed my seat to your former one opposite Mr. Davey—you taking mine in exchange—the conditions were as before. We laid our hands on the upper slate, but after several efforts no result was obtained. We were proceeding to make another trial, and Mr. Davey, in the act of displaying the slates to show that they were still blank, made a remark to you which had the effect of causing me to look at you ; just then, more by accident than design, I noticed that before replacing the upper slate upon the lower one he reversed its position. Seizing it at once, I found one of its sides—that which would have been underneath—covered⁴ with an inscription which I certainly had not seen or heard written, and which in my delight I forgot to read. Evidently the next effort would have been the success of the evening !

The game was up ; at least you and Mr. Davey chose to think so, for you at once let me into the secret of the great Psychical Plant. I don't profess to understand Mr. Davey's *modus operandi* ; but of this I am certain, that I have to thank you for an introduction, not to a world where the rules of nature are superseded, but to a most surprising exhibition of sleight of hand.—Yours very truly,

JAMES M. DODDS.

SITTING IX.

I had never seen either of the writers of the following accounts until the day of the sitting, but I understand that they had already learnt beforehand that what they were about to witness was unquestionably due to conjuring.

1. Report of MR. A. B. T.

Monday,

Grosvenor-place, S.W.

DEAR MR. DAVEY,—

I am just writing a small account of what I saw you do last Thursday night (as you requested), at Mr. T. B.'s house, when I had the pleasure of meeting you, and witnessing your wonderful feats of slate-writing. The following is as near as possible what took place, by memory : We, a party of five (exclusive of yourself), were sitting in the

drawing-room, round a plain deal table with flaps, which had been brought from the kitchen. You provided three ordinary slates and a small handsome lock-up slate with a lock and key. There was also a sponge, cloth, and glass of water on the table, with which I cleaned the slates. The first thing you did was to give me the small lock-slate to examine, and having assured myself that no trickery existed in it, I cleaned it and placed a small piece of coloured pencil on it, locked it up, and put it in my pocket. The key I placed in my waistcoat pocket.

[a] You then took a point of pencil and laid it on the table, over which you placed one of the common slates which I am positive I had thoroughly sponged and wiped. We joined our hands, and you and I placed ours firmly on the slate. You asked your spirit-friend "Joey," if he could give us any help, and very soon after an extraordinary sound of scratching was heard under the slate. Upon raising it, the following appeared in large bold letters right across it: "All right; here we are again. Hurrah!—Joey." This was very satisfactory, and "Joey" worked very hard to answer us afterwards.

[c] For you next held a slate with a small piece of pencil upon it under the flap of the table, and wished a question to be asked. In reply to mine, as to when my train would arrive at Victoria, the reply came very soon, "Wait."

[d] This was not considered a sufficient answer from the [spirit?] world, so you quickly rubbed the slate, and immediately held it again under the flap of the table. We waited some time, and then got some writing as before, "No chalks," and on looking at the slate I saw you had forgotten to place the chalk upon it. It was expecting too much of "Joey" to write without a chalk.

[e] You then took two slates, which I once more wiped clean, and placed them one upon the other on the table, with a tiny piece of pencil between them. There was a very short wait, and then the sound of quick writing was heard. This lasted for nearly a minute. Upon raising the slate, upon the top one was written as follows:—

"Dear Friends,—It is not so much the agency question we would have you set your minds upon, as it is the mere fact that the phenomena take place under conditions which upon every reasonable mind preclude the possibility (?) by known rational means. You may rest assured we shall do all in our power to co-operate with you this evening; we must, however, ask you to have patience, as we can't carry out any tests or answer any question until we have become more *en rapport* with one another. Rest assured and we will do our best, and remember *Der Teufel is zu zwart nit als hig wel geschildered.*—Joey."

[f] We next experimented with the slate which I took from my pocket. You asked me to choose a book from the bookcase, and one of the party to think of the page and line. I went to the bookcase, and could not make up my mind between three or four, and finally took Virgil's *Aeneid*. The slate was placed on the table, and "Joey" was again asked to write a passage from the selected book (in any coloured chalk I liked). Again the scratching of the pencil was heard upon the slate. When it was opened, the piece of chalk was nearly worn away, and rested upon the last word of the following: "We should prefer that when you experiment for tests, such as

the one you now propose, that you should form a smaller circle, and devote yourself exclusively to this one form of phenomena, and although it is not impossible we may succeed to-night, yet we are greatly hampered by the co-operation of too many minds. We have no objection to try the tumbler, although we don't guarantee a — ERNEST."

This was the last experiment tried, as time drew on, and I wanted to catch my train back to town. As to that part of the test relating to the passage chosen from the book, it failed.

I was very sorry to see you in such weak health, and the excitement under which you laboured showed plainly that the mental strain upon you must have been great. I noticed upon every occasion of the writing appearing you trembled and shuddered as if under great nervous pressure, but why this should be, if, as you say, these manifestations are only the result of trickery and conjuring, I do not know. At all events, you have mystified me entirely. I do not believe in spiritual manifestation in the least, but how you manage to bamboozle so many people I can't make out.— Believe me, Mr. Davey, sincerely yours,
A. B. T.

2. Report of Miss M. T. B.

Whilst staying with my uncle at Beckenham I had the good fortune to meet Mr. S. Davey, and to witness some of his interesting manifestations. I had heard of his wonderful powers, and was therefore very pleased when I learnt that he had accepted my uncle's invitation, and had volunteered, after dinner, to show us some of his experiments.

We were five in number, and were seated round an ordinary deal table, which had previously been carefully examined so as to preclude any possibility of trickery.

Before commencing the séance, Mr. Davey produced a book-slate, carefully cleaned it, and gave it to one of our friends, asking him to place a small piece of pencil in it, lock it up, and put it with the key into his pocket. There it remained until later on in the evening it was required for use.

[a] Our first experiment was with an ordinary school slate. Mr. Davey placed a piece of chalk on the table, sponged and wiped this slate perfectly clean, and placed it upon the chalk. We all joined hands, Mr. Davey resting his upon the slate. After a few minutes a faint scratching was heard, and on being examined, the slate was found to have written upon it in good bold characters, "Hurrah, here we are again, Joey." This seemed to me most wonderful, as all the time Mr. Davey's hands were visible.

[b] Next, Mr. Davey placed a piece of chalk upon a slate, and put the slate under the table, supporting it with his right hand. After listening for some little time, we again distinctly heard a faint scratching, and in answer to the question whether we should have any manifestations that night, we found the answer, "Yes."

[c] Again a question was asked as to the time of the departure of the last train to London Bridge, and in reply we found "Wait" written upon the slate.

[e] Mr. Davey then volunteered to produce writing in two differently-coloured chalks, and the two selected (blue and white) were placed between two ordinary slates. Again we joined hands, Mr. Davey resting his, as before, upon the slates. After waiting for some little while (in this case longer than previously) the scratching was heard, and upon examining the slate, it was found to be covered in writing, half being in blue chalk, the other half in white.

[f] Mr. Davey now asked for the book-slate, and requested one of our friends to think of two numbers, then to select a book from the bookcase, taking care to keep the title of the book well in his mind. Mr. Davey proposed to produce the quotation from the chosen page and line of the book. Unfortunately, with this trick there was a little mistake, as our friend glanced at several books before settling which he would finally choose, and the quotation consequently was not produced. Instead of the quotation, some advice was found to be written. I do not doubt that this failure was caused by the want of concentration of mind upon the chosen book. With this trick I was particularly struck with the fact that there was a visible difference in the size of the chalk when placed upon the slate and when it was examined after the writing had been produced, and also the remainder of the chalk was discovered at the end of the last word written; both these facts seemed to me to prove that the writing was produced by the chalk alone, and by no other secret agency.

SITTING X.

The following report is by a Japanese gentleman whom I had met once previously, and who attributed sundry phenomena of "mediums," which had been discussed, but which he had not personally witnessed, to the action of some new unrecognised force.

Report of MARQUIS Y. A. T.

[a] On January 24th, 1887, I had the pleasure of seeing Mr. Davey's slate-writing performances in his private room. He first removed a table, which was in the corner, into the middle of the room, and brought two common slates, one double-slate which can be locked, a sponge, a box of chalks, and a glass of ordinary water. Then he told me to examine and sponge and wipe them thoroughly; so I did, and put first the common slate, a piece of chalk being under it, and put our hands on it; a faint sound of scratching was heard. When the sound had ceased, Mr. Davey turned it out as follows: (No. 1) was written on it.

No. 1.

"Japanese is very difficult language to write, but we will do our best. We are sorry not to see Baron —— this evening, please give him our kind regards.—JOEY."

[b] Next I locked the double-slate (small piece of chalk was put in it), and laid before him, and we put our hands on it while I was holding


the key in my hand. As soon as the scratching sound had ceased I unlocked it and found such words as follow:—

No. 2.

“A student like yourself will easily understand the importance of this writing, which, as far as the senses are able to judge, would appear to be of a supernatural character. This, however, is not the case. In order to prove to you that we are above ordinary conditions of conjurers, and also demonstrate the absurdity of writing being produced by chemical action we are willing to carry out any test you may suggest which would serve to dispel such a theory from those who have not witnessed these performances.”

[c] Again I put another common slate on the table and we put our hands on it. In turning it we found a Japanese but really Chinese character was written.

No. 3.

A Chinese letter . This letter is also used in Japan because the Japanese are using the Chinese characters. In Japan this letter is used as a verb, and means “to be scattered” or “to be dispersed.” It is pronounced “Chinu” in Japan.

[d] Once more I locked the double-slate (this time I put white and blue pieces of chalk in it), and put the key in my pocket and even sealed it myself. In opening it I found a letter in Japanese character was written and also an English as follows:—

A. W. FABER. No 57

縷甫申可紅先要伴迄
勿々不具

— we don't care
this kind of work to
work with as it is more
about amount of dry and
pieces with time
J. C. F.

SEAL.

SEAL.

Reduced from the Original by one-third.

SEAL

SEAL

拜呈陳大兄彌所清康之段

遙奉賀候極、、、公

如何被渡候哉、生、其、

志望、貴國、渡海仕候心

組、即坐候向不遠、拜眉万

A.

Hai tei shikareba taikai go-seikô no dan haruka ni gasi tatematsuri soro sate wa * * * kô ni wa ikaga wataraserare soro ya usei mo kanete shibô no ki-koku ye tokai tsukamatsuri soro kokoro-gumi ni goza soro aida tôkaraz haibi banru kaishin tsukamatsuru beku madzu wa yôken made sôsô fugu (in Japanese character, with white chalk).

Japanese, when translated, relates to my friend Prince * * * in Japan, and it also means it is pleased to give me writing in Japanese.

B.

We don't like this coloured chalk to write it as it is not short enough. Try smaller piece next time. — JOEY.

This performance was more than wonderful, and I could not see how anything could have been written. But I hope I will have an opportunity to learn about this by reading Mr. Davey's excellent work on this subject. I had asked for writing to come in blue colour, and writing in blue English colour is an excuse for not doing so, I suppose.

Y. A. T.

SITTING XI.

Mr. H. W. S., the writer of the following record, was a comparative stranger to me, as I had met him on only one previous occasion. He requested me to give him a séance, as he had heard of my performances from some of his friends who are well-known to me. Previous to the sitting I informed him, as I have also informed many others, that my phenomena were not to be accounted for by the "Spiritualistic" theory.

Report of Mr. H. W. S.

February 11th, 1887.

After the very interesting scientific phenomena to which I was an eyewitness last night, it gives me much pleasure to detail the various astonishing feats displayed by Mr. Davey [v. Clifford.]

The apartment in which I was received was a well-stocked library, and the furniture, including the table at which we sat, was of the ordinary make and style, with none of the intricacies so necessary to the every-day conjurer; and I am convinced that the furniture of the room and its general surroundings played no part whatever in the accomplishment of the facts which I am going to narrate.

Having produced a small book-slate, Mr. Davey asked me to examine it, and to satisfy myself as to its simplicity of construction, &c. I did so; the slate was composed of two ordinary pieces of slate, about six by four inches, mounted in ebony covers hinged on one side with two strong plated hinges, and closed in front, beyond the question of a doubt, with a Chatwood's patent lock.

With the exception of a small escutcheon, bearing the initials of the donor, the slate was plain and substantial, and bore the strictest inspection, so as to entirely preclude the idea of chemicals or any other similar agent being used to it.

[a] After I had finished examining the slate, Mr. Davey asked me to write in the slate any question I liked while he was absent from the room. Picking up a piece of grey crayon, I wrote the following question: "What is the specific gravity of platinum?" and then having locked the slate and retained the key, I placed the former on the table and the latter in my pocket.

After the lapse of a few minutes I heard a distinct sound as of writing, and on being requested to unlock the slate I there discovered to my great surprise the answer of my question: "We don't know the specific gravity, JOEY." The pencil with which it was written was a little piece which we had enclosed, and which would just rattle between the sides of the folded slate.

Having had my hands on the slate above the table, I can certify that the slate was not touched or tampered with during the time the writing was going on.

[b] Next; having taken an ordinary scholar's slate and placed a fragment of red crayon upon it, Mr. Davey placed it under the flap of the table. I held one side with my hand as before. I then heard the same sound as previously, and when the slate was placed on the table I found the following short address distinctly written: "Dear Mr. S——,—The substitution dodge is good; the chemical is better, but you see by the writing the spirits know a trick worth two of that. This medium is honest, and I am the only true JOEY." The writing was in red crayon, and was in regular parallel straight lines.

[c] Then, again, Mr. Davey requested me to place a small fragment of slate-pencil in the lock slate, which latter had been previously cleansed with sponge by me. Respecting the method of closing the slate, &c., everything was done as in the *first* instance; the slate was locked, and I retained the key.

As soon as the sound of writing was over, I picked the slate from off the table, where it had been lying right under my eyes, unlocked it, and read as follows: "We are very pleased to be able to give you this writing under these conditions, because with your special knowledge upon the subject you can negative the theory of antecedent preparation of this slate as advanced by certain wiseacres to explain the mystery.—'JOEY.'" The fact that the pencil when removed from the interior of the slate had diminished in size and showed distinct traces of friction, convinces me that it was the pencil and nothing else which produced the caligraphy. If the particles taken from the pencil by friction did not go on the surface of the slate, where could they go?

[d] Lastly, as requested by Mr. Davey, I took a coin from my pocket without looking at it, placed it in an envelope and sealed it up. I am certain that neither Mr. Davey nor myself knew anything about the coin. I then placed it in the book-slate together with a piece of pencil, closed it as previously and deposited it on the table; and having placed my hands with those of Mr.

Davey on the upper surface of the slate, waited a short time. I then unlocked the slate as requested, and to my intense amazement I found the date of the coin written, by the side of the envelope containing it.

The seal and envelope (which I have now) remained intact.

This last feat astonished me more than the others, so utterly impossible and abnormal did it appear to me. I may also mention that everything which was used, including the cloth and sponge with which the slates were cleansed, were eagerly and thoroughly scrutinised by me, and I failed to detect anything in the shape of mechanism of any kind. Were I sceptically inclined towards Spiritualism, I should have attributed the feats I witnessed to it, but I am convinced from the *bona fide* manner in which Mr. Davey proceeded to perform his mysterious writing, Spiritualism plays no part in it whatever. Were I asked to account for the method by which the writing was done, or rather to advance any theory based upon which it would be possible to produce such phenomena, I should suggest a powerful magnetic force used in a double manner, *i.e.*, 1st. the force of attraction, and 2nd. that of repulsion.*

But Mr. Davey has by great perseverance and study cultivated his scientific secret to such an extent that were it magnetism, electricity, pneumatics, or anything else, it would baffle the most accomplished in any of those branches of science to form even an approximate idea of his *modus operandi*.

SITTING XII.

Mr. Henry Hayman was introduced to me by Mr. H. W. S., the writer of the preceding report. In connection with this sitting I may observe that not only is it commonly the case that witnesses believe themselves to have taken precautions which they did not take, but that they also frequently omit to record precautions which they did take.

In the present instance, for example, Mr. Hayman suggested during one experiment that it might be said that I produced the writing by means of mechanism connected with my knees; I thereupon desired one of the sitters to look under the table during the continuance of the experiment; Mr. H. W. S. proceeded to do so, but was unable to discover anything suspicious.

Report of MR. HENRY HAYMAN.

February 16th, 1887.

[a] Mr. H. W. S. and myself visited Mr. S. J. Davey last evening, and he gave us a séance of his slate-writing. He first got a plain table, without any secret contrivances, let me examine it, which I did thoroughly, then

* Compare the theory framed by Dr. E. von Hartmann to account for slate-writing phenomena, in *Der Spiritismus*. See C. C. M.'s translation, *Spiritism*, pp. 45-48.—S.J.D.

brought two ordinary school slates, and asked me to wash them with a sponge and water, so that if there was any writing on, it might be washed off. He next placed one flat on the table, asked me to take two small pieces of chalk, and put them on the slate, which I did, a blue and a red piece ; then he put the other slate on the top, and we joined hands and pressed them on the top of the slates. After a minute or two I distinctly heard writing ; when it had ceased he asked me to lift it up. When I did so the bottom one was covered with writing in the following words (half in blue and half in red chalk) : “ You will please pardon us friends if we do not enter with you to-night into experiments of a very minute nature, the grand fact of this writing should be sufficient, and we do not care to cloak the wonderment thereof by descending to underhand coin tricks, and such like phenomena, which however startling to some would fail upon those who like yourself are acquainted with conjuring possibilities. Good-bye.”

[b] The next thing he showed me was a slate which locked up with a patent lever lock. After I had washed the slate, he asked me to write down on the inside any question I liked, then put a piece of chalk in, lock it up, and put the key in my pocket. The question I asked was, “ What kind of weather shall we have to-morrow ? ” He was out of the room while I wrote it down, and it was locked up by the time he came back ; he then placed it on the table, the gas being alight at the time, we joined hands and put them on the top of the slate. After a little I again heard writing, and when I opened it there was the answer, in red chalk, each side of the slate : “ Ask the clerk of the weather.” It had been written with the piece of chalk I had put in. I am quite certain the slate had not been opened after I had locked it up.

HENRY HAYMAN.

P.S.—I may add that I watched Mr. S. J. Davey very closely, but I could see no possible means by which any of his slate-writing could be done by ordinary known means.

H. H.

Statement of Mr. H. W. S.

February 16th.

It is with still greater astonishment that I, in company with my friend, Mr. H., witnessed last night a séance of, if possible, greater anomalies than the previous one. Whilst confirming all the details given by my friend, Mr. H., I should like to draw attention to the fact that there were two witnesses in the matter, whose evidence is undoubtedly more reliable than that of one person. Moreover, it is far more difficult to perform in their presence, as the observation is more intense.

[H. W. S.]

SITTING XIII.

Mr. Stanley W. Jones, the writer of the following report, was inclined to account for the phenomena which he witnessed, and for analogous “mediumistic” phenomena, by some theory involving the action of magnetism.

Report of MR. STANLEY W. JONES.

I called on Mr. S. J. Davey, by appointment, on the evening of Friday, March 25th, 1887, bringing with me two perfectly new slates, which I had purchased that day and privately marked. I was shown into a well-furnished study, but without any of the usual paraphernalia of the conjurer about it. An ordinary dark wooden table with two flaps was brought forward, which I carefully examined. I pulled out the single drawer, finding it full of papers, and nothing suspicious or mysterious about it in any way.

[a] In answer to my request, Mr. Davey took an ordinary slate of his own, which I carefully sponged and wiped. He placed the same under the leaf of the table, I putting between the surface of the slate and the wood of table a piece of crayon. I supported one side with my left hand, he the other with his right. His left hand and my right were clasped. He asked me to propound some question. I accordingly submitted the following interrogatory: "On what day of the week does the 1st April fall?" After a certain interval he said, "Let us examine the slate." It was raised, but apparently presented an unchanged appearance. After replacing it as before, in a minute or two I heard a very faint scratching, and on looking at the surface the following fairly legible scrawl appeared: "I don't know."

[b] Mr. Davey now placed in my hands a small ebony-backed slate, with Chatwood's lock; bidding me, while he retired from the room, write any question therein. I inscribed, "What was the exact date of my birth?" placing the key in my pocket. I put, however, a new piece of crayon inside. The slate was now laid on the table and we placed our hands upon it. After a short time the scratching was again heard, and on unlocking the slate the following perfectly legible answer appeared: "I do not know your birthday." The facets of the crayon, which were perfectly unbroken on being put in, I found worn away, and resting on the last y.

[c] I now took the two new slates which I had purchased, and which had never for a moment passed out of my possession, I even taking the precaution of sitting on them during the foregoing proceedings. I placed a piece of red crayon therein, and screwed them down top and bottom so tightly that by no possibility could even the thin edge of a penknife be introduced. I then corded the slates twice across and across, sealing them in two places with red and blue wax (for of course any attempt to remove the seals by heat would cause the colours to fuse, and thus immediately detect the artifice), stamping them with my own private signet. Mr. Davey placed the slates under the table, and requested me to name some word I would like written. I stipulated for "April." After a few minutes, during which I most carefully watched him, he returned them, and after 10 minutes' work, so tightly were they closed, I found exactly what I had desired.

[d] He next took his own slate again, laying it upon the table, I having previously placed a piece of crayon therein, and pocketing the key after locking it. After a slight interval, a distinct and continuous scratching as of regular writing was heard, which lasted exactly 25 seconds. On unlocking the slate, the following message in a clear running hand appeared: "Dear Sir,—We regret to think that in this enlightened age there are still to be und investigators in the realm of Trixography whose minds do not

aspire beyond the pencil thimble, and 'half-a-crown' trick slate. We are therefore pleased you should impose tests upon our powers, as we are anxious to thoroughly satisfy you of our medium's honesty. Good-bye."

This concluded a most interesting, successful, and perfectly satisfactory psychographic séance.

The precautions I took entirely preclude any idea of trickery or conjuring. It is also a noticeable point that whereas the last "message" was concluded in 25 seconds, it takes at least *five minutes* to transcribe. I was extremely careful in doing my *utmost* to detect any artifices of Mr. Davey, but must own that not only was I most completely baffled, but everything seemed perfectly open and above board, the entire proceedings being transacted in the full glare of two powerful gas jets. I left very much impressed with Mr. Davey's marvellous powers and the phenomena I had witnessed.

STANLEY W. JONES.

[c] P.S.—*Nota Bene*.—After perusal of above, considering that the expression, "I found exactly what I desired," might be liable to a possible misconception, I think it better to add that I state in the most unequivocal, explicit, and emphatic manner, that after Mr. Davey had returned me my two slates, secured as above described, and which I *most* carefully and minutely examined to detect any signs of tampering, finding however my seals intact and the cording and screws in exactly the same condition as when they left my possession a few moments before, and that the word "April," which I had asked for, was legibly written with the crayon, on one of the inside surfaces. Whether the top or bottom I did not observe. The apparently impossible having thus been solved as I hereby testify.

STANLEY W. JONES.

SITTING XIV.

The following account is by a gentleman who has had considerable opportunities of observing and taking part in experimental inquiry. I shall speak of him as Dr. Q. He was aware that my performances were conjuring, and had read my paper in the *Journal* of the S.P.R. for January, 1887. He had had sittings with "slate-writing" mediums, and knew precisely the object of my investigation, although he did not know the methods which I employed. His account is remarkably good, and I quote it chiefly to show the rapidity with which slates fastened together as described can be manipulated.

Report of Dr. Q.

[a] I have witnessed this afternoon, about three hours ago, some remarkable phenomena, when sitting with Mr. Davey, which I think worthy of a brief record without comment. The séance was in a friend's room, in the early afternoon, in thoroughly good daylight. An adjoining room, entirely separate from the experimenting room, gave me the opportunity of making my preparations out of Mr. Davey's sight. I took three common school-

room slates and examined them carefully by myself, testing the security of the joints of the wood frames, the solidity of the piece of slate enclosed, and its freedom from marks of chalk. I had brought a strong lens and was thereby able to mark for identification each slate, A, B, and C, with marks not visible to my own eyes without a lens. I then laid B on C and tied them tightly round with strong string whose elasticity was very slight. The knots I sealed and marked the seals. I had left a small piece of whitish chalk between the slates. I brought them in this condition back to the experimenting room where Mr. Davey was, and we seated ourselves at the corner of a wooden table without tablecloth. The only drawer in the table which I could find had been removed. I gave the slates to Mr. Davey, who was sitting on my left. He took them and held them in his two hands under the table for a minute or more,¹ then gave me his left hand above the table, and I held it in my left hand. My knees under the table were separated by a leg of the table from free movement towards Mr. Davey. After two or three minutes, during which there had been some conversation, he asked me to suggest some word which should be written between the slates. I said at first *Vladivostok*, but as he thought this inappropriate I changed it for *Hong Kong*. I heard scratching sounds, but observed less movement of Mr. Davey's right elbow than there had been before. After a minute or two he reproduced the slates and asked me to examine them and see what had been written inside. I found no appreciable displacement of the string, no change in the seals, and the marks of identification were clear. I cut the string, therefore, and opened the slates. On one I found rather indistinct scratches in an apparently continuous line, of which one-half bore a considerable resemblance to a badly-written *Hong*; the other half was of about equal length, but not decipherable.

[b] I retired to the preparing-room to make ready for another experiment. I drew on the internal surface of B five vertical lines, and on the internal surface of C five vertical and five horizontal lines with the fragment of whitish chalk and tied and sealed them as before. This time I thought that the apposition of the edges was more complete and secure than before. I brought them to Mr. Davey, and after they had been handled as before, I asked that the word *Irishman* should be written, but there was no success; I did not find any appreciable alteration on the inside or outside of the slates. My left knee had been under the apparent position of Mr. Davey's right hand.

[c] In the third experiment the same slates were used; they were prepared in Mr. Davey's presence. They were tied and the knots sealed and also two screw nails were driven through the wooden frames of both slates, one at what I may call the south-east corner and the other at the middle of the north end. This made firm and satisfactory apposition of the frames in the neighbourhood of the screws. The screws were not sealed, but the position of the fine broken woody fibres round them was noted. I did not succeed in making the tied string quite as tight as in the previous experiment. I noticed no difference in the manipulation of the slates from the first two experiments. I made no attempt to touch Mr. Davey's hand with my left knee. I asked that 77 should be written, and after a few seconds explained myself by saying that they should be written out in full, not in numbers.

The slates were brought above the table in less than a minute after this. I could find no change externally, and written inside I found the figures 77, and also a fairly well-formed "Sev," followed after an indistinct interval by signs resembling "ty," and these also by some almost indecipherable scratches.

[d] For a fourth experiment I prepared the same slates in the adjoining room. A fresh screw was fixed in the previous hole near the south-east corner, and another was passed through both frames a little below the north-west corner. The exact position of the heads of the screws was noticed, but they were not sealed. I carefully examined the piece of chalk left between the slates with my lens, and found two smooth rubbed facets on it. These and the other rough surfaces of the irregular polygonal mass I marked with very finely cut lines. The slates were tied with thinner and more yielding string, and the knots sealed. A rather fragile drop of sealing wax was placed on the junction of the crossed strings over the middle of the slate. The chief object of the experiment was to test the rapidity with which the phenomena occurred when Mr. Davey was not under my observation. I was to stand with my back to Mr. Davey, to hold out the slates to him behind my back, and to order some word which was to be written between them behind me out of my sight, and the slates returned to my hand behind my back as soon as possible. I was to note the time spent on this. On a first attempt I held out the slates behind my back saying, "commandment." Mr. Davey took them, asking at the sametime what was the word required. I saw that I had not made myself plain, turned round and took back the slates within one or two seconds, and found no change externally except that the fragile drop of sealing wax on the crossed strings was broken. I took the slates back again to the preparing-room, and put on another similar drop. On a second trial I again said, "commandment," putting the slates behind me with my left hand, holding my watch in my right, and keeping my back to Mr. Davey. They were returned to my hand in 30 or 31 seconds. Some sounds which might be described as shuffling and scratching had been heard by me. I laid them on the table, and on examination found no change externally; then cut the strings and found on the inner surface "commandment" written more distinctly than the previous words had been and near the edge² of the slate. Whilst I was looking at the word Mr. Davey touched and to some extent broke the piece of chalk. In examining it afterwards with a lens I found only two smooth rubbed facets, each of which was still marked with the finely cut line I had made on it: over some only of the remaining rough surfaces could I find the fine lines that I had previously made over all. I made no accurate comparison between the marks I could produce on the slate by the whitish chalk and those forming the words or parts of words. In no case was the piece of chalk large enough to touch both internal surfaces at the same time.

March 25th, 1887.

SITTINGS XV. AND XVI.

Miss Symons was introduced to me by Mrs. Sidgwick on the day of our first sitting. I gave to her and Mrs. Sidgwick three sittings in all, of

the second of which, a dark séance, she wrote no account. As I have already stated (p. 415, note), I shall not quote the accounts written by Mrs. Sidgwick, as I had told her a good deal about my tricks beforehand, and she knew that my performances were conjuring. Notwithstanding this, however, Mrs. Sidgwick was unable to explain some of my phenomena. At my request, she has furnished some notes concerning the reports of Miss Symons, and she also makes the following statement :

“I did not communicate what I knew about Mr. Davey to Miss Symons till after the second séance here recorded, as my object in taking her to the séances was to obtain an account of what she witnessed, written as nearly as possible in the same state of mind as when she wrote certain accounts (printed in the *Journal* of the S.P.R. for June, 1886) of Mr. Eglinton. I therefore merely represented Mr. Davey as a person through whom remarkable phenomena occurred, which I wanted to have investigated. Mr. Davey himself seemed to me (as I have recorded in my note-book) to talk very openly to Miss Symons. He seemed to tell her almost as much as he had told me about his tricks and those of other ‘mediums,’ but it was doubtless mixed up in a mystifying way. Unfortunately, Miss Symons had great confidence in my care as an investigator, and, without revealing the actual situation, I could not succeed in making her feel herself dependent entirely on her own observation. It is due to her to state this, as, had she left me out of account she believes she would have used more precautions than she did, and she considers that she was more careful in her investigation of Mr. Eglinton than in that of Mr. Davey.”

These sittings were the earliest I gave which were recorded in detail ; my experience then was comparatively limited, and I have since become much more practised in certain methods, and have also acquired the knowledge of new ones.

SITTING XV.

Report of MISS SYMONS.

Slate-writing séance, November 16th, 1885, at 14, Dean’s-yard, with Mrs. Sidgwick, and a medium whom I will designate as Mr. A. [changed throughout to D., see p. 410]. Our sitting commenced at 7.45 p.m. We took our places round a deal table in the following order :—The medium Mr. D. at one corner, next him Mrs. Sidgwick, and I opposite.

Neither Mrs. Sidgwick nor I had brought any slates, and we were, therefore, obliged to use those brought by Mr. D. We sat in a good light, a lamp and several candles were burning in different parts of the room. We first washed the slates ourselves with water brought us by Mr. Podmore, so that there was no question of its containing any admixture of chemicals, by which means writing might be produced, as has sometimes been suggested to me ; the table, too, was above suspicion, having just been bought by Mr.

Podmore for this particular séance. After each one of us had separately washed and dried the slates, one was marked by Mrs. Sidgwick, a piece of pencil was placed on it, and it was held by Mr. D. under the table, who warned us to watch him very carefully, as he gave no promise *not* to cheat, did we give him the faintest opportunity for so doing, and who wished us distinctly to understand that he did not claim to produce the phenomena he hoped to show us, by spirit agency. Prior to placing the ordinary slate under the table, we had washed and examined a small double folding slate, also belonging to the medium. This slate was locked by Mrs. Sidgwick, who put the key in her purse, and the purse in her pocket, and who sat upon the slate.

The single marked slate, of which I have previously spoken, was now held by Mr. D. under the table. We joined hands, and contented ourselves by asking merely that any word might be written, or the single word "Abbey." The medium, after the lapse of a few minutes only, showed himself very impatient at no writing having been produced. He proposed using another slate, which had also been washed and dried by us. Another piece of pencil was tried; these and other movements—for he constantly moved the slates to ascertain whether anything had been written—made it much more difficult to watch him narrowly, than had he been content to wait quietly and patiently for results. Still I was not able to detect any change of slates beyond the two which had been washed and cleaned by us. No writing had appeared, and Mr. D. soon proposed that we should try the following test, suggested by him.

[a] One of us was to stand with a newspaper on a table behind us, and with one finger was to point at random at any word; the other was to sit at the deal table with him. It was agreed that I should be the one to point to a word on the newspaper behind me, and I took up my position for this purpose at another table, about a couple of yards from the one at which Mrs. Sidgwick and Mr. D. were sitting. We had waited a few seconds only when the medium—who, as I have said before, seemed restless and impatient throughout the evening—suggested that I should blow out the candles behind me, as he thought darkness behind the paper might facilitate the accomplishment of the test. I complied, and returning to the table again placed my hand behind my back, and put my finger, as before, at random on any part of the paper. I had no sooner done as he had asked, than Mr. D. regretted that I should ever have moved from my place, as he thought it possible that the word written—if writing came at all—would be the *first* and not the second word to which I had pointed. It was not long before writing was heard. Mrs. Sidgwick and Mr. D. turned to the candle behind them, but were unable to decipher the word written. Mr. D. asked that it might be re-written. Another slate was used, on which they presently read the word "Melbourne." We then turned to see the word at which I was pointing. It was, however, not "Melbourne," neither was that word anywhere in the immediate neighbourhood of my finger, though we did afterwards find it in larger type, and two columns further on. Whether I had at first pointed to this word, could not of course be ascertained. It is possible that I did so, though a test which we tried later on, and to which I shall presently allude, proves that the "control" was not incapable of making a mistake. As to whether this word was obtained under good

conditions I cannot give an opinion, as I was not sufficiently near the medium to be able to watch him closely.

[b] We next reversed our positions, Mrs. Sidgwick sitting opposite Mr. D. and I next him; the double slate remained on the chair on which I sat.¹ After again washing two slates, and placing one on the top of the other, Mr. D. and I together held them under the table; they were once or twice removed to see that the pencil was still there, and that no writing had come, but always returned immediately, and they were not reversed or changed by Mr. D., so far as I know, whilst we were together holding them, up to the time when we again apparently heard the scratching of the pencil. We found, on carrying the slates to the light, that there was a message of moderate length covering half the slate, and signed "J.S."

[c] Again we sat as before, and under the same conditions writing came on one of the two slates held by Mr. D. and me under the table, half the message being in red chalk and half in blue—a bit of each had been placed on the slate. Again I could detect no trickery whatever; the slates were clean when we laid the bits of chalk between them, and one was covered with writing when they were removed from the table. Unfortunately the slates had not been marked, and I did not notice whether the bit of chalk was resting at the last stroke of the last word, or whether the nib was at all worn down. The message was of decided interest, it was as follows:—"My dear Friends, We have no wish to deceive you as regards the Agency question. The name of a deceased relative, especially a mother, is [far too sacred, although] most effective," &c.—the ordinary Spiritualistic jargon—then, "Our friend made a mistake the other night, dear Miss S. Agradezco á V. su visita. Espero que le volviere á ver á V. pronto. Tengo que macharme, A Dios." Then the message continued: "Yes, your haunted house was a failure." The last part of this sentence was too badly written to be deciphered; it appeared to be to the effect that the writer had not been able to be present. Now this message appears to me to be *striking*, though not of course conclusive. I must explain that about a month ago I had had a sitting with Mr. Eglinton for slate-writing, and had asked a question in Spanish, to which I had had the reply that "there was no French scholar present." Hence the reason of the remark "Our friend made a mistake the other night," &c. (the former séance had taken place in the day-time). This message, which had amused me at the time, had by no means been forgotten by me, although it had not been in my conscious thoughts for many days, and certainly not during the séance of which I write; it was known to Mrs. Sidgwick also, to whom I had written an account of the séance with Mr. Eglinton soon after it took place. But what caused an allusion to this séance of a month ago, and through the agency of a medium who it seems improbable could have heard of this former séance? However, as I have said before, *interesting* and *striking* though this message appears to be, it gives no proof of thought-transference, as Mr. D. may have heard of the séance through some ordinary means, though from his conversation he appeared to be on any but intimate terms with Mr. Eglinton, and he was quite unknown to me and I believe to Mrs. Sidgwick (?) before we met him on this evening at Dean's-yard. He also told us that he did not know a word of Spanish. Still, it would have been no very difficult task to have got a few sentences written for this particular

séance, and there was nothing in the message from beginning to end which might not have been written previous to the séance. But admitting all this, I was not conscious of any movement by which he could have changed a cleaned slate, which I was holding with him, for one on which the message was written. The allusion to the haunted house is less striking, for Mr. D. is known to Mr. Podmore, and might have heard of it through him, or many other sources.

[d] We next tried for writing on the locked slate. I must remark here that though we had sat on this slate during the greater part of the séance, we had not done so throughout. We had left it on the chair when we turned to the candles behind us to read the message. Mr. D. had quickly picked it up, and asked us not to lose sight of it, as he wished to preclude all possibility of fraud. He might, of course, in this moment² have changed the slate for one on which a message was already written, but the nature of the test we obtained, I think, negatives this supposition; besides which, before it was held under the table, Mrs. Sidgwick gave me the key, we unlocked the slate, found no writing there, and after the slate was again locked, I put the key in my pocket.³

It was now proposed by Mr. D. that we should try to obtain a line from a page of any book to be taken at random from Mr. Podmore's shelves. This was done by Mrs. Sidgwick, who took care only—at Mr. D.'s request—to select a book with good type. This book was shown to Mr. D., who opened it, looked at the type, and considered it sufficiently clear. Mrs. Sidgwick placed it on the table, and her and my hands rested on it, whilst Mr. D. and I held the small locked slate under the table. It was at this point, after choosing her book, that the slate had been opened, found clean, and the key given to me. It was decided that Mrs. Sidgwick should think of the page of the book from which the line was to be taken, and I of the line, counting from the top of the page, it being agreed—at Mr. D.'s wish—that to facilitate the test, we should each think of a number below 10.

Again, so far as I could see, we gave Mr. D. no opportunity for changing the slate. I am quite certain that he did not do so whilst we were holding it together. And in this case the message must have been written *in our presence*, as we did get a line copied from this very book, though not the line of which we were thinking. When the slate was again unlocked, we found writing on each side; the message was to the effect that we were not sufficiently *en rapport* with one another to get the best results as yet, but that they were willing to give us some proof of their power. Then followed a few words in inverted commas, after which an illegible word, with which the message broke off abruptly. Mrs. Sidgwick then explained that she had been thinking of page 9, and I had thought of line 4. Mrs. Sidgwick quickly turned to this page and line, but no such words as those quoted were to be found. Mr. D. suggested that the 9 in Mrs. Sidgwick's mind might have been reversed and wrongly read as 6. We, therefore, turned to page 6, and on the last line of that page and the first line of page 7, we found the words for which we were looking.

In this case—admitting the genuineness of the phenomenon—there might again have been thought-transference, for the book had been in both Mrs. Sidgwick's and Mr. D.'s hand, and either might have caught sight of these very

words. With this the séance ended, as Mr. D. expressed himself too tired to sit any longer, and complained of a very bad headache. He seemed to suffer much after each message had been produced, and complained of great dryness of the throat.

JESSIE H. SYMONS.

November 19th, 1885.

SITTING XVI.

Report of Miss SYMONS.

Slate-writing séance given by Mr. D., at 14, Dean's-yard, Westminster, Mrs. Sidgwick and myself present :—

I took slates with me—two ordinary ones, and one a folding slate, framed in wood, with a padlock and key.

[a] We first used the ordinary slates; they were cleaned, dried, and placed one on the other upon the table, a nib of pencil between them, and Mrs. Sidgwick's, medium's, and my hands resting on them. No writing being heard, Mr. D. and I held them underneath the table. Eventually, however, writing was produced whilst the slates were on the table in position I have before described. The message was a long one, covering completely one side of slate. We examined them when they were placed the second time on the table, and satisfied ourselves that they were clean. I am sure that the slates were not changed, because mine had rounded corners and Mr. D.'s, I observed, were square.¹

[b] The medium next asked me to fetch a book from the outer room. I took one at random from the shelves of the library. Mr. D. saw me take it out, but did not touch it. I brought it into the inner room and put it on a chair between Mrs. Sidgwick and myself, whilst we prepared another slate and bit of pencil. Being again satisfied that the slates were clean, the book—into which I had not looked, and the name of which I did not know—was placed on the slate, all our hands resting on it as before. I mentally thought of a page and line, from which a quotation was to be made, both numbers, at medium's request, being under 10. After a short time writing was heard. On the slate was written, "Cantor lecture will be given on Mondays at the Kensington Museum—this is all we have power to do." We looked at p. 2, line 7, the numbers I had thought of, but did not find the words quoted. The medium, however, was very sure that they would be found somewhere near, and he soon discovered on last line of p. 7 "Cantor lecture," and on second line of p. 8 "will be given on Mondays," and a few lines further down, "at the Kensington Museum."

[c] The test having been only a partial success, the medium proposed that we should try it again. He asked me to fetch a second book from the outer room. I took up a *Journal* of the Society lying on the table. I did not look to see which number I had chosen. Medium asked me to think again of two numbers under 10, to determine page and line from which quotation should be made. I did so, and very shortly after was written in red chalk, "No such page." This was true, for on opening volume we found it commenced at a hundred and something.

[d] Mr. D. wished to try this test again, so I fetched a third book. This happened to be *Time*—both he and I saw the title. This time I told him which numbers I was thinking of—p. 8, line 5. We held one slate under the table, and another with the book on it remained on the table—both these slates were Mr. D.'s. After a time writing was heard, and it was on the upper slate that we found the quotation, correctly given this time, "The Imperial Parliament," line 1, and then a few words taken from line 5. The slate used was a large folding one, with a lock, belonging to medium. Into this he slipped a sheet of paper and a bit of lead pencil; it was on the paper that the quotation was written. Mrs. Sidgwick had the key, and it was she who opened the slate.² The séance was held by full gaslight. The writing came always on underneath surface of slate—that lying nearest the table.

[e] Mr. D. then proposed showing us another trick.³ He took up 12 squares of paper, asked me to name any 12 animals I liked, whose names he wrote on the 12 squares of paper. These were shuffled together, and I was asked to choose one, which I was to glance at and then instantly to burn. Mr. D. at the same time threw the other squares into the fire. I next wrote the first and last letters of the animal I had chosen on another piece of paper, this Mr. D. burned in the gas, bared his arm and showed us that there was nothing written there, rubbed the ashes of the burnt paper over the bare arm, and presently what looked like letters became very faintly visible. They did not, however, become sufficiently distinct to enable us to read them, and Mr. D. said he would presently get the animal's name written on a slate.

[f] We sat round the table again, as before—Mrs. Sidgwick opposite medium and I next him. One slate was held underneath table by Mr. D. and me, and the others were left on the table, with our hands resting on it. I asked that the names of my sisters might be written—this was not done. Neither did "Joey," in answer to Mrs. Sidgwick's question, succeed in telling us where we had spent the greater part of the day. "Joey" was also unable to get any writing on my little folding locked slate, though we gave him two or three times the opportunity of doing so.

[g] Mr. D. asked him to tell us any secrets about either of us, and we heard the sound of writing on the slate lying on the upper surface of the table. The sound continued, when Mr. D. withdrew his hands a short distance from the slate, but ceased when he withdrew them to a greater distance. A long message was written again, covering the whole side of the slate, and commencing at a spot where the medium had previously requested it to commence by putting a small cross.

The "secrets" were such as were more or less known to us all, referring to a possible explanation I had given of our last séance with Mr. D. to "Blue Bricks," and telling me that I could get slate-writing if I sat sufficiently often, and "not with Mrs. Sidgwick"!!

One of our messages at request was written in different-coloured chalks, three bits of which had been placed on the table, underneath the slate.

[h] The last experiment Mr. D. showed us was the visible moving of the chalk under an inverted tumbler.

Two bits of chalk were placed on a slate, the tumbler covering them; the slate was isolated from the table. Mr. D. held Mrs. Sidgwick's and

my hands, and there was no contact by either of us with the slate. Presently one bit of chalk was observed to move slightly. Mrs. Sidgwick asked it to trace the figure 4 (Mr. D. having proposed that she should choose a number under 10), and on removing the tumbler and inspecting the slate, we found the figure 4 somewhat faintly traced on the slate. I do not believe that this was a genuine phenomenon, though I have no theory as to how the trick was performed. I only observed that though the chalk moved, it did not appear to be forming a 4, although that figure was plainly visible when Mr. D. afterwards gave us the slate.

[i] Before he left, Mr. D. held a slate with me under the table, and asked that the name of the animal written on the slip of paper I had chosen should be written on the slate. Writing was heard, the slate brought up, and I found "rhinoceros"—wrongly spelt—in red chalk. This was correct, though how Mr. D. knew, or by what means the word was written, I have no idea, for the slate appeared to me to be clean ⁴ when we put it under the table.

JESSIE H. SYMONS.

February 23rd, 1886.

SITTING FOR MATERIALISATION.

The foregoing reports have all related to "Slate-writing," or analogous phenomena. I have, however, also given a few sittings for "Materialisation," and I may in the future endeavour to exhibit more fully the possibilities of trickery in this direction, but this branch of the subject has been of less interest to me, partly because the experiences which originally impressed me in connection with Spiritualism were not "Materialisation" but "Slate-writing" phenomena—partly because the testimony offered by Spiritualists for the genuineness of the latter appears to be so much superior to that offered in favour of "Materialisations." Still, the following reports of a séance which I gave last year may be instructive by way of suggesting what may be done by trickery. Although only three of the six sitters wrote reports, none of them contributed in the smallest degree to the production of the "phenomena."

I. Report of MRS. JOHNSON.

October 7th, 1886.

I have just returned from paying a quite unexpected visit to Mr. Davey. We had invited him to our house for to-morrow to give us one of his wonderful manifestations, but received a bad account of his health, which prevented him keeping his appointment. I, therefore, with my sister, called to inquire after him, and found that, although unable to leave the house, he was about to hold a séance with some friends, and invited us to join them.

On entering the dining-room we searched every article of furniture, but could find nothing that could in any way assist in the materialisation which followed. Mr. Davey also turned out his pockets, and we looked under his

coat and waistcoat. After the door was locked and sealed, and the gas turned out, we, six besides Mr. Davey, sat round a table, all joining hands. I had hold of Mr. Davey's left hand and a gentleman opposite of his right, none for a moment letting go until the end of the séance. A musical box was playing on the table; by degrees it floated about and knocked a gentleman on the head. Knockings were heard in different parts of the room, and bright lights seen. A gong sounded several times, and then appeared the head of a woman, which came close to us, and then dematerialised. After a few seconds another form appeared, the half figure of a man holding a book, with lambent edges, which it raised over its head, moved close to us, bowed several times, and by degrees seemed to disappear with a scraping noise through the ceiling. During the séance I with the others had various taps on the head and body, a gentleman complained of the coldness of a hand pressing on him, and the séance was altogether a most interesting, remarkable and startling phenomenon, and I can in no way account for it.

MARIANNE JOHNSON.

2. Report of MISS WILLSON.

Thursday Evening, October 7th.

DEAR MR. DAVEY,

We have just returned from a séance at your house, and while all is fresh in my memory, I hasten to send you my account of what happened. You had kindly promised to come to my sister's house to-morrow evening to give us a "materialisation," and perhaps some slate-writing, but having received a telegram and letter from you saying you must disappoint us, as your doctor had forbidden you for the present to exert yourself much or to be out in the night-air, my sister and I called to-day to inquire after you.

We found you at home, and you persuaded us to stay to a short séance.

Seven of us, including yourself, entered the dining-room, which we immediately examined, looking under the tables and sofa, behind curtains, inside the cheffonier, &c. After convincing ourselves that nothing was concealed, and you having turned out your pockets, we locked the door, and placed a sealed paper across it. We then sat round the dining-table, holding hands in a circle, a musical box was placed on the table, and the gas turned out. In a short time we heard raps in various parts of the room, a gong sounded in one corner, the musical-box, playing, floated in the air, and struck the head of one of our party. Several felt themselves touched, and one said he distinctly felt a cold hand placed on his head.

A female head appeared, in a strong light, floating in the air, and afterwards a half-length figure of a bearded man, in a turban, reading a book, appeared in the same manner, bowed to some of the assembly, raised his book above his head, and floated about the room, finally disappearing through the ceiling with a scraping noise. This all happened while two of our number tightly held your hands, and are convinced they never relaxed their clasp.

On the gas being relit, we found the door still locked with the paper unbroken.

Trusting our visit did not fatigue you, and that your proposed trip will soon restore you to health, when we hope you will resume your interesting investigations, I remain, sincerely yours,

E. M. WILLSON.

3. Report of MR. RAIT.

On Thursday evening, the 7th October, 1886, I was present at a séance held by Mr. Davey, at his house. There were in all eight* persons, myself included. We took our seats at 7.30 p.m., round an ordinary dining-room table (in the dining-room of the house), which, at Mr. Davey's request, we examined carefully, as also any other objects in the room which demanded our attention. The door of the room was locked, and I placed the key in my pocket, it was also sealed with a slip of gummed paper; the gas was then turned out, so that we were left in darkness. A musical box was wound up, and set to play an air, with the object, as I suppose, to enliven the proceedings! I held Mr. Davey's right hand, his left was held by Mrs. [Johnson]; the rest joined hands, so that during the séance a continual chain was formed which was maintained the whole time. After we had remained some time thus, various noises as of a shuffling of feet, &c., were heard in different parts of the room, and I distinctly felt something grasp my right foot; almost immediately I was touched on the forehead by a cold hand, which, at Mr. Davey's request, also touched those that wished it. The musical box was lifted, and although it was dark I fancied I saw it, surrounded by a pale light, descend through the air; it certainly struck me lightly on the side of the head, then it was again raised, and deposited on the table.

The hand which touched me was cold and clammy; it evidently belonged to a most courteous and obliging spirit, for it did exactly what we desired! and at my wishing to feel the full palm on the back of my head (so as to ascertain its shape and size) it rested there for fully three seconds; it was, however, a somewhat weird experience! Various raps were now heard, a gong sounded behind my back, and we were told by Mr. Davey to pay attention, as something wonderful was about to take place. Faintly, but gradually growing more distinct, a bluish white light appeared hovering about our heads; it gradually developed more and more till at length we beheld what we were told was the head of a woman. This apparition was frightful in its ugliness, but so distinct that every one could see it. The features were distinct, the cheek bones prominent, the nose aquiline, a kind of hood covered the head, and the whole resembled the head of a mummy. After favouring those of the company who wished to see its full face by turning towards them, it gradually vanished in our presence. The next spirit form was more wonderful still; a thin streak of light appeared behind Mr. Davey, vanished, appeared again in another part of the room, and by degrees developed into the figure of a man. The extremities were hidden in a kind of mist, but the arms, shoulders and head were visible. The figure was that of an Oriental, a thick black beard covered his face, his head was surrounded by a turban; in his hands he carried a book which he occasionally held above his head, glancing now and then from underneath it. The face came 'once so near to

* Seven. See the other reports.—S. J. D.

me that it appeared to be only two feet from mine. I thus could examine it closely. The eyes were stony and fixed and *never moved* once. The complexion was not dusky, but very white; the expression was vacant and listless. After remaining in the room for a few seconds, or rather a minute, the apparition gradually rose, and appeared to pass clean through the ceiling, brushing it audibly as it passed through. The séance here terminated; the gas was turned on again, and everything appeared the same as when we first sat down; the door was unlocked, the seal being found intact. I will mention that during the whole of the séance I held Mr. Davey's right hand, with but one exception, when it was found necessary for him to light the gas to see to wind up the musical box, as it had stopped playing. *Nothing was prepared beforehand; the séance was quite casual; we could have sat in any room we wished, and we had full liberty to examine everything in the room, even to the contents of Mr. Davey's pockets, which were emptied (before beginning the séance) by him on the table before our eyes!*

October 8th, 1886.

JOHN H. RAIT.

Now I should have no hesitation whatever in challenging Spiritualistic "mediums," or any other persons, to reproduce the phenomena described in the various reports which I have quoted, *under the conditions described by the witnesses*. I need hardly say that not one of these detailed reports is accurate throughout, and that scarcely one of them is accurate in even all the points of importance. I think it undesirable at present to publish the details of my methods, but I have communicated them to Mrs. Sidgwick and Mr. Hodgson. I have also communicated them to Mr. Angelo J. Lewis, known under the name of Professor Hoffmann as the author of several books on conjuring and magic. Mr. Lewis sends me the following statement:—

I have read with much interest the foregoing reports of sittings with Mr. Davey, testifying, as will be seen, to occurrences fully as striking and apparently abnormal as anything recorded as having taken place at sittings with Mr. Eglinton. I have since had the opportunity of discussing the matter in detail with Mr. Davey, who has indicated how far the descriptions of the sitters (though given in all good faith) differ from the actual occurrences, and has explained the various methods employed by him, some of such methods being those in actual use by professional mediums in America and elsewhere, and others the outcome of his own ingenuity. I have been much struck with their combined boldness and simplicity, and in view of the complete illusion they admittedly have produced in so many cases, the "doubt" which I expressed in the *Journal of the Society for Psychical Research for August, 1886*, as to the possibility of the *whole* of the Eglinton manifestations being produced by trickery, has been greatly shaken. Mr. Davey's successes prove that it is possible for a conjurer, devoting himself specially to slate-writing feats, to produce, under the same external

conditions, results of precisely the same kind and quality as those produced by the professed medium. Indeed, in so far as the conditions vary at all, they are greatly in favour of the professional medium, first, by reason of the prestige derived from his claim to supernatural powers; and, secondly, by reason of his cherished privilege of producing no results at all unless he may consider it perfectly safe to do so.

I am not at liberty to divulge Mr. Davey's methods, nor would any good purpose be served by doing so; but I willingly certify, for the benefit of any person who may still entertain a doubt upon the matter, that his "manifestations" are in every case produced by perfectly natural means, no Spiritualistic or other unknown force having any part in them.

ANGELO J. LEWIS.

("Professor Hoffmann.")

Enough has been said, in the notes to the reports, to suggest to the reader how wide a margin must be allowed for the possibilities of misdescription in the numerous records to be found in Spiritualistic literature, of occurrences described in much the same manner as those which I produced by trickery. It seems to me not improbable that had I claimed the agency of "spirits," the effect upon many of my sitters would have been yet more impressive, and their reports would have been still more wonderful. But my position debarred me from more than one advantage which has been used, I believe, by many a trickster "medium." I was unwilling, for instance, to trade upon their emotions by professing to give messages from dead relatives and friends, as I might in many instances have done—thus rendering the recipients of such messages less capable as observers of the phenomena, and more prejudiced in favour of their genuineness. I should find it very difficult myself to draw any line as to the possibilities of mal-observation and lapse of memory in *bond fide* witnesses beyond saying that I should allow for *at least* as much as may be exemplified in the foregoing reports.

I may here again remind my readers that it was not as a sceptic, but as a believer in "psychography," that I originally approached this investigation as to the results that might be produced by conjuring. I gradually became convinced that my belief in "psychography" was unjustified, that I could not attribute any value to the records of sittings which I had with a professional medium in 1884, without claiming a superiority which undoubtedly does not exist, to the numerous witnesses of my own phenomena.

In some of my earlier experiments I believed that there were indications of thought-transference between myself and my sitters. My later sittings have offered no support to this view, but, owing partly to my inexperience, I laboured sometimes under considerable nervous excitement in my earlier sittings, and I have not felt this latterly. This may have conduced to what occasionally seemed to me

to be a certain amount of community of thought between my sitters and myself, and I hope at some time to make a special series of experiments for the purpose of ascertaining whether my conjecture is well founded or not.

In conclusion, I may say that the results of my investigation as to the possibilities of conjuring in relation to "psychography" have been a revelation to myself no less than to others. I am aware that in addition to the methods which I have employed for producing "slate-writing," there are other methods, which I know to be conjuring, but which have not yet been shown to me; and I should certainly not be convinced of the genuineness of Spiritualistic phenomena of this kind by any testimony such as I have seen recently published in great abundance, which presents so many close analogies to the reports of my own conjuring performances.

APPENDIX.

Notes to SITTING I.

BY S. J. DAVEY.

[From notes made September 19th, 1886.]

1. Although Mr. Rait's slates did not leave the room during the séance, one of them was left unguarded on the table on one occasion for about sixty seconds.

2. The chalks *had* been taken out of the box before the séance.

3. This was not invariably the case; Mr. Rait examined the chalks on only two or three occasions.

4. I put the slate below the table, and after a while I asked Mr. Rait to help me to hold it.

5. *Immediately* should be *about four minutes after the question was asked*; another writing was produced in the interval. See Mr. Limmer's report [c.c.].

6. It was I, not Mr. Rait, who suggested the change.

7. There is no mention, in either account, of my manipulations of the slates after the experiment [g] was decided upon.

8. Mr. Rait omits to mention that this question had been asked early in the sitting. See Mr. Limmer's report [e].

9. At the conclusion of the message Mr. Rait opened his envelope and I saw "September," and was therefore able to impart this information on a slate later on.

10. I "led up to" this request by Mr. Rait.

11. It is obvious that a few words or sentences, or, if required, a long message, can be produced on special occasions, from languages unfamiliar to the "medium."

12. Mr. Rait did not take proper precautions for identifying the pencil.

13. It was a single slate that was used in experiment [I]; see Mr. Rait's report.

Notes to SITTING II.

BY RICHARD HODGSON.

[From notes made September 17th, 1886.]

1. Mrs. Y. does not mention that the slate was withdrawn more than once and placed on the table, and she apparently did not observe what D. did with the slate on these occasions in the act of placing it under the table again, and before Miss Y., who relinquished hold when the slate was on the table, again took hold of it.

Mrs. Y. also does not say what the questions were. One of them, asked by Mr. Y., was, "On what day do we sail for America?" and another, asked by herself, was, "Have I got over-shoes on?" It is noteworthy that *later* a reply was obtained to this first question, which D. requested Mr. Y. to repeat.

2. It was, however, written in an ordinary way. It was not the case that neither Mr. D.'s hand nor Miss Y.'s moved in the least the whole time. Part of the conjuring operation took place while Miss Y. was holding the slate, and while the thumbs of D. and Miss Y. were both visible, but another part of the operation took place in the intervals when Miss Y. was *not* holding the slate.

3. Mrs. Y. might have added that three more candles were burning on the mantel-piece, and a lamp turned to the full on an adjoining table.

4. I incline to think that D. walked with Miss Y. close to the bookcase, and waved his hand, requesting Miss Y. to choose a book.

[I did not remember this incident clearly when I made my note, my attention having been drawn elsewhere while Miss Y. was making her selection. But I learn from Mr. Davey that I saw correctly. I remember that after the writing had been produced, Mr. Y. asked Miss Y. if she had gone alone to the bookcase, and she replied that she had, and that Mr. Davey had remained by the table with his back towards her. Hence, probably, the agreement of the reports in the erroneous statement. I conjecture that Miss Y. transposed Mr. Davey's actions on the two separate occasions of her choice of a book. On the occasion of her first choice I believe Mr. Davey did remain close to the table as she describes.]

5. Miss Y. had thought of page 1, but no quotation had been given from this page.

6. This statement is erroneous. Mrs. Y. had not the slate under her eye the whole time, nor was it the case that either her daughter's hand or her own was placed upon it continuously.

7. This statement also is erroneous. The slates used in the experiment

were, indeed, those which Mr. Y. had brought with him, but they were taken and placed together by Mr. Davey.

8. Mrs. Y.'s hand was removed from the slates during the experiment.

9. After the figure had been drawn and the name of the colour written in the locked slate (away from the table, and out of the sight of D.) by Mr. and Miss Y., Mr. Y. named the *colour* (only) aloud, at Mr. D.'s request.

10. Miss Y. does not mention the previous withdrawals of the slate. See note 2, and Mr. Y.'s report [a].

11. Miss Y. herself took the slate in her own hand with her to the bookcase, and brought it back to the table, without relinquishing hold. She has thus here forgotten a precaution which she really took.

12. Miss Y.'s remembrance is here incorrect.

13. Miss Y. wrote her description of this from her recollection of the figure seen on the slate the night before, and she stated, after looking at the slate, that she had in memory confused the white and the so-called green (which in daylight is at once seen to be *blue*). The *long* mark was blue, the *short* one was white.

14. I think that two out of the three books originally chosen had been *previously* replaced, the one chosen by Miss Y. being one of them.

15. I chose mine by requesting Mr. Y. to take a number of chips of pencil at random out of the box, which he did, the numbers giving 7 and 9.

16. Each wrote down on a slate the page and line he or she had chosen, so that D. could not see it, and then placed the slate, writing downwards, on the table under his or her own charge. The numbers chosen were not spoken aloud till after the final opening of the slate.

17. The slate was not guarded continuously during the interval between the examination and the final opening.

18. I consider that the figure was a manifest attempt at a cross, three of the limbs being clear, the fourth being only a scrawl. The marks forming the "cross" were in blue and white; there was also a red track on the slate.

19. I have heard Mr. Y.'s explanations, but with the very partial exception of a portion of one of them they were incorrect, and I believe that there was no thought-transference.

The reader should remember that the object of the notes to the various reports is not, of course, to supply all their deficiencies, or even to point out all the errors and omissions noticed therein by Mr. Davey and myself. Some of these errors and omissions the reader may discover for himself by a comparison of independent reports of the same sitting. Let him compare, for example, the three descriptions of [e] in Sitting II., bearing in mind that Mr. Y. knew all along that the performances were conjuring, that Miss Y. knew this only just before writing her report, and that Mrs. Y. did not know it until her report had been written. I agreed with Mrs. Y. that some of the other chalks moved, besides the red piece, and that the figure produced on the slate was clearly intended for a cross (and Mr. Davey afterwards assured me that he had intended to draw a cross), and I have no doubt that Mr. Y.'s description of the incident unduly diminishes the "marvel" of the phenomenon, just as Mrs. Y.'s unduly increases it.

Notes to SITTING III.

BY RICHARD HODGSON.

[From notes made September 13-15th, 1886.]

1. This was not the case. The slate was sometimes lying on the table, with Mr. Legge's hand upon it; and he lost perception of it for a short period, notwithstanding his vigilance.

2. Mr. Davey took the slate and asked Mr. Legge to hold it under the table with him. After a short time the slate was withdrawn by both of them at Mr. Davey's suggestion, but no writing was found upon it. When Mr. Davey, alone, took hold of the slate again to place it under the table, he used an opportunity, and Mr. Legge did not observe what was done. These circumstances are omitted from Mr. Legge's report. The withdrawal which in his report appears to have been the first, was in reality the second.

3. Mr. Legge did not act precisely as before. On the second and third occasions on which the slate was placed under the table, Mr. Legge did not take hold of it until after it had been placed there by Mr. Davey.

4. Mr. Legge omits to notice that Mr. Davey had asked a question as to whether any manifestations could be obtained.

5. The slate was neither selected nor placed by Mr. Legge. Mr. Davey first placed some coloured nibs of chalk on the table just in front of Mr. Legge. He then took one of his own slates which Mr. Legge had not touched, and apparently sponged both sides thoroughly. Mr. Davey himself then placed the slate over the pieces of chalk, and asked Mr. Legge to place his hand upon the slate. Mr. Legge then for the first time touched the slate.

6. Mr. Legge has omitted to mention more than one important previous detail concerning the locked slate. After locking it, he first, at Mr. Davey's request, put it in his pocket, also the key. Later on, he was requested by Mr. Davey to bring it out and place it on the table and put his hand upon it, first opening it to see if any writing was in it, and locking it again, and taking possession of the key. It lay on the table thus some time, and Mr. Davey found an opportunity of manipulating it. (See Note 1.) Mr. Legge's great care over some precautions was the very cause of his neglect of others.

7. In addition to the lamp, there were four candles burning the whole time. Three of them were on the mantel-piece. I do not recollect whether the fourth was on the mantel-piece or on one of the tables.

Notes to SITTING IV.

BY RICHARD HODGSON.

[From notes made September 22nd, 1886.]

1. The slates were both of them Mr. Padshah's, but I cannot recollect that either of them was washed by any person, and I find upon inspection—as they are still in my possession—that they were certainly not washed.

2. Mr. Padshah has omitted to mention myself. I sat between Mr. Russell and Hughes.

3. I do not myself remember. Mr. Russell states that it was washed by Mr. Davey, and Mrs. Russell states that it was washed by Mr. Padshah himself.

4. I thought the selection at that time had reference to the writing on the slate held underneath the table.

5. See note 15.

6. Mr. Padshah does not say that it was Mr. Davey who suggested that writing between the two slates should be asked for.

7. The word really written, as I learn from Mr. Davey, was "Books," and was thus curiously misread by Mr. Padshah, who had, he tells us near the beginning of his report, suggested the importance of getting "my own name—not surname—which no one except myself in the room knew." I believe that no one in the room except Mr. Padshah knew that his initial name was *Boorz*, in the original Persian. Mr. Davey had written "Books" in order to suggest the experiment with a book, which was afterwards carried out. Mr. Padshah had apparently been much impressed with the idea of getting his first name written, and it is no matter for surprise that, with such a dominant idea, he should interpret a scrawly *Books* into a *Boorz*. It was just Mr. Padshah's devotion to his test that produced the illusion.

8. Not cracks, but a peculiar chip in the frame on one side, which I had observed closely when Mr. Padshah first showed me his slates.

9. Mr. Padshah had not examined them.

10. What Mr. Padshah describes as a "push" was merely the result of the shaking of Mr. Davey's hands in his endeavour to produce the appearance of "convulsive movements."

11. None of Mr. Padshah's colleagues expressed any opinion as to the manner of the production of the writing, and it was explained before the séance that the reports written should be as independent as possible.

12. Notwithstanding Mr. Padshah's confidence on this point, this "contemptible" theory is the true one; his attention was actually diverted from the locked slate, and for some time he entirely lost perception of it although it was then lying on the table. His confidence on this point is a striking illustration of the influence of temporary forgetfulness, which not improbably would have become permanent had he not, after giving me his report, made further efforts of recollection after I had told him that the slate-writing was due to conjuring. He wrote his report on the night of the sitting, beginning shortly after the sitting was over. He gave me his report as soon as he had finished it, and I then assured him that the slate-writing in every case was the result of conjuring, that the writing on the slate was not "precipitated," but was ordinary writing with a slate pencil, and that he had actually lost sight of the slate during the sitting. He then endeavoured again to recall the events of the sitting, and succeeded eventually in recollecting the particular occasion when an opportunity was given to Mr. Davey of dealing with the locked slate unobserved.

[I did not then inform Mr. Padshah whether he was right or not in this recollection, and his temporary forgetfulness has become permanent. Apparently he afterwards quite forgot the occasion when he gave Mr. Davey

the opportunity to produce the message, and he wrote to me on November 21st, 1886: "I now imagine Davey wrote while he studiously directed my attention to a variety of books, and naturally absent-minded, my attention was absorbed with a view to make a judicious selection, thus withdrawing my eye from the slate itself. Whether it is so or not, I think it is more than possible it might have been done that way." During this incident, however, —unfortunately for Mr. Davey—Mr. Padshah had taken the locked slate with him and carefully guarded it; see Mr. Russell's report [g.]

13. I learn from Mr. Padshah that he has had sittings with Eglinton when "phenomena" occurred, that he was not convinced by them "of something abnormal," and that he was much more impressed by the sitting with Mr. Davey.

14. Mr. Russell took very little share in the talking, and can be hardly said to have joined in the conversation at all!

15. Mr. Russell here states that the "Yes" and the "6" were found at the same time on the slate. My remembrance as to this point is not vivid, but it agrees with Mr. Russell's. From Mr. Padshah's report it would appear that there were *two* withdrawals, the first for the "6," the second for the "Yes." Mrs. Russell also makes two withdrawals, but reverses the sequence, taking the first for the *yes*, and the second for the "6." The circumstances occurred, I think, in the following order:—

Mr. Padshah was in the first place asked to think of a number; later, Mr. Davey put the question as to whether there would be any manifestations. When the slate was withdrawn, the *yes* was first observed, then the 6.

16. Mr. Russell makes this statement as though he had read and distinguished the letters himself, which I believe was not the case. [I have since learnt that he did not see the word at all, as it was so hastily wiped away by Mr. Davey.]

17. I think that Mr. Davey turned the two slates over together in the act of placing them on Mr. Padshah's shoulder, not in the act of replacing them on the table. [Mr. Davey tells me that Mr. Russell is right; Mr. Hughes agreed with me.]

18. *Blue*. See Note 22.

19. Mr. Russell made a very few brief notes during the sitting, but did not use these in writing his report.

20. There is a drawer at *one end only* of the table. Mrs. Russell probably *inferred* that there was a drawer at the other end, where, however, the table has never been fitted for a drawer. The table is perfectly honest, and the drawer has never been used by Mr. Davey.

21. It was Mr. Russell who chose red, and Mrs. Russell adopted his choice.

22. There were chalks of five colours between the slates, red, green, blue, yellow, and white. The "blue" writing afterwards exhibited appeared in the then light to be of a greenish tinge, and as attention was drawn to the writing's being green, Mr. Davey abstracted the *blue* piece of chalk that had been between the slates, probably so that if investigation of the chalks were made, it might be said that as there was no blue between the slates, green had been used. In daylight the writing was at once seen to be *blue*. Mr. Davey's manipulation of the chalks was not observed by any of the other sitters, and

I mention it as typical of many incidents which occurred at the sittings where I was present, and which in some cases were of the utmost importance, but were entirely unnoticed by even the keenest of the uninitiated witnesses.

Notes to SITTING VIII.

BY R. HODGSON AND J. M. DODDS.

1. I had some conversation with Mr. Dodds on the day after he finished his report, and notwithstanding his close observation during the sitting, and the great care which he had taken to record accurately the events which he had witnessed, he agreed with me concerning particular lapses of observation and memory, which have produced some errors in his report. That he did not discover Mr. Davey's *modus operandi* in producing the writing was due chiefly to mal-observation, but mal-observation of a kind that perhaps the keenest uninitiated witness would find it almost impossible to avoid. Mr. Dodds at one time or another had lost perception of each slate upon which writing was produced. One of the instances of lapse of memory is worth specifying because it illustrates tendencies to which I have previously adverted,—the tendency to minimise the marvel of a phenomenon known to be due to conjuring, and, possibly, the tendency to represent a subsequent impression as having been experienced during the sitting.

The word *Yes* found written upon the slate was the word desired by Mr. Dodds himself, his question on the double-slate having been given up for the time for the express purpose of obtaining some simple phenomenon which was not to be regarded as a test, but merely as a "start." Mr. Davey had suggested that we should try to get some simple word written such as *no* or *yes*, that if writing once began, we should probably "get plenty of it," and test questions could be attempted later. Mr. Dodds assented to this. Hence neither Mr. Davey nor myself expected Mr. Dodds to be specially influenced by the production of the word, though he appeared to be much more impressed in the first instance than he afterwards, when writing his report, supposed himself to have been.—R. H.

On talking over the sitting with Mr. Hodgson, two days afterwards, I agreed with him that in my account of the production of the word "Yes," my memory played me false, and I unconsciously minimised the result; and that his account given above is the correct one.—J. M. D.

2. This happened accidentally, and it was Mr. Davey who drew attention to it. J. M. D.

3. I chose this book because I happened to have been reading another of *Taine's* books in my chambers on the morning of the day of my sitting. J. M. D.

4. At this stage, had Mr. Davey been a professional medium, he would perhaps have expressed surprise at the prematurely discovered writing, and passed it off as an unexpected production of the "spirits," remarking that the sound of the writing was not always heard by the sitters, and that even the medium himself could not always tell when it was being produced. It

would have been difficult for Mr. Dodds to have explained how, under the conditions as described by him, the writing, covering a side of one of his own slates, could by any possibility have been produced by Mr. Davey himself.

R. H.

Notes to SITTING XIV.

BY RICHARD HODGSON.

[From notes made March 26th, 1887.]

1. According to my recollection, Mr. Davey used both hands in placing the slates under the table, and again in the course of replacing them upon the table, but his left hand did not remain below the table in any instance for a longer interval than—I should name as a maximum limit—ten seconds.

2. The word "Commandment" ends at the edge of the slate, but it begins very nearly at the centre of the slate, and is written almost parallel with the longer axis of the slate, traversing rather more than half the length of the slate surface. The scrawled words "Seventy-seven" are written diagonally, very nearly across the centre of the slate, and the number 77 is in a similar position on the other side of the centre. The writing intended for Hong-Kong is in a position somewhat to the right of the centre. The slates are still in my possession.

Notes to SITTING XV.

BY MRS. SIDGWICK.

1. According to my independent notes (made Nov. 17th, 1885), the locked slate was at this period examined and was blank.

2. According to my notes "this moment" was of sufficient duration to give plenty of time and opportunity to write the message.

3. I infer from my notes and recollection that no examination of the slate was made at this period, for I had in my mind at the time two possible explanations of the trick, and any such examination would have been incompatible with either. Moreover, Mr. Davey assures me that from the way in which the trick actually was done he knows that the slate cannot have been examined at this point. Miss Symons must have transposed the examination which I record as having taken place earlier (see Note 1), to this period.

Notes to SITTING XVI.

BY MRS. SIDGWICK.

1. According to my notes (made Feb. 23rd, 1886), Mr. Davey had one round-cornered slate among his, though I noticed, as I thought, decided differences between it and Miss Symons'. This is worth mentioning, as

showing a difference of opinion on a point which we both thought we observed particularly. Besides omissions, there are at least two important positive misdescriptions, which I am not at liberty to specify further, in Miss Symons' account of the first incident of the séance. I well remember the impression which this incident made on me at the time. I could not make it out at all. I believe I thought it more puzzling than any professed Spiritualistic phenomena I have seen, assuming these latter to be conjuring. There seemed less possibility of its having been done by conjuring. The hypothesis of the change of slates, which at first did not seem to be possible—and which was, in fact, as Mr. Davey assures me, erroneous—never seemed plausible; only I was unable to think of any other explanation at all. The reason it puzzled me so much was that I thought I knew pretty well the possibilities of slate-writing, and there seemed to be no loop-hole here for any of them. It may interest the reader to compare my own account of the incident:—

“Miss Symons' two slates were held together on the table and under the table by her and Mr. Davey. Then one of Mr. Davey's square-cornered slates was substituted for one of them; then again removed and the two round-cornered ones again held, on the ground that though it might be easier to get writing on Mr. Davey's slate, it would be more satisfactory to get it on Miss Symons'. We waited a considerable time. Mr. Davey asked me to draw the curtains between the two rooms. Then we again sat as before; the two slates on one another on the table and our hands on them. The sound of writing was heard, and, presently, on looking between the two slates, one of them was found to be written on all over one side. I cannot remember every detail of what occurred, but the impression produced on my mind most distinctly was that one of Miss Symons' slates had been written on all over one side [the impression was so far true], and that there had been no possible opportunity for Mr. Davey to have done this. The slate seemed to have been on the table with our hands on it from the moment we had seen it clean. I do not know what happened while I drew the curtain, but cannot conceive its having been done then. Mr. Davey and Miss Symons still sat at the table, and even if there had been opportunity there was no time.”

2. According to my notes it was for the first of the three book experiments that the paper and lead pencil were used, and Mr. Davey agreed with me. The paper was S. P. R. paper, and Mr. Davey tore off a corner for further identification.

3. “Another trick” was Mr. Davey's own expression.

4. The word was, however, then already on the slate.

VII.

MULTIPLEX PERSONALITY.

BY FREDERIC W. H. MYERS.

Ὅσσον γ' ἀλλοίοι μετέφυν, τόσον ἄρ σφισω αἰεὶ
καὶ τὸ φρονεῖν ἀλλοία παρίστατο.

EMPEDOCLES.

I purpose in this paper briefly to suggest certain topics for reflection,—topics which will need to be more fully worked out elsewhere. My theme is the multiplex and mutable character of that which we know as the Personality of man, and the practical advantage which we may gain by discerning and working upon this as yet unrecognised modifiability. I shall begin by citing a few examples of hysterical transfer, of morbid disintegration; I shall then show that these spontaneous readjustments of man's being are not all of them pathological or retrogressive; nay, that the familiar changes of sleep and waking contain the hint of further alternations which may be beneficially acquired. And, lastly, I shall point out that we can already by artificial means induce and regulate some central nervous changes which effect physical and moral good; changes which may be more restorative than sleep, more rapid than education. Here, I shall urge, is an avenue open at once to scientific and to philanthropic endeavour, a hope which hangs neither on fable nor on fancy, but is based on actual experience and consists with rational conceptions of the genesis and evolution of man.

I begin, then, with one or two examples of the pitch to which the dissociation of memories, faculties, sensibilities may be carried, without resulting in mere insane chaos, mere demented oblivion. These cases as yet are few in number. It is only of late years—and it is mainly in France—that *savants* have recorded with due care those psychical lessons, deeper than any art of our own can teach us, which natural anomalies and aberrant instances afford.

Pre-eminent among the priceless living documents which nature thus offers to our study stand the singular personages known as Louis V. and Félicité X. Félicité's name at least is probably familiar to most of my readers; but Louis V.'s case is little known, and although some account of it has already been given in English,¹ it will be

¹ *Journal of Mental Science* for January, 1886. *Proceedings of the S. P. R.*, Part X., 1886.

needful to recall certain particulars in order to introduce the speculations which follow.

Louis V. began life (in 1863) as the neglected child of a turbulent mother. He was sent to a reformatory at ten years old, and there showed himself, as he has always done when his organisation has given him a chance, quiet, well-behaved, and obedient. Then at fourteen years old he had a great fright from a viper—a fright which threw him off his balance and started the series of psychological oscillations on which he has been tossed ever since. At first the symptoms were only physical, epilepsy and hysterical paralysis of the legs; and at the asylum of Bonneval, whither he was next sent, he worked at tailoring steadily for a couple of months. Then suddenly he had a hystero-epileptic attack—fifty hours of convulsions and ecstasy—and when he awoke from it he was no longer paralysed, no longer acquainted with tailoring, and no longer virtuous. His memory was set back, so to say, to the moment of the viper's appearance, and he could remember nothing since. His character had become violent, greedy, and quarrelsome, and his tastes were radically changed. For instance, though he had before the attack been a total abstainer, he now not only drank his own wine but stole the wine of the other patients. He escaped from Bonneval, and after a few turbulent years, tracked by his occasional relapses into hospital or madhouse, he turned up once more at the Rochefort asylum in the character of a private of marines, convicted of theft but considered to be of unsound mind. And at Rochefort and La Rochelle, by great good fortune, he fell into the hands of three physicians—Professors Bourru and Burot, and Dr. Mabile—able and willing to continue and extend the observations which Dr. Camuset at Bonneval and Dr. Jules Voisin at Bicêtre had already made on this most precious of *mauvais sujets* at earlier points in his chequered career.¹

He is now no longer at Rochefort, and Dr. Burot informs me that his health has much improved, and that his peculiarities have in great part disappeared. I must, however, for clearness' sake, use the present tense in briefly describing his condition at the time when the long series of experiments were made.

The state into which he has gravitated is a very unpleasing one. There is paralysis and insensibility of the right side, and (as is often the case in right hemiplegia) the speech is indistinct and difficult.

¹ For Dr. Camuset's account see *Annales Médico-Psychologiques*, 1882, p. 75; for Dr. Voisin's, *Archives de Neurologie*, September, 1885. The observations at Rochefort have been carefully recorded by Dr. Berjon, *La Grande Hystérie chez l'Homme*, Paris, 1886, and by Drs. Bourru and Burot in a treatise, *De la suggestion mentale*, &c. (*Bibl. scientifique contemporaine*), Paris, 1887.

Nevertheless he is constantly haranguing any one who will listen to him, abusing his physicians, or preaching, with a monkey-like impudence rather than with reasoned clearness, radicalism in politics and atheism in religion. He makes bad jokes, and if any one pleases him he endeavours to caress him. He remembers recent events during his residence at the Rochefort asylum, but only two scraps of his life before that date—namely, his vicious period at Bonneval and a part of his stay at Bicêtre.

Except this strangely fragmentary memory there is nothing very unusual in this condition, and in many asylums no experiments on it would have been attempted. Fortunately the physicians of Rochefort were familiar with the efficacy of the contact of metals in provoking transfer of hysterical hemiplegia from one side to the other. They tried various metals in turn on Louis V. Lead, silver, and zinc had no effect. Copper produced a slight return of sensibility in the paralysed arm. But steel, applied to the right arm, transferred the whole insensibility to the left side of the body.

Inexplicable as such a phenomenon certainly is, it is sufficiently common (as French physicians hold) in hysterical cases to excite little surprise. What puzzled the doctors was the change of character which accompanied the change of sensibility. When Louis V. issued from the crisis of transfer, with its minute of anxious expression and panting breath, he was what might fairly be called a new man. The restless insolence, the savage impulsiveness, have wholly disappeared. The patient is now gentle, respectful, and modest. He can speak clearly now, but he only speaks when he is spoken to. If he is asked his views on religion and politics, he prefers to leave such matters to wiser heads than his own. It might seem that morally and intellectually the patient's cure had been complete.

But now ask him what he thinks of Rochefort; how he liked his regiment of marines. He will blankly answer that he knows nothing of Rochefort, and was never a soldier in his life. "Where are you, then, and what is the date of to-day?" "I am at Bicêtre; it is January 2nd, 1884; and I hope to see M. Voisin to-day, as I did yesterday."

It is found, in fact, that he has now the memory of two short periods of life (different from those which he remembers when his *right* side is paralysed), periods during which, so far as can now be ascertained, his character was of this same decorous type and his paralysis was on the left side.

These two conditions are what are now termed his first and his second, out of a series of six or more through which he can be made to pass. For brevity's sake I will further describe his *fifth* state only.

If he is placed in an electric bath, or if a magnet be placed on his head, it looks at first sight as though a complete physical cure had been effected. All paralysis, all defect of sensibility, has disappeared. His movements are light and active, his expression gentle and timid. But ask him where he is, and you find that he has gone back to a boy of fourteen, that he is at St. Urbain, his first reformatory, and that his memory embraces his years of childhood, and stops short on the very day when he had the fright with the viper. If he is pressed to recollect the incident of the viper a violent epileptiform crisis puts a sudden end to this phase of his personality.

Is there, then, the reader may ask, any assignable law which governs these strange revolutions? any reason why Louis V. should at one moment seem a mere lunatic or savage, at another moment should rise into decorous manhood, at another should recover his physical soundness, but sink backward in mind into the child? Briefly, and with many reserves and technicalities perforce omitted, the view of the doctors who have watched him is somewhat as follows: A sudden shock, falling on an unstable organisation, has effected in this boy a profounder severance between the functions of the right and left hemispheres of the brain than has perhaps ever been observed before. We are accustomed, of course, to see the right side of the body paralysed and insensible in consequence of injury to the left hemisphere, which governs it, and *vice versa*. And we are accustomed in hysterical cases—cases where there is no actual traceable injury to either hemisphere—to see the defects in sensation and motility shift rapidly—shift, as I may say, at a touch—from one side of the body to the other. But we cannot usually trace any corresponding change in the mode of functioning of what we assume as the “highest centres,” the centres which determine those manifestations of intelligence, character, memory, on which our *identity* mainly depends. Yet in some cases of *aphasia* and of other forms of *asemia* (the loss of power over signs, spoken or written words and the like) phenomena have occurred which have somewhat prepared us to find that the loss of power to use the left—which certainly is in some ways the more developed—hemisphere may bring with it a retrogression in the higher characteristics of human life. And the singular phenomenon of *automatic writing* (as I have previously tried to show¹) seems often to depend on an obscure action of the less-used hemisphere. Those who have followed these lines of observation may be somewhat prepared to think it possible that in Louis V.’s case the alternate predominance of right or left hemisphere affects memory and character as well as motor and sensory innervation. Inhibit his left brain (and right side) and he becomes,

¹ *Proceedings of the S.P.R.*, Vol. III.

as one may say, not only left-handed but *sinister*; he manifests himself through nervous arrangements which have reached a lower degree of evolution. And he can represent in memory those periods only when his personality had assumed the same attitude, when he had crystallised about the same point.

Inhibit his right brain, and the higher qualities of character remain, like the power of speech, intact. There is self-control; there is modesty; there is the sense of duty—the qualities which man has developed as he has risen from the savage level. But nevertheless he is only half himself. Besides the hemiplegia, which is a matter of course, memory is truncated too, and he can summon up only such fragments of the past as chance to have been linked with this one abnormal state, leaving unrecalled not only the period of sinister inward ascendancy, but the normal period of childhood, before his *Wesen* was thus cloven in twain. And now if by some art we can restore the equipoise of the two hemispheres again, if we can throw him into a state in which no physical trace is left of the severance which has become for him a second nature, what may we expect to find as the psychical concomitant of this restored integrity? What we *do* find is a change in the patient which, in the glimpse of psychical possibilities which it offers us, is among the most interesting of all. He is, if I may so say, born again; he becomes as a little child; he is set back in memory, character, knowledge, powers, to the days before this trouble came upon him or his worse self assumed its sway.

I have begun with the description of an extreme case, a case which to many of my readers may seem incredible in its *bizarrierie*. But though it is extreme it is not really isolated; it is approached from different sides by cases already known. The mere resumption of life at an earlier moment, for instance, is of course only an exaggeration of a phenomenon which frequently appears after cerebral injury. The trainer, stunned by the kick of a horse, completes his order to loosen the girths the moment that trepanning has been successfully performed. The old lady struck down at a card party, and restored to consciousness after long insensibility, surprises her weeping family by the inquiry, "What are trumps?" But in these common cases there is but a morsel cut out of life; the personality reawakens as from sleep and is the same as of old. With Louis V. it is not thus; the memories of the successive stages are not lost but juxtaposed, as it were, in separate compartments; nor can one say what epochs are in truth intercalary, or in what central channel the stream of his being flows.

Self-severances profound as Louis V.'s are naturally to be sought

mainly in the lunatic asylum.¹ There indeed we find duplicated individuality in its grotesquer forms. We have the man who has always lost himself and insists on looking for himself under the bed. We have the man who maintains that there are two of him, and sends his plate a second time, remarking, "I have had plenty, but the other fellow has not." We have the man who maintains that he is himself and his brother too, and when asked how he can possibly be both at once, replies, "Oh, by a different mother."

Or sometimes the personality oscillates from one focus to another, and the rival impulses, which in us merely sway different moods, objectify themselves each in a *persona* of its own. An hysterical penitent believes herself one week to be "Sœur Marthe des Cinq Plaies," and the next week relapses into an imaginary "Madame Poulmaire," with tastes recalling a quite other than conventual model. Another patient seems usually sane enough, but at intervals he lets his beard grow, and is transformed into a swaggering lieutenant of artillery. The excess over, he shaves his beard and becomes once more a lucid though melancholy student of the early Fathers. Such changes of character, indeed, may be rapid and varied to any extent which the patient's experience of life will allow. In one well-known case a poor lady varied her history, her character, even her sex, from day to day. One day she would be an emperor's bride, the next an imprisoned statesman—

Juvenis quondam, nunc femina, Cæneus,
Rursus et in veterem fato revoluta figuram.

Yet more instructive, though often sadder still, are the cases where the disintegration of personality has not reached the pitch of insanity, but has ended in a bewildered impotence, in the horror of a lifelong dream. Speaking generally, such cases fall under two main heads—those where the loss of control is mainly over *motor* centres, and the patient can feel but cannot act; and those where the loss of control is mainly over *sensory* centres, and the patient acts but cannot feel.

Inability to act just as we would wish to act is a trouble in which we most of us share. We probably have moods in which we can even sympathise with that provoking patient of Esquirol's who, after an attack of monomania, recovered all those social gifts which made him the delight of his friends, but could no longer be induced to give five minutes' attention to the most urgent business. "Your advice," he said cordially to Esquirol, "is thoroughly good. I should ask nothing better than to follow it, if you could further oblige me with the power to *will*

¹ The cases cited here come mainly from Krishaber's *Névropathie Cérébro-cardiaque*. Several of them will be found cited in Ribot's admirable monograph *Maladies de la Personnalité*.

what I please." Sometimes the whole life is spent in the endeavour to perform trifling acts—as when a patient of M. Billod's spent nearly an hour in attempting to make the flourish under his signature to a power of attorney ; or tried in vain for three hours, with hat and gloves on, to leave his room and go out to a pageant which he much wished to see. Such cases need heroic treatment, and this gentleman had the luck to be caught and cured by the Revolution of 1848.

Still more mournful are the cases where it is mainly the sensory centres which lie, as it were, outside the personality ; where thought and will remain intact, but the world around no longer stirs the wonted feelings, nor can reach the solitary soul. " In all my acts one thing is lacking—the sense of effort that should accompany them, the sense of pleasure that they should yield." " All things," said another sufferer, " are immeasurably distant from me ; they are covered with a heavy air." " Men seem to move round me," said another, " like moving shadows." And gradually this sense of ghostly vacancy extends to the patient's own person. " Each of my senses, each part of me, is separate from myself." " J'existe, mais en dehors de la vie réelle." It is as though Teiresias, who alone kept his true life in unsubstantial Hades, should at last feel himself dream into a shade.

Sometimes the regretful longing turns into a bitter sense of exile, of banishment, of fall from high estate. There are words that remind us of the passionate protestations of Empedocles, refusing to accept this earth as his veritable home. Κλαῦσά τε καὶ κάκυσσα, said the Sicilian of Sicily, ἰδὼν ἀσυνήθεια χώρον (" I wept and lamented, looking on a land to me unwonted and unknown "). " Lorsque je me trouvais seul," said a patient of Krishaber's, " dans un endroit nouveau, j'étais comme un enfant nouveau-né, ne reconnaissant plus rien. J'avais un ardent désir de revoir mon ancien monde, de redevenir l'ancien moi ; c'est ce désir qui m'a empêché de me tuer. "

These instances have shown us the *retrogressive* change of personality, the dissolution into inco-ordinate elements of the polity of our being. We have seen the state of man like a city blockaded, like a great empire dying at the core. And of course a spontaneous, unguided disturbance in a machinery so complex is likely to alter it more often for the worse than for the better. Yet here we reach the very point which I most desire to urge in this paper. I mean that even these spontaneous, these unguided disturbances, do sometimes effect a change which is a marked improvement. Apart from all direct experiment they show us that we are in fact capable of being reconstituted after an improved pattern, that we may be fused and recrystallised into greater clarity ; or, let us say more modestly, that the shifting sand-heap of our being will sometimes suddenly settle itself into a new attitude of more assured equilibrium.

Among cases of this kind which have thus far been recorded, none is more striking than that of Dr. Azam's often quoted patient, Félicité X.¹

Many of my readers will remember that in her case the somnambulist life has become the normal life; the "second state," which appeared at first only in short, dream-like accesses, has gradually replaced the "first state," which now recurs but for a few hours at long intervals. But the point on which I wish to dwell is this: that Félicité's second state is altogether *superior* to the first—physically superior, since the nervous pains which had troubled her from childhood have disappeared; and morally superior, inasmuch as her morose, self-centred disposition is exchanged for a cheerful activity which enables her to attend to her children and her shop much more effectively than when she was in the "état bête," as she now calls what was once the only personality that she knew. In this case, then, which is now of nearly 30 years' standing, the spontaneous readjustment of nervous activities—the second state, no memory of which remains in the first state—has resulted in an improvement profounder than could have been anticipated from any moral or medical treatment that we know. The case shows us how often the word "normal" means nothing more than "what happens to exist." For Félicité's *normal* state was in fact her *morbid* state; and the new condition, which seemed at first a mere hysterical abnormality, has brought her to a life of bodily and mental sanity which makes her fully the equal of average women of her class.

Now, before we go further, let us ask ourselves whether this result, which sounds so odd and paradoxical, ought in reality to surprise us. Had we any reason for supposing that changes as profound as Félicité's need always be for the worse, that the phase of personality in which we happen to find ourselves is the phase in which, given our innate capacities, it is always best for us to be?

To make this question more intelligible, I must have recourse to a metaphor. Let us picture the human brain as a vast manufactory, in which thousands of looms, of complex and differing patterns, are habitually at work. These looms are used in varying combinations; but the main driving-bands, which connect them severally or collectively with the motive power, remain for the most part unaltered.

Now, how do I come to have my looms and driving-gear arranged in this particular way? Not, certainly, through any deliberate choice of my own. My ancestor the ascidian, in fact, inherited the business when it consisted of little more than a single spindle. Since his day

¹ For the fullest account of Félicité, see *Hypnotisme, Double Conscience, &c.*, par le Dr. Azam. Paris, 1887.

my nearer ancestors have added loom after loom. Some of their looms have fallen to pieces unheeded ; others have been kept in repair because they suited the style of order which the firm had at that time to meet. But the class of orders received has changed very rapidly during the last few hundred years. I have now to try to turn out altruistic emotions and intelligent reasoning with machinery adapted to self-preserving fierceness or manual toil. And in my efforts to readjust and reorganise I am hindered not only by the old-fashioned type of the looms, but by the inconvenient disposition of the driving-gear. I cannot start one useful loom without starting a dozen others that are merely in the way. And I cannot shift the driving-gear to suit myself, for I cannot get at much of it without stopping the engines, and if I stopped my engines I should not know how to set them going again. In this perplexity I watch what happens in certain factories—Félida's, for instance—where the hidden part of the machinery is subject to certain dangerous jerks or dislocations, after which the gearings shift of themselves and whole groups of looms are connected and disconnected in a novel manner. From hence I get at least a hint as to the concealed attachments ; and if I see that new arrangement working well I have an object to aim at ; I can try to produce a similar change, though a smaller one, among my own looms and by my own manipulation.

For even if these profoundest spontaneous changes are beyond the reach of imitation, there are smaller changes, long familiar to us, which we now see in a new light, as imitable in a manner which shall reproduce their advantages without their drawbacks. There is the painless trance which sometimes supervenes in hysteria ; there is the action of alcohol ; there is especially the action of opium, which from the first commended itself by its *psychical* effect, by the emotional tranquillity which it induces. Such at least seems to be the inference from the well-known passage where the wifely Helen determines to give her husband and his friends the chance of talking comfortably, without interrupting themselves by perpetual tears and lamentations.

Then heaven-born Helen in their cups would throw
 Neponthes, woeless banisher of woe :
 This whoso drank daylong no tear should shed—
 No, though he gazed on sire and mother dead ;
 No, though his own son on that dreamy day
 Before his own eyes raging foes should slay.¹

The successive discoveries of intoxicants, narcotics proper, and anæsthetics formed three important stages in our growing control over the nervous system. Mesmer's discovery, or rather his rediscovery of a process probably at least as old as Solon, marked an epoch of quite

¹ *Od.* iv. 219.

equal significance. And the refinements on Mesmer's process which this century has seen, the discoveries linked with the names of Puységur, Esdaile, Braid, Charcot, &c., though often set forth with an air of controversy rather than of co-operation, will gradually be recognised as mutually concordant elements in a new branch of moral as well as physical therapeutics. Nay, it is a nascent art of self-modification; a system of pulleys (to return to our previous metaphor), by which we can disjoin and reconnect portions of our machinery which admit of no directer access.

One or two brief instances may indicate the moral and the physical benefits which hypnotisation is bringing within the range of practical medicine. And first I will cite one of the cases—rare as yet—where an insane person has been hypnotised with permanent benefit.¹

In the summer of 1884 there was at the Salpêtrière a young woman of a deplorable type. Jeanne Sch— was a criminal lunatic, filthy in habits, violent in demeanour, and with a lifelong history of impurity and theft. M. Auguste Voisin, one of the physicians on the staff, undertook to hypnotise her on May 31st, at a time when she could only be kept quiet by the strait jacket and “bonnet d'irrigation,” or perpetual cold douche to the head. She would not—indeed, she could not—look steadily at the operator, but raved and spat at him. M. Voisin kept his face close to hers, and followed her eyes wherever she moved them. In about 10 minutes a stertorous sleep ensued; and in five minutes more she passed into a sleep-waking state, and began to talk incoherently. The process was repeated on many days, and gradually she became sane when in the trance, though she still raved when awake. Gradually, too, she became able to obey in waking hours commands impressed on her in the trance—first trivial orders (to sweep the room and so forth), then orders involving a marked change of behaviour. Nay more; in the hypnotic state she voluntarily expressed repentance for her past life, made a confession which involved more evil than the police were cognisant of (though it agreed with facts otherwise known), and finally of her own impulse made good resolves for the future. Two years have now elapsed, and M. Voisin writes to me (July 31st, 1886) that she is now a nurse in a Paris hospital, and that her conduct is irreproachable. In this case, and in some recent cases of M. Voisin's, there may, of course, be matter for controversy as to the precise nature and the prognosis, apart from hypnotism, of the insanity which was cured. But my point is amply made out by the fact that this poor woman, whose history since the

¹ *Annales Médico-Psychologiques*, 1884, vol. ii., p. 289 *sqq.* The case was rediscussed at the last meeting of the French Association for the Advancement of Science.

age of 13 had been one of reckless folly and vice, is now capable of the steady, self-controlled work of a nurse at a hospital, the reformed character having first manifested itself in the hypnotic state, partly in obedience to suggestion, and partly as the natural result of the tranquillisation of morbid passions.

M. Voisin has followed up this case with others equally striking, into some of which a committee of the Société Médico-Psychologique is now inquiring.¹ And M. Dufour, the medical head of another asylum,² has adopted hypnotic suggestion as a regular element in his treatment. "Dès à présent," he says, "notre opinion est faite: sans crainte de nous tromper, nous affirmons que l'hypnotisme peut rendre service dans le traitement des maladies mentales." As was to be expected, he finds that only a small proportion of lunatics are hypnotisable; but the effect produced on these, whether by entrancement or suggestion, is uniformly good. His best subject is a depraved young man, who after many convictions for crimes (including attempted murder) has become a violent lunatic. "T.," says Dr. Dufour, "a été un assez mauvais sujet. Nous n'avons plus à parler au présent, tellement ses sentiments moraux ont été améliorés par l'hypnotisme." This change and amelioration of character (over and above the simple recovery of sanity) has been a marked feature in some of Dr. Voisin's cases as well.

There is, indeed, in the sleep-waking state even of sane persons, a characteristic change of character, more easily recognised than described. Without generalising too confidently, I may say that there seems usually to be an absence of self-consciousness and anxiety, a diminution of mere animal instincts, and a sense of expansion and freedom which shows itself either in gaiety or in a sort of beatific calm. In Madame B. (a subject whose susceptibility to hypnotisation by Dr. Gibert and Prof. Janet from a distance has recently attracted much notice) there was something—as it seemed to me—indescribably absurd in the contrast between the peasant woman's humble, stolid, resigned cast of countenance and the childish glee with which she joked and babbled during the "phase somnambulique" of her complex trance. On the other hand M. Richet says of a recent subject of his own,³ "She seems when in the somnambulant state to be normal in all respects except that her character has changed. When awake

¹ I have myself seen Dr. Voisin successfully hypnotise a melancholic patient who was in a state of extreme—it might have seemed of hopeless—restlessness.

² Dr. E. Dufour, médecin en chef de l'asile Saint-Robert (Isère). See *Annales Médico-Psychologiques*, September, 1886, p. 238, and *Contribution à l'étude de l'hypnotisme*, par le Dr. Dufour. (Grenoble, 1887.)

³ *Revue Philosophique*, September, 1886, p. 327.

she is gay and lively ; when entranced, grave, serious, almost solemn.
 . . . Her intelligence seems to have increased."

And I may remark that this phase of the somnambule character, this tendency to absorption and ecstasy, is a fact of encouraging significance. It is an indication that we may get more work out of ourselves in certain modified states than we can at present. "Ecstasy," which in former ages was deemed the exalted prerogative of saints, is now described as a matter of course among the phases of a mere hysterical attack. The truth is, perhaps, more complex than either of these views would admit. Ecstasy (we may certainly say with the modern alienist) is for the most part at least a purely subjective affection, corresponding to no reality outside the patient, and appearing along with other instabilities in the course of hysteria. True ; but on the other hand ecstasy is to hysteria somewhat as genius is to insanity. The ecstasy, say, of Louise Lateau assuredly proves no dogma, and communicates to us no revelation. Yet, taken strictly by itself, it is not altogether a retrograde or dissolutive nervous phenomenon. Rather it represents the extreme tension of the poor girl's spirit in the highest direction which her intellect allows ; and the real drawback is that this degree of occasional concentration usually implies great habitual instability. The hysterical patient has an hour of ecstasy, during which her face, if we may trust Dr. Paul Richer's drawings,¹ often assumes a lofty purity of expression which the ordinary young person might try in vain to rival. But she pays for the transitory exaltation by days of incoherent scolding, of reckless caprice. And similarly, as I maintain, the power of exaltation, of concentration, which constitutes genius implies a profound *modifiability* of the nervous system, a tendency of the stream of mentation to pour with a rush into some special channels. In a Newton or a Shelley this modifiability is adequately under control ; were it not so, our Shelleys would lapse into incoherence, our Newtons into monomania.

And I maintain that the hypnotic trance, with its liberation from petty preoccupations, its concentration in favourite channels, has some analogy to genius as well as to hysteria. I maintain that for some uneducated subjects it has been the highest mental condition which they have ever entered ; and that, when better understood and applied to subjects of higher type, it may dispose to flows of thought more undisturbed and steady than can be maintained by the waking effort of our tossed and fragmentary days.

I have dwelt at some length on the *moral* accompaniments of the hypnotic trance, because they are as yet much less generally known than the physical. It would, indeed, be a mere waste of

¹ *La Grande Hystérie*, Second Edition, Paris, 1885.

space to dwell on the lulling of *pain* which can be procured by these methods, or even on the painless performance of surgical operations during the hypnotic trance; but I will cite a case¹ illustrating a point comparatively new—namely, that the insusceptibility to pain need not be confined to the entranced condition, but may be prolonged by hypnotic suggestion into subsequent waking hours.

An hysterical patient in the hospital of Bordeaux suffered recently from a malady which was certainly not imaginary. She had a "phlegmon," or inflamed abscess, as big as a hen's egg, on the thigh, with excessive tenderness and lancinating pain. It was necessary to open the swelling, but the screaming patient would not allow it to be touched. Judging this to be a good opportunity for testing the real validity of deferred hypnotic suggestion, Dr. Pitres hypnotised the woman by looking fixedly in her eyes, and then suggested to her that *after she had been awakened* she would allow the abscess to be opened, and would not feel the slightest pain. She was then awakened, and apparently resumed her normal state. M. A. Boursier proceeded to open and squeeze out the abscess in a deliberate way. The patient merely looked on and smiled. She had no recollection of the suggestion which had been made to her during her trance, and she was not a little astonished to see her formidable enemy thus disposed of without giving her the slightest pain.

Cases like these are certainly striking enough to give a considerable impetus to further experiment. Hypnotism, however, has in England many prejudices to contend with. I shall touch on one such prejudice only—a very excusable one and germane to the main argument of this paper. "These duplications of state," it is said, "are not *natural*; and what is unnatural, even if it is not morbid, can never be more than a mere curiosity." I would ask of such an objector one single question: "Which state, then, do you consider, as unnatural, your own ordinary sleep or your own ordinary waking?"

This rejoinder goes, I think, to the root of the matter; for we do indubitably undergo every day of our lives a change of state, a shifting of our internal mechanism, which is closely parallel to the artificial changes whose induction I am here recommending. Our familiar sleep, whether considered from the psychical or the physiological side, has a curious history, strange potentialities. In its psychical aspect—to take the point which here most concerns us—it involves at least the rudiments of a "second state," of an independent memory. I should like, had I space, to show how the mere recurrence of a dream-scene—a scene which has no prototype in waking life—is the first stage on the

¹ First given in the *Journal de Médecine de Bordeaux*, and cited at length in Dr. Bérillon's *Revue de l'Hypnotisme* for September, 1886. Professor Pitres' name, I may add, carries great weight in the French medical world.

way to those recurrent accesses of somnambulism, linked by continuous memory, which have developed into the actual ordinary life of Félicité X. Leaving this point for future treatment, and passing to sleep's *physiological aspect*, we recognise in it the compromise or resultant of many tentative duplications of state which our lowly ancestors have known. Their earliest differentiation of condition, it may be, was merely the change between light and darkness, or between motion and rest. Then comes *encystation*, a fruitful quiescence, originally, perhaps, a mere immobility of self-defence, but taken advantage of for reproductive effort. And passing from protozoa to metazoa, we find numerous adaptations of this primitive duplicability of condition. We find sleep utilised as a protection against hunger, as a protection against cold. And, on the other hand, we find animals for whom what we call "true sleep" is wanting, whose circumstances do not demand any such change or interruption in the tenor of their lifelong way.

Yet why describe this undifferentiated life-history as a state of waking rather than of sleep? Why assume that sleep is the acquired, vigilance the "normal" condition? It would not be hard to defend an opposite thesis. The new-born infant might urge with cogency that his habitual state of slumber was primary as regards the individual, ancestral as regards the race; resembling at least, far more closely than does our adult life, a primitive or protozoic habit. "Mine," he might say, "is a centrally stable state. It would need only some change in external conditions (as my permanent immersion in a nutritive fluid) to be safely and indefinitely maintained. Your waking state, on the other hand, is centrally unstable. While you talk and bustle around me you are living on your physiological capital, and the mere prolongation of vigilance is torture and death."

A paradox such as this forms no part of my argument; but it may remind us that physiology at any rate hardly warrants us in speaking of our waking state as if that alone represented our true selves, and every deviation from it must be at best a mere interruption. Vigilance in reality is but one of two co-ordinate phases of our personality, which we have acquired or differentiated from each other during the stages of our long evolution. And just as these two states have come to co-exist for us in advantageous alternation, so also other states may come to co-exist with these, in response to new needs of the still evolving organism.

And I will now suggest two methods in which such states as those described, say, in Dr. Voisin's or in Dr. Pitres' case, might be turned to good account. In the world around us are many physical invalids and many "moral invalids," and of both these classes a certain percentage are sure to prove hypnotisable, with patience and care. Let us try to improve the moral invalid's character by hypnotic suggestions

of self-restraint, which will continue effective after he wakes. And let us try to enable the physical invalid to carry on his intellectual life without the perturbing accompaniment of pain. I am not bringing out a panacea, and I expect that with the English race, and in our present state of knowledge, but few of these experiments will succeed. But increased experience will bring the process under fuller control, will enable us to hypnotise a larger proportion of persons and to direct the resulting phenomena with more precision. What is needed is the perseverance in experiment which springs from an adequate realisation of the ultimate gain, from a conviction that the tortuous inlet which we are navigating is one of the mouths of a river which runs up far into the unexplored interior of our being.

I have dealt elsewhere with some further cases which go to show the persistent efficacy of moralising suggestions—suggestions mainly of abstinence from pernicious indulgences—when made to a subject in the hypnotic trance.¹ It must suffice here to point out that such moralisation, whether applied to a sane or an insane subject, must by no means be considered as a mere trick or a mere abnormality. It is but the systematisation of a process on which religious and moral “revivals” have always largely depended. When some powerful personage has thrown many weaker minds into a state of unusual perturbation, unusual plasticity, there is an element in that psychical tumult which may be utilised for lasting good. A strong suggestion may be made, and its effect on the brain will be such that it will work itself out, almost automatically, perhaps for years to come. When Father Mathew spread the temperance pledge through Ireland he showed this power at its best. What it can be at its worst we see, for instance, in the recent epidemic of frenzy in the Bahamas, where the hysterical symptoms were actually the main object sought, and the dogma only served to give to that hysteria a stimulating flavour of brimstone. Scenes not dissimilar have been witnessed in England too; yet the sober moralist has been forced to recognise that a germ of better life has often been dropped, and has quickened, amid the turbulence of what to him might seem a mere scandalous orgy.

Just so did the orthodox physician look on in disgusted contempt at the tumultuous *crises* of the patients around Mesmer's *baquet*. But science has now been able to extract from that confused scene its germ of progress, and to use a part of Mesmer's processes to calm the very accesses which Mesmer employed them to generate. Let her attempt, then, to extract the health-giving element from that moral turbulence as well, and to use the potency which in ignorant hands turns men and women into hysterical monomaniacs, to revive in the spirits which she dominates the docility of the little child.

¹ *Proceedings of the S.P.R., Part X.*

This last phrase represents a true, an important analogy. The art of education, as we know, rests on the physiological fact that the child's brain receives impressions more readily, and retains them more lastingly, than the adult's. And those of us who have been well drilled in childhood are not apt to consider that the advantage thus gained for us was an unfair or tricky one, nor even that virtue has been made unduly easy to us, so that we deserve no credit for doing right. It surely need not, then, be considered as over-reaching Destiny, or outwitting the Moral Law, if we take persons whose early receptiveness has been abused by bad example and try to reproduce that receptiveness by a physiological process, and to imprint hypnotic suggestions of a salutary kind.

I ventured to make a proposal of this sort in a paper published in 1885; but, although it attracted some comment as a novelty, I cannot flatter myself that it was taken *au sérieux* by the pedagogic world. But as I write these lines I see from a report of the Association Française pour l'Avancement des Sciences (Session de Nancy, 1886) that the "Section de Pédagogie" has actually passed a resolution desiring "que des expériences de suggestion hypnotique soient tentées, dans un but de moralisation et d'éducation, sur quelques-uns des sujets les plus notoirement mauvais et incorrigibles des écoles primaires." I commend the idea then, with the sense that I am not alone in my paradox, to the attention of practical philanthropists.

My second suggestion—namely, that we may conceivably learn to carry on our intellectual life in a state of insusceptibility to physical pain, may appear a quite equally bold one. "We admit," the critics might say, "that a man in the hypnotic trance is insensible to pinching; but, since he can also notoriously, when in that state, be made to believe that his name is Titus Oates, or that a candle-end is a piece of plum-cake, or any other absurdity, the intellectual work which he performs in that mood of mind is not likely to be worth much." But my point is, as may have been already gathered, that this clean-cut, definite conception of the hypnotic state is now shown to have been crude and rudimentary. Dr. Pitres' case, above cited (where the patient was restored to ordinary life in all respects except that she continued insensible to pain), is a mere sample of cases daily becoming more numerous, where power is gained to dissociate the elements of our being in novel ways, to form from them, if I may so say, not only the one strange new compound "hypnotic trance," but a whole series of compounds marking the various stages between that and the life of every day. Hysterical phenomena, now for the first time studied with something like the attention which they deserve, point strongly in this direction. And apart from hysteria, apart from hypnotism, we find in active and healthy life scattered hints of the possible absence of

pain during vigorous intellectual effort. From the candidate in a competitive examination who forgets his toothache till he comes out again, to the soldier in action unconscious of the bullet-wound till he faints from loss of blood, we have instances enough of an exaltation or concentration which has often made the resolute spirit altogether unconscious of conditions which would have been absorbing to the ordinary man. And here too, as in the case of moral suggestibility, already dealt with, the function of science is to regularise the accidental and to elicit from the mingled phenomenon its permanent boon. Already men attempt to do this by a mere chemical agency. There have been philosophers who have sought in laudanum intellectual lucidity and bodily repose. There have been soldiers who have supplemented with "Dutch courage" the ardour of martial fire. Philosopher and soldier alike expose themselves to an unhappy reaction. But by the induction of hypnotic anæsthesia we are taking a shorter road to our object; we are acting on the central nervous system without damaging stomach or liver on the way. It was an *abridgment* of this kind when sub-cutaneous injection of morphia replaced in so many cases morphia taken by the mouth. Yet though the evil done *in transitu* was subtler and slower, evil still was done. On the other hand the direct non-chemical action on the central nervous system, in which hypnotism consists, is not proved to be in any way necessarily injurious, and has thus far, when under careful management, resulted almost uniformly in good. Such at least is the view of all physicians, so far as I know, who have practised it themselves on a large scale, though it is *not* the general view at present of those men—physicians or others—who are content to judge from hearsay and to write at second-hand.

Let us not then, I would say, be satisfied if we can merely give some poor sufferer a good night by hypnotism, or even if we can operate on him painlessly in a state of trance. Let us approach the topic of the banishment of pain in a more thoroughgoing and bolder spirit. Looking at that growing class of civilised persons who suffer from neuralgia, indigestion, and other annoying but not dangerous forms of *malaise*, let us consider whether we cannot induce—in those of them who are fortunate enough to be readily hypnotisable—a third condition of life, which shall be as waking but without its uneasiness and as sleep without the blankness of its repose, a state in which the mind may go serenely onwards and the body have no power to distract her energy or to dispute her sway.

Is there anything in nature to render this ideal impossible? Let us consider the history of pain. Pain, it may be plausibly suggested, is an advantage acquired by our ancestors in the course of their struggle for existence. It would be useless to the fortunate animalcule, which, if you chop it in two, is simply two animalcules instead of

one. But as soon as the organism is complex enough to suffer partial injury, and active enough to check or avoid such injury before it has gone far, the pain becomes a useful warning, and the sense of pain is thus one of the first and most generalised of the perceptive faculties which place living creatures in relation with the external world. And to the human infant it is necessary still. The burnt child must have some reason to dread the fire, or he will go on poking it with his fingers. But, serviceable though pain may still be to the child and the savage, civilised men and women have now a good deal more of it than they can find any use for. Some kinds of pain, indeed (like neuralgia, which prevents the needed rest), are wholly detrimental to the organism, and have arisen by mere correlation with other susceptibilities which are in themselves beneficial. Now if this correlation were inevitable—if it were impossible to have acute sense-perceptions, vivid emotional development, without these concomitant nervous pains—we should have to accept the annoyance without more ado. But certain spontaneously occurring facts, and certain experimental facts, have shown us that the correlation is *not* inevitable; that the sense of pain can be abolished, while other sensibilities are retained, to an extent far beyond what the common experience of life would have led us to suppose possible.

Our machinery is hampered by a system of checks, intended to guard against dangers which we can now meet in other ways, and often operating as a serious hindrance to the work of our manufactory. A workman here and there has hit on an artifice for detaching these checks, with signal advantage, and is beginning to report to the managers his guess at a wider application of the seemingly trivial contrivance.

Be it mentioned too that not only pain itself, but anxiety, ennui, intellectual fatigue, may be held in abeyance by hypnotic treatment and suggestion. There is not, indeed, much evidence of any increase of sheer intellectual acumen in the hypnotic state, but in most kinds of ordinary brain-work the difficulty is not so much that one's actual power of thinking is inadequate to the problems proposed as that one cannot use that power aright, cannot focus one's object steadily or gaze on it long. Hypnotism may not supply one with mental lenses of higher power, but in its *artificial attention* we have at least the rudiment of a machinery like that which holds firm the astronomer's telescope and sweeps it round with the moving heavens, as compared with the rough and shifting adjustments of a spy-glass held in the hand.

These speculations, especially where they point to moral progress as attainable by physiological artifice, will seem to many of my readers venturesome and unreal. And in these days of conflicting dogmas and impracticable Utopias, Science, better aware than either priest or demagogue of how little man can truly know, is tempted to confine herself to his material benefit, which can be made certain, and to let

his moral progress—which is a speculative hope—alone. Yet, now that Science is herself becoming the substance of so many creeds, the lode-star of so many aspirations, it is important that she should not in any direction even appear to be either timid or cynical. Her humble missionaries at least need not show themselves too solicitous about possible failure, but should rather esteem it as dereliction of duty were some attempt not made to carry her illumination over the whole realm and mystery of man.

Especially, indeed, is it to be desired that biology should show—not indeed a moralising bias, but—a moral care. There has been a natural tendency to insist with a certain disillusionising tenacity on the low beginnings of our race. When eminent but ill-instructed personages in Church or State have declared themselves, with many flourishes, “on the side of the Angel,” there has been a grim satisfaction in proving that Science at any rate is “on the side of the Ape.” But the victory of Science is won. She has dealt hard measure to man’s tradition and his self-conceit; let her now show herself ready to sympathise with such of his aspirations as are still legitimate, to offer such prospects as the nature of things will allow. Nay, let her teach the world that the word *evolution* is the very formula and symbol of hope.

But here my paper must close. I will conclude it with a single reflection which may somewhat meet the fears of those who dislike any tamperings with our personality, who dread that this invading analysis may steal their very self away. All living things, it is said, strive towards their maximum of pleasure. In what hours, then, and under what conditions, do we find that human beings have attained to their intensest joy? Do not our thoughts in answer turn instinctively to scenes and moments when all personal pre-occupation, all care for individual interest, is lost in the sense of spiritual union, whether with one beloved soul, or with a mighty nation, or with “the whole world and creatures of God”? We think of Dante with Beatrice, of Nelson at Trafalgar, of S. Francis on the Umbrian hill. And surely here, as in Galahad’s cry of “If I lose myself I find myself,” we have a hint that much, very much, of what we are wont to regard as an integral part of us may drop away, and yet leave us with a consciousness of our own being which is more vivid and purer than before. This web of habits and appetencies, of lusts and fears, is not, perhaps, the ultimate manifestation of what in truth we are. It is the cloak which our rude forefathers have woven themselves against the cosmic storm; but we are already learning to shift and refashion it as our gentler weather needs, and if perchance it slip from us in the sunshine then something more ancient and more glorious is for a moment guessed within.

VIII.

STAGES OF HYPNOTIC MEMORY.

BY EDMUND GURNEY.

On a former occasion (*Proceedings*, Vol. II., pp. 69-70) I drew attention to some remarkable peculiarities of memory which may be observed in hypnotic "subjects." It has, of course, long been recognised as one of the most striking characteristics of hypnotic trance, in any but its very lightest stages, that the "subject" is oblivious, on waking, of what he has said and done, and of all that has passed in his presence, while the trance-condition lasted; but that, when he is re-hypnotised, these vanished memories recur to his mind. But the trance-condition had always, in relation to memory, been treated as a *single* state; or at any rate as double only in the sense that in its deeper stages consciousness seemed so completely to lapse that no impression at all could be made on the "subject's" mind, and consequently no material for memory could be stored there. Experiment showed, however, the existence of positive and distinct stages of memory within the conscious portion of the hypnotic trance. After being brought into a light stage of trance—what we may call state A—the "subject" is told something, with a direction to remember it. He is then carried into a deeper stage of trance—state B, and is asked what it was that he had just been told; he proves quite unable to recall it, and even to recall the fact that anything has been told him. He is now told something fresh, with a direction to remember it, after which he is recalled to state A; and now, when asked what he has been told, he does not mention and cannot recall what he heard a few moments before in state B, but repeats instead what had been told him in the prior state A, in which he now again finds himself. Brought once more to state B, he similarly remembers what he had been told in that state, while again completely oblivious of what was impressed on him in state A. On waking, he retains no memory of anything that has been told him;¹ though if ordered, in the trance, to remember and mention some particular item on waking, he will do so. I made the trials with a considerable number of "subjects," in different parts of England, employing three different hypnotisers, to each of whom the results were

¹ This is nearly, but not quite, invariable; with one "subject" I have twice found the thing told him in state A to be dimly remembered on waking—I presume because it had been told while the trance was still in its very lightest stage.

as new and surprising as they were at first to myself; there seems reason to think, therefore, that the results are tolerably normal,¹ and not due to any special idiosyncrasies of operator or "subject"; as they certainly were not due to any guidance, or any interference with the free play of the "subject's" mind, in the remarks addressed to him during the progress of the experiment. I always found the two stages well marked, though in one or two cases we seemed to get upon a sort of knife-edge, when for a short time both the impressions seemed to be simultaneously remembered. The mode of effecting the passage from one stage to another has usually consisted in gentle passes over the face, without contact; but with one operator, the same effect was produced mainly or altogether by verbal suggestion—*e.g.*, by the simple direction, "Go deeper," several times reiterated. I must not digress into a discussion of the nature of the influence which the passes exercise; but I may just say that no experiments are better calculated to display the wonderful delicacy of that particular mode of affection, in the case of persons with whom it has been the rule to employ it. To the student of hypnotism the immediate responsiveness of the subject's mind and organism to the appropriate stimuli comes to seem as much a matter of course as that the tones of an organ should vary in obedience to the hand which turns on or shuts off the different stops; but among all these notable instances of stop-management on the human instrument, none is more impressive than to find that a few noiseless movements of one person's fingers, at a short distance from another person's face, have completely obliterated that with which the latter's attention two or three seconds ago was entirely engrossed, and have brought back within his mental horizon that which no other means in the world—no other physical operation, not the clearest verbal reminder, not the fear of death, nor the offer of £1,000 reward—could have induced or enabled him to recall.

Though there is nothing which would have prepared us for these memory-stages—since the passage from normal waking to deep hypnotic sleep is apparently a perfectly gradual one—it may be observed that we occasionally find some sort of analogy to them in dreams; though as these do not admit of deliberate testing, and the test has to be got

¹ I am speaking of cases where the trance-condition is definitely established—in the sense that the "subject," if left to himself, will lapse into a deep state of slumber, in which he shows a high degree of insensibility to sound and to pain, and from which only the original operator can rapidly bring him back to the normal waking state. I should not expect to get similar results in the very light forms of hypnotic affection which are so common in France; where the physical deviation from normality is far less marked, and the "subject" comes to himself, after the little course of therapeutic suggestion has been gone through, without any special means, and often without any break in the continuity of consciousness.

so to speak, out of the dream itself, which naturally retains some sort of continuity of incident, the analogy is of a very broken and imperfect sort. The following case was lately sent to me by my friend, Mr. David Stewart, of Milton of Campsie, a careful and accurate reporter.

I don't know whether a case of "alternating memory" during ordinary dreaming may be of the slightest interest to you. This morning, in a dream about as ridiculous as dreams usually are, a number of circumstances led me to amputate the tail of a pony belonging to the farmer with whom I live, and while I was vainly endeavouring to fix it on again, the farmer came in. At this point all the previous circumstances of the dream were forgotten, and I racked my brains in a hopeless attempt to explain the state of affairs.

Memory was a blank, and still remains so. However, as the pony seemed likely to die, we lifted it into a large pot that was heating over the kitchen fire to give it a warm bath, and I went off for the veterinary surgeon. On the way I seemed partially to waken up, though still walking on the road to town. I felt that the events at the farm had been a dream, and I turned and walked back, feeling quite relieved.

Once home, however, the whole thing returned. Here was the pony, still in the pot. Every idea that I had been dreaming was gone. I only knew that I had gone for the vet. and come back without him. After some more fooling I awoke.

All this seems very silly, but it shows the existence of four distinct layers, as it were, of consciousness.

1. That of the first part of the dream, cut off by a sharp line of forgetfulness from all the rest.
2. The second and last part of the dream, which seem to be on the same level.
3. The middle, when I "dreamt it was a dream." This too was cut off sharply from the last part of No. 2.
4. Waking consciousness ; remembering 2, 3, and 4, but not No. 1.

With the assistance of Mr. G. A. Smith (whom I will in future call S.), I have lately made a fresh series of experiments in hypnotic memory, in which some further points have been observed ; and it may make the matter more intelligible to give the details of a few cases. The great point, of course, is to use the right means for ascertaining whether the thing told is or is not remembered. It would never do to begin by asking the "subject" point-blank, "Do you remember such and such a thing?"—as, if he were inclined to simulate, he might say "Yes," though, in fact, he did not remember it ; while, apart from any question of simulation, the mere mention of this thing might recall it to him, though it had lapsed beyond recall had his mind been left to itself. A very little skill will surmount this difficulty. The first question should be asked in some neutral form of words, which will be understood as referring to one particular thing if that particular thing is truly remembered, but which, if it meets with no response implying memory, will equally serve as the introduction to some fresh topic.

The following are epitomised samples of the sort of conversation which occurred.

A young man named S—t, (often mentioned in my paper on "Peculiarities of certain Post-hypnotic States") after being hypnotised, was told in state A that the pier-head had been washed away, and in state B that an engine-boiler had burst at Brighton station, and killed several people. He was then roused to state A, when he proved to recollect about the accident to the pier; after which a few passes brought him again to state B.

S.¹ "But I suppose they'll soon be able to build a new one."

Had the pier been now present in S—t's mind, this remark would have been naturally understood to refer to it, as it had formed the subject of conversation a few seconds before. But he at once replied, "Oh, there are plenty on the line"—meaning plenty of engines.

S. "The pile-driving takes time, though."

S—t. "Pile-driving? Well, I don't know anything about engines myself."

A few upward passes were now made, and it at once becomes clear that the memory has shifted.

S. "If they have plenty more, it doesn't matter much."

S—t. "Oh, they can't put it on in a day; it was a splendid place."

S. "Why, I'm talking about the engine."

S—t. "Engine! What, on the pier? I never noticed one there."

Again, the same "subject" was told in state A that a balloon had been seen passing over the King's-road. Some passes were made which carried him into state B, when S. said, "But I didn't see it myself."

S—t. "What was that?"

He was now told that two large dogs had been having a fight in the Western-road; and a few upward passes roused him to state A.

S. "But it was a good long time in sight."

S—t. "The balloon?"

S. "No, the dog—"

S—t. "Dog! Why, was there one on it? A dog on a balloon!"

The "subject" is brought down again to state B.

¹ The topics were in every case selected, the changes of state directed, and the substance and tone of Mr. Smith's remarks suggested, by me; the actual form of words being sometimes left to him, in order that the conversation might flow easily. I am much indebted to him for the ready and complete way in which he throughout met my wishes.

S. "But it didn't remain in sight long; it soon went up."

S—T. "What didn't? What went up?"

S. "Weren't we talking about balloons?"

S—T. "No; but one of them dogs looked like a busted balloon when he was down."

A few upward passes, and S. says, "Which one?"

S—T. "Why, there was only one."

S. "One what?"

S—T. "Balloon."

S. "I was talking about dogs."

S—T. "I don't know nothing of dogs."

Three days afterwards, S—T was again hypnotised, and S. said, "What was that you said about the pier?"

S—T. "Oh, about the head being washed away."

This, it will be seen, was the memory appropriate to state A. Some downward passes were made, and S. said, "A good thing that things don't often happen like that."

S—T. "No, they don't at Brighton; they do on the Northern lines."

Here we have the engine accident again—the memory appropriate to state B. The balloon over the King's-road was now strongly suggested by S.; but that idea belonging to state A, it could not be recalled in state B. S. then said: "Oh, no; of course it was in the Western-road."

S—T. "Yes, something happened there."

S. "What was it?"

S—T. "A dog-fight; between two large dogs. They had a good old tussle."

Here is an instance with W—s, also often mentioned in my earlier paper.

He was told in state A that the statue of Sir Cordy Burrows had been dug up and carried off from the Pavilion Gardens, and in state B that a pipe had burst in North-street, and had caused a waterspout and a commotion. After bringing him back to state A, S. said, "Yes, I heard that people got very muddy over that job."

W—s. "What job?"

S. "What I told you about."

W—s. "Ah, they *would* get muddy over taking off that statue."

S. "I was talking about the pipe bursting." But no suggestion or description was able to bring back this occurrence—which belonged to the B class—to his mind.

The next day the same "subject" was hypnotised, and was immediately asked what had happened in the Pavilion Gardens.

W—s. "Sir Cordy Burrows? when they ran away with it?"

S. "Ran into North-street, didn't they?"

W——s. "No."

S. "There was something about a pipe in North-street."

W——s. "Oh, I haven't heard anything about North-street."

He was carried in a few seconds into the further stage, when S. said, "Where was it carried off to?"

W——s. "They couldn't carry it, could they? But it carried itself pretty high. Carry a waterspout!"

S. "What about that statue?" But nothing would revive this A idea in the B state.

On March 23rd, S——t was hypnotised, and told that the spire of St. Paul's Church, in West-street, had fallen, and hurt some people. Some passes were made, and S. said: "Did you hear whether many people were hurt?"

S——t. "When?"

S. "In that accident."

He had no idea what was meant, and S. now told him that the accident had been at the Grand Hotel—that the lift had gone up with a run, and been smashed against the top. He was then brought back to state A.

S. "Yes, that's an unusual sort of accident."

S——t. "Yes, they don't generally fall like that, unless struck by lightning."

S. "Fall! Why, it went up."

S——t. "Went up?"

S. "Yes, at the hotel."

S——t. "It didn't fall on a hotel, did it?"

On March 27th, being asked, in state B, what it was that had happened in West-street, he replied, "The top of the church fell off."

S. "Wasn't there something that went up?"

S——t. "I don't think so."

S. "Went up with a run?"

S——t. "No; they were frightened the other side of the road, perhaps."

S. now brought him down to state B, and continued, "Oh, they were frightened, were they?"

S——t. "Yes, those that saw it were."

S. "Saw what?"

S——t. "Saw it go up."

S. "What go up?"

S——t. "That lift go up."

S. "I thought you meant that spire."

S——t. "What, is there a spire on the top?"

S. "Top of what?"

S—T. "Of the hotel." And so on.

It is equally easy to start with state B. Thus, on April 7, the eleventh day from the last experiment, S—t was carried down into the deep speechless condition, and then recalled by one or two calls to the stage where he was capable of answering. The above conversation was then continued.

S. "Do you remember that accident that there was at Brighton?"

S—T. "What, at the Grand Hotel, when that lift went up?"

S. "Ah, we were talking of several accidents; wasn't there another in—in West-street?"

S—T. "No. The hotel *is* at the bottom of West-street." (It is very near to the junction of West-street with the King's-road.)

He is now roused, and S. continues, "Oh, just at the bottom of West-street, is it?"

S—T. "Not quite; nearly."

S. "What is?"

S—T. "The church."

S. "What church?"

S—T. "That one the steeple fell off; you were telling me about it. It fell on the roof of an hotel"—clearly the echo of his concluding remark on March 23rd.

Here is an instance of an entirely fresh experiment commencing with a suggestion in state B. W—s, having just been roused from the condition when he was incapable of answering, was told that there was a fine new specimen of a whale at the Aquarium.

W—s. "Oh! Where did they get that from?"

S. "It was found floundering on the coast."

The "subject" having been roused to the lighter state, S. went on, "So they'll have it in a tank."

W—s. "What?"

S. "Wasn't I telling you about something? What was I telling you about?"

W—s. "You told me *something*." He appears to consider.

S. "What sort of fish did I mention?"

W—s. "Fish! I don't know." He cannot recall this idea.

S. "Well, I was going to tell you about Miss Webb's display at the pier. They're going to have that at the Aquarium, in a tank."

State B is now reproduced, and S. proceeds: "But I suppose she's used to the water."

W—s. "They generally are; you don't often see them out of it, unless they're dead."

S. "I said it was at the pier."

W—s. "You said floundering on the coast."

S. "No, I said something about Miss Webb."

W—s. "Webb! Whale ain't Webb."

It would be tedious to multiply these normal instances. But there were some of a more unusual kind. As I have said, the rule is to obtain *two* states or stages. If the attempt is made to carry the trance-condition beyond state B, the effect is either to bring the "subject" into an apparently deep sleep, in which he is incapable of answering, and probably of hearing; or to create such a desire for sleep, and aversion to being questioned, that he becomes more or less intractable. With one "subject" I have found that even the second stage, on one or two occasions, could not be obtained. In this deepening process sleep and apparent unconsciousness supervened before any dividing line had been established; so that, up to the last moment when he could answer questions, the memory of the things told him immediately after his entrancement remained. But there are other cases which are exceptional in just the opposite direction—cases where the course of the trance allows a distinct *third* stage of memory to manifest itself before unconsciousness sets in. The following instance will make this clear.

In state A, S—t was hypnotised; and the fact of his being in state A was ascertained by his remembering the balloon over the King's-road, and forgetting the dog fight and the engine-accident—the ideas of state B. He was now told that a foreign flag had been seen floating over the Pavilion, and was then carried on into state B, when S. said, "People may well complain."

S—r. "Yes."

S. "Why?"

S—r. "Why, the nuisance—those dogs fighting in the Western-road." (The idea proper to state B is revived.)

S. "No, I meant about the flag."

S—r. "What flag? There are plenty of flags about." (The idea proper to state A is forgotten.)

S. "No, I meant that cart running away in Montpelier-road"—a new idea, which will belong henceforth to the B class.

S—r. "What cart?" Then, scornfully, "Cart running away! It's the horse that runs away."

He was then informed more particularly that a horse with a cart had bolted in Montpelier-road; and the deepening passes were continued.

S. "So they found it bottom upwards."

There was no answer; the "subject" had lapsed into sleep. He was called by name, and a few reverse passes were made—when he woke with an "Eh?"

S. "They found it bottom upwards."

S—r. "What? When?"

S. "A boat, I mean." He was then told that a very high tide had washed away a boat on the beach; but that after a time it had drifted ashore. This idea was suggested in what proved to be a separate and third stage, C, when he was on the very verge of lapsing into unconsciousness; and he did lapse immediately afterwards. He was roused, and S. said, "That's the effect of not tying it securely." S——t's answers now showed that the rousing had carried him over stage C, and that he was once more in stage B. He said, "Tied? They never tie them."

S. "No wonder it was washed away then."

S——t. "Washed away! Did it go over the cliff?"

S. "No; what do you mean?"

S——t. "That horse and cart you were talking about."

Here, then, was the stage B idea, the boat of stage C being forgotten. It remained to ascertain that what I have called stage C was not identical with stage A—that there had been a real progression beyond stage B, and not a mere oscillation between the A and B states. Accordingly, some reverse passes were made, with the view of bringing the subject into the A state; and S. said, "I dare say it will get knocked about on the beach."

S——t. "What knocked about?"

S. "What I was telling you about."

S——t. "Why, have they taken it on the beach now, then?"

S. "It *was* on the beach."

S——t. "Why, you said it was on the Pavilion."

S. "What do you mean?"

S——t. "That large flag."

Here then was the stage A idea, and the memory of the boat of stage C proved as unrevivable as it had been in stage B. S——t was now carried down without pause into the state of deep sleep—the most certain way of lighting on stage C being to go beyond it in this way, and then to revive the "subject" just enough to enable him to understand and answer. He was called by name several times, and a few reverse passes were made, before he answered, "Eh? what?" S. replied in words which would apply equally to carts or boats; but, as I expected, they were understood as applying to *boats*—the stage C idea.

S. "Is it customary to tie them?"

S——t. "Yes."

S. "I thought you said it wasn't." (He had said before that it was not customary to tie *carts*.)

S——t. "Oh, yes; sometimes they tie them to capstans, sometimes to larger vessels."

He was now questioned about the cart, but had no remembrance of it; also about the dog-fight (which, the reader will recall, was another

stage B idea), with the same result. Some upward passes were now made, and S. said, "Did you say they tie them to a capstan?"

S—T. "No; they throw the reins loose over the horse's back."

S. "A lot of people saw it coming down."

S—T. "What, the horse and cart?"

Here is evidently the reappearance of stage B; and proceeding again on the upward or lightening course, we found the A idea, the flag on the Pavilion, duly remembered. This was on February 28th. On March 2nd, the same process was briefly repeated. Thus after the "subject" had proved his recollection of the flag, he was carried straight on into the furthest state, and S. said, "Have you heard of something running away?"

S—T. "No; not *running* away; it *broke* away on the beach; but it washed in again." (Here is stage C, stage B having been crossed without any questions.) The "subject" was roused a little, and S. said, "Yes; it very nearly got lost."

S—T. "What? I don't think so."

S. "If it hadn't been washed ashore, it would have been lost."

S—T. "It didn't go over the rails into the sea, did it?"

S. "What didn't?"

S—T. "That horse and cart." (Re-ascent into stage B.)

He was now completely roused, re-hypnotised, given a new A impression—viz., that the statue had been taken from the Pavilion Gardens—and then a few passes were made.

S. "So people ran in all directions."

S—T. "When, where? Anything serious?"

S. "That statue, you know."

S—T. "Statue! Was it in the way then?"

S. "In the way? When?"

S—T. "When that horse and cart ran away." (Re-descent into state B.)

He is now given a new B impression—viz., that the pipe had burst in North-street—and is then carried right on into deep sleep, and slightly roused.

S. "Yes, that's a novel idea, isn't it?"

S—T. "What?"

S. "Why, turning that——"

S—T. "What, the water turning that boat ashore?" (Re-descent into stage C.) And so on.

I will give one more instance of these memory alternations, which includes the third state. Immediately after the last appearance of the boat, which belonged, it will be remembered, to stage C, S—t was told that Brill's Baths were going to be transformed into a circus—

which, he opined, would never pay. This was the final impression of March 2nd. On March 3rd, we began with stage A.

S. "What were you telling me about the Pavilion Gardens?"

S—T. "You were telling me—about the statue of Sir Cordy Burrows being taken away." (A.)

He is now told that a new Grand Hotel was to be built on the East Cliff. He expresses surprise, and says that "it is a funny place to choose." He is now carried deeper.

S. "Yes, it is a funny place."

S—T. "Why, they burst anywhere."

S. "What do you mean?"

S—T. "Why, you told me a water-pipe had burst in North-street." (B.)

S. "I was talking of the hotel."

S—T. "What, did it burst beside the *Unicorn*?" (This is a hotel in North-street.)

He is now told that there was to be a new Electric Railway along the West Cliff.

S—T. "Have they got the sanction of the Council?"

S. "Have you heard of anything to be done on the *East Cliff*?"

S—T. "Nothing that I know of. Only that lift for the railway." (This was a real project in connection with the East Cliff electric car.)

S. "That improvement will make up for the catastrophe at the Pavilion."

S—T. "What was that?"

S. "The statue."

S—T. "Statue!" This A idea cannot be recalled in state B.

He is carried deeper.

S. "So they are going to do it after all."

S—T. "Are they? A very good thing if it pays."

S. "What pays?"

S—T. "Why, that Circus at Brill's Baths." (C.)

He is now told that a new spire is to be put on St. Paul's Church, in West-street; and then we begin the reverse journey.

After a few upward passes, S. says, "Yes, St. Paul's wants one like that."

S—T. "Like what?"

S. "The spire for St. Paul's."

S—T. "I've never seen St. Paul's; it looks very nice in photographs." (He referred the remark to St. Paul's in London.)

S. "What is that they are going to do on the West Cliff, or at Brill's Baths?"

S—T. "There's that new Electric Railway." (B.) The idea of the circus (C) could not be revived.

S. "That will be an improvement, like that hotel."

S—T. "Why, there's no hotel been improved."

S. "Not on the East Cliff?"

S—T. "What, are they going to build a new one?"

A few more upward passes, and S. resumes, "They have been painting it."

S—T. "You said they were going to build a new one."

S. "A new what?"

S—T. "Hotel on the East Cliff." (A.)

He is woke, and then immediately re-hypnotised. For the first few moments he only remembers "something about some hotel," and does not recall on which cliff it was to be. But a few more passes bring back state A completely.

S. "Was there to be something on the West Cliff?"

S—T. "You said the hotel was to be on the East Cliff." (A.)

He is carried further, and S. says, "On the East Cliff, is it to be?"

S—T. "Why, they've got one there!"

S. "One what?"

S—T. "An electric railway,"—which is true. From his exclaiming "Why they've got one there," it may be inferred that the hotel (A) was now forgotten, and that the idea of the new Electric Railway (B) which he had been told was to be on the *West* Cliff, had reappeared. The state is now deepened, and S. says, "Oh, they have got one!"

S—T. "No, not yet."

S. "What?"

S—T. "Why, a new spire to St. Paul's." (C.)

Brought back to state A, he remembers the hotel on the East Cliff, but when the new spire is suggested, he remarks, "What, to that church at Kemp-town?"

These samples are fair types of the dialogues that passed, and will sufficiently show, I think, that the results were fairly observed, and not forced or fished for in the course of the interrogatories. But it may be objected that I am taking the honesty of the "subjects" too much for granted, and that they may have acted their parts. Now, I should certainly not base a conclusion as to the genuineness of the experiments on the fact—which my experience of these "subjects" put quite beyond doubt—that they were in a true hypnotic state. I am very far indeed from holding that because a person is hypnotised he is incapable of deceit; indeed, I think it by no means improbable that even honest persons may be guilty of what looks like chicanery during that temporary dislocation of the mental machinery which the turning of the

hypnotic screw involves.¹ But, putting morbid and exceptional cases aside, I would unhesitatingly assert that, with patience and observation, one may learn to know one's "subject" in the abnormal state, even as one may learn to know him in the normal state. He is a new person, with decided eccentricities, and he might fail to recognise himself; but, for all that, he has a quite recognisable character, the manifestations of which, in the narrow range of circumstances with which he is brought into contact, are specially constant and easy to predict. Thus one comes to trust, or, it may be, to distrust him, just as one might any other acquaintance. Now the tone, demeanour, and style of conversation of the "subjects" on whom these observations were made have always been perfectly open, candid, and consistent; there has never been the slightest sign of trickiness or evasion. I really owe this expression of confidence to their hypnotic character, as I am almost ashamed to feel how exclusively the high level of untruthfulness which the above dialogues undoubtedly maintained was due to my own share in them. Not, of course, that I should expect to impart my gradually-acquired confidence to others, who have to accept the grounds for it at second hand; but such considerations may fairly be used to reinforce more definite arguments. These are at least three in number. (1) The young men whom I employed had no means of discovering what results would be to my liking. Though it was, of course, impossible for Mr. Smith and me, after the stages had once manifested themselves, not to expect the results to turn out in the main as they did, we were careful to give the "subjects" no opportunity of knowing what these expectations were. The matter was never discussed in their presence, either when they were entranced or when they were awake—except that on waking they were offered a sovereign if they could repeat anything that had been told them in the trance; and no expressions of satisfaction or dissatisfaction, or comments of any sort, accompanied the experiments. I may mention, too, that in five distinct instances, through my forgetfulness, this or that "subject" was interrogated, when in a particular state, on topics which had been previously mentioned to one of the others when in that state, but not to him. On these occasions his mind appeared to be a complete blank as to what was referred to. I imagined, therefore, that there was some failure

¹ This seems to be the case also in other abnormal manifestations, as little connected as hypnotism need be with bodily, mental, or moral disease. Some of my readers will recall the Newnham experiments (*Phantasms of the Living*, Vol. I., pp. 63-9), where some of the answers, written with a planchette, showed a trickiness quite alien to the real character of the person who held it; and in the same class we may reckon the baseless predictions and ludicrous claims with which this little instrument so often deceives those who have been unconsciously directing it.

or irregularity in these results—until an examination of my former notes showed me what the explanation was. (2) Even supposing that one “subject” might have hit, by luck or cunning, on the hypothesis of memory-stages, and might have divined that this was what I had in my mind, and so tried to act it out, what are the chances that several should have independently done so? It must be remembered that the experiments were as new to each of them in turn as at first they were to me; and with each of them the results were as clear and unmistakable on the first day as ever afterwards. (3) Even if luck or cunning had led them all to the discovery, it is surely most improbable that they should all have had so unbroken a run of success, in a complicated task requiring, one would think, much natural aptitude, and certainly much quick observation and presence of mind. Though there are special ways in which hypnotic differs from normal intelligence, the difference has never been observed to lie in a superiority of nimble practical wit. An untrained lad, when hypnotised, might surpass his normal self at learning a lesson by rote, but not at a game like whist.

Of the fresh points of interest which this series of experiments exhibited, the first relates to the effect which persistent *bothering* apparently had on the memory-conditions. The effect was in some cases to *obliterate* the older impressions, but never to *confuse* them. Impressions made in state A did not reappear in state B, nor *vice versa*; but impressions made on some previous day, in one state, might fail to reappear when that state reappeared, if a *newer* impression connected with the state had taken too strong a hold on the mind. Thus, at the beginning of the experiments on February 28th, S——t remembered, in state A and state B respectively, the impressions which had been connected with those states on February 26th; but after the various ups and downs of the journey to stage C and back again, and the giddy merry-go-round of flags, carts, and boats, he was unable to recall the balloon, in state A, and the dog-fight, in state B; though (as we have seen) remaining perfectly clear as to the *new* impressions now associated with these two states respectively. And on March 2nd, though the ideas of February 28th were each remembered in the appropriate state, no amount of suggestion could bring to remembrance the impressions of an older date. Exactly the same thing occurred on March 3rd. The impressions of March 2nd were remembered, each in the proper stage, at the beginning of the sitting, but could not be revived at its close, after a course of questions connected with a fresh series of impressions.

A second observation was that what I have called the “knife-edge,” the middle line where the ideas of both stages were now and then for a moment present together, can apparently be broadened out with habit; the sharp angle becomes a gentle curve, and the stages at either end which remain completely out of sight of one another shrink

proportionately in extent. Thus with W—s, whose mind has been carried over the ground again and again, one has now to be careful to impress the second or "state B" idea when he is closely approaching the deep speechless condition which marks the limit of the experiment.

Another fact which clearly came out was that people have good and bad hypnotic memories, just as they have good and bad ordinary memories. After an interval of less than three weeks, all the ideas that had been impressed on S—t proved to be forgotten and unrevivable, with one doubtful exception; and in perfect harmony with this, I found that it was impossible to get this "subject" to execute an order *à longue échéance*. He was told in the trance on March 3rd that he was to do a particular thing on March 28th; but the order had completely faded from his remembrance on March 23rd.

But a more important point was this—that even where the memories remain clear, the distinct separation of states may be *temporary* only. The case in which this was first shown greatly surprised me, as it was the first irregularity that had presented itself in many scores of trials. On March 2nd, W—s, while undoubtedly in state B, recalled the story of the balloon, which belonged to state A; and a few minutes afterwards, while in state A, he remembered the engine-accident which belonged to state B. Now both the ideas which seemed thus to be remembered out of their proper states had been impressed on him a week previously. In the interval a good many conversations of the type above exemplified had been held; and my first notion was that by ourselves repeatedly suggesting, in one state or the other, the idea not proper to that state—in order to show that in the wrong state no amount of suggestion would quicken the paralysed memory—we had by degrees created an independent impression of the A thing in the B state, (or *vice versa*), or had at any rate given the "subject" the material from which he could himself piece out some knowledge of it. The answers, however, had been given with a readiness and completeness which made this supposition seem decidedly strained; and subsequent trials showed clearly, I think, that it was unnecessary, and that there had really been no irregularity. The obliteration of the distinction in these cases was simply due to the week's lapse of time;¹ and after a longer period of 19 days, during the greater part of which no experiments were made, I found that the old

¹ The period may probably vary greatly under different circumstances; and I have not yet been able to ascertain whether the fusion itself is the rule or the exception. With S—t, we have seen that the separation of memories remained quite distinct on the 11th day, while in less than double that time there remained no memories to be separated. With W—s, on the other hand, who has been much more exercised, it happened in one case that impressions given on March 22nd and revivable only in the mutually exclusive stages on March 23rd, were fused on March 24th.

ideas, of whichever state, could *all* be equally and indiscriminately recalled in either state A or state B; though in respect of more recent impressions these states proved as distinct and as mutually exclusive in their memories as ever. This was a great relief to my mind, not only as doing away with the uncertainty which the occurrence of exceptions in a uniform series of results must necessarily involve, but for a wider reason.

Probably all who have considered the phenomena of "double consciousness," or any cases where a single life has included parts of which one knows nothing of another, have asked themselves how far the individual really remained the same. Mr. Myers has recently pointed out, as I think with perfect justice, how much less of a single and complete thing personality is than we are apt to assume, how much the very idea of personality depends on the sense of continuity of memory, and how this fact involves apparent disruption and subordinate multiplications of personality, whenever by any means the chain of memory is abruptly snapped. But however much we may recognise as a fact that the *I* of to-day or of this year may fail to show any connection—save in the habitation of the same bodily tenement—with the *I* of yesterday or of ten years ago, we most of us cling, I imagine, to the notion that there is some sense in which it is still true that the two *I*'s which inhabit the same bodily tenement have, after all, a sort of identity, and that their relation is fundamentally different from that between persons inhabiting different bodily tenements. And we should certainly feel it to be a justification of this notion, if there came a time when the inhabitant of the one tenement could look back, and remember simultaneously *both* the dissociated states—if he could in this way relate his present consciousness to each of them. Just as we should recognise a certain unity of personality in the fact that each of the *I*'s, though separated in all else, retained some past memory in common, so should we recognise a unity in the fact that, though the two had had no common element, the memories of them co-existed in a single consciousness. That is to say, the point of union may be *above* the point of separation as well as *below* it. Now, whether or not such a final fusion in memory will ever be manifested in those major instances of broken identity which present the personal problem in an urgent form, I cannot guess; if not, then I confess that I see no manner in which our faith in the continued identity of the persons concerned, or, ultimately, in our own, can be sustained. For is not their case ours?¹ Does the boy or the man know aught of the life of the infant, who yet, we say, was he? Is not the physical change of death, which we must all undergo, a profounder one than any which

¹ See Mr. Myers' remarks above, p. 257.

the brains of Louis V. or his like have undergone? The problem of continuance is the same for all; and though, in our total ignorance of the nature of the bond between mind and organism, it may be rash to found on present experiences presumptions as to untried modes of psychical life, I still think it is something if here and now, on a small scale, a union of divided states in a higher memory can be shown to take place. I say on a small scale; for with the hypnotic "subject" there is, of course, no question of an actual breach of personality, since the backward bonds remain unbroken: in each of his states of mutually exclusive memory his normal waking life is distinctly realised and remembered. At the same time, the experiments show that a separation of impressions which appears as distinct and complete as if they belonged to different individuals may in time, and by a spontaneous process, be dissolved away, and the two pieces of experience may merge into the general store over which the mind has unrestricted control. It would be easy to increase the gravity of the experiences were it worth while to afflict the "subject's" mind; he might be told of tragic events immediately concerning himself; he might even be incited to crimes and violence with real consequences of a most serious kind. But after all, the scale of the results is of little importance. It is one of the advantages of hypnotism that it condenses into a few minutes processes which it might take years of normal life to parallel; and when we remember that the ideas suggested were strongly impressed on the "subject's" mind, that they often surprised him and usually elicited a string of comments, and that in the other state the memory of them could not be evoked by the most explicit and persevering reminders, the breach and oblivion seem to be as utter as any which mere course of time could bring about. Yet no less utterly do they disappear in the natural development of the very condition out of which they arose. I do not wish to press the analogy of these hypnotic phenomena unduly; but if the superiority of man to the brutes depends on personality, and if personality depends essentially on memory, then those who desire that man's dignity should be maintained, and that personality should be continuous, can hardly afford to despise the smallest fact of memory which exhibits the possibilities of union and comprehension as triumphing over those of disruption and dispersion.

IX.

NOTE ON CERTAIN REPORTED CASES OF HYPNOTIC
HYPERÆSTHESIA.

In an interesting paper which appears in the *Revue Philosophique* for November last, M. Bergson of Clermont-Ferrand gives an account of a case of supposed thought-transference or clairvoyance which turns out to be much more probably explicable by hypnotic hyperacuity of vision. The case, I think, should be noted here, for to those who have satisfied themselves that transmission of thought does sometimes occur it is specially important to sift away all the spurious cases which, while apparently supporting, must in the end discredit the novel theory.

Briefly, then, MM. Bergson and Robinet found that a boy, who was supposed to be a clairvoyant, or a telepathic percipient, could read figures and words under the following conditions. One of the observers hypnotised the boy, stood with his back nearly against the light, opened a book at random, held it nearly vertically facing himself, at about four inches from his own eyes, but below him, and looked sometimes at the page and sometimes into the boy's eyes. The book had often to be slightly shifted; but ultimately the boy could generally read the number of the page. Asked where he saw it, he pointed to the back of the book, just opposite the number's true position. Asked where the binding of the book was, he put his hand underneath the book, and indicated the place where the binding would have been, had the book faced him.

It occurred to M. Bergson—and he deserves full credit for being the first to insist on this precaution—that, small though the figures were, the boy might really be reading them as reflected on the cornea of the hypnotiser. Experiments with slightly altered position showed that in fact the boy could not read the letters unless adjustment and illumination were carefully made as favourable as possible. The letters were 3mm. in height,—nothing is said of their thickness,—and their corneal image would be about 0.1mm. in height, as M. Bergson computes, under the conditions employed. This seems a very small image to see distinctly; but Mr. J. N. Langley and Mr. H. E. Wingfield, who have kindly tried some careful experiments to test this point, inform me that they can read on each other's corneæ the corneal image of printed letters of about 10mm. in height. We know from Binet and Féré's experiments, &c., how greatly the hypnotic state does sometimes increase acuity of vision; and we may, I think, conclude that the boy probably did read the letters on his hypnotiser's cornea.

What, then, are we to make of the boy's statement that he saw the words as though in a book facing him? M. Bergson feels sure that this was the boy's real belief. There was no suspicion of charlatanism, and in fact the boy disliked the experiments, and now, as M. Bergson writes to me, refuses to renew them. M. Bergson supposes, and I think justly, that this was a case of *simulation inconsciente*; the hypnotised subject genuinely referring his sensations to the source to which his *first* hypnotiser (a believer in thought-transference) had suggested to him that they were due.

And, in fact, this unconscious simulation which leads the subject to refer his unusual sensations to the special cause which his hypnotiser, or some caprice of his own mind, suggests, is a not uncommon and a very interesting phenomenon. It was observed, for instance, by Elliotson, who pointed out a good many hypnotic peculiarities which his successors are now gradually rediscovering. It is a *hypnotic exaggeration* of a familiar phenomenon, namely, of the large infusion of erroneous inference which we most of us import into the account which we render to ourselves of our ordinary sensations.

A particularly curious case is briefly described in the *Journal of the Society for Psychical Research*, June, 1884. A man was brought to us who, when hypnotised, could often name cards held in front of him, although his eyes had been plastered up and bandaged in a most elaborate way. The man's friends took this for clairvoyance, and the man assented, being sure that he could not see the cards in the usual way. They "flashed upon him," as he said. Now, after a good deal of puzzling over the case, Mr. R. Hodgson found that he also could sometimes manage to see over similar bandages, through small chinks between the skin and the paper gummed over the eyes. But he, too, found that he saw fitfully, the power of vision seeming to come and go,—and he actually could not tell with which eye he was seeing, except by covering each eye in turn with his hand. The distorted position of the eyeball, and the minute and oddly-placed channels of vision, produced so much confusion that there seemed no reason to suppose that the hypnotised subject's belief that he was seeing "clairvoyantly" was other than genuine.

The case of M. Bergson's boy seems to have been a similar one. And his idea that he was reading from the book seems to have been a sort of compromise between the feeling that he was reading *somewhere* and the hypnotiser's suggestion that the words were being transferred supernormally from mind to mind.

Thus far, then, M. Bergson's narration and explanation seem credible enough, and his argument as against thought-transference in this boy's case seems well made out. But he proceeded to further

experiments which, as recounted, seem incredible, and which may lead some readers to distrust the accuracy of the whole series.

To explain the difficulty, I must first point out that the word hyperæsthesia is loosely used for three different classes of phenomena. It is used (1) for an exaggeration of the familiar action of specialised organs, as when the eye is sensible to very small amounts of light. It is used (2) for alleged perceptions, which would imply a specialisation of what I may term our *undifferentiated fund of nervous sensibility* in novel directions. Sensibility to the action of magnets, of metals in contact, of medicaments at a distance, may or may not exist, but should scarcely be called by the same name as (say) the eye's extra sensitiveness to light. And again, the word is used (3) for cases where our non-specialised organs are credited with performing functions which, so far as we can see, demand a definite sense-specialisation, or our specialised organs are credited with functions which, on measurable anatomical grounds, appear to overpass the limits of their specialisation. This last class of cases must be received with extreme caution.

Well, M. Bergson says that he showed the boy a microscopic photograph of 12 men, its longest diameter 2mm., and that the boy saw and imitated the attitude of each man. Also that he showed the boy a microscopic preparation, involving cells not greater than .06mm. in diameter, and that the boy saw and drew these cells.

Now I might, in the first place, object that thought-transference was not formally excluded, since M. Bergson himself knew the photograph and the look of the cells. I do not press this, for the other experiments seem to me to negative thought-transference in this case. I merely point out that if we wish to prove that a subject does not receive an image from our minds we should present to him an object with which we are ourselves unacquainted.

But the real difficulty is as regards the *minimum visibile*. It is usually (though not universally) supposed that in order to produce a definite image more than one retinal rod or cone must be stimulated; and that consequently no object can be separately discernible which does not subtend (say) an angle of 60 seconds, or whose retinal image is less than (say) .004mm. in diameter. Floating particles, none of them exceeding .0029mm. in diameter, have, I believe, been seen as a *cloud* in a ray of electric light sent through a tube of filtered air, but have never been seen *separately* by the naked eye.

Now, the *retinal image* of an object itself only .06mm. in diameter, and placed within the range of distinct vision, will be much less than .004mm. in diameter. To bring it up to this minimum the retinal image must be $\frac{1}{3}$ of the size of the object itself; and this implies a nearness to the eye involving mere darkness and blur. The microscopic slide was presumably transparent; but nothing was said as to the

transparency of the *photograph*, and yet the points distinctly visible on the photograph must have been even *smaller* than the cells on the slide.

A letter with which M. Bergson has favoured me has done much to remove these difficulties. It seems that the photograph was transparent, and that the boy held it close to his eye. Moreover, after seeing the photograph the boy could not read ordinary print. "C'est trop grand," he said; and it was some time before the eye (which M. Bergson believes to have been always myopic) resumed its normal state. It seems, then, conceivable that hypnotic suggestion had induced (by spasm of the ciliary muscle?) some change in the shape of the crystalline lens, which made the eye a microscope for the time being. Mr. George Wherry has kindly communicated to me two somewhat analogous cases, where ciliary spasm (itself induced by microscopic or telescopic work) led to uniocular diplopia, in one case even triplopia. In these cases *irregular* ciliary spasm apparently turned the lens into a kind of *multiplying glass*:—is it possible that M. Bergson induced a *regular* ciliary spasm, which turned the lens into a *magnifier*?

Turning back to the question with which we started, the possibility of a hyperæsthetic explanation of cases of supposed telepathy, I must add that I earnestly hope that the experiments recorded in *Phantasms of the Living* may receive careful criticism from this point of view. Few, if any of them, will, I think, be found explicable by the *cornea-reading* discussed above, but there may be other sources of error which have escaped our care. Yet in the hands of some critics hyperæsthesia itself assumes attributes almost magical. In the *Revue Philosophique* for December, 1886, Dr. Ruault maintains that he and others have frequently sent subjects to sleep "by an effort of will" in an adjoining room; but that the real cause of the sleep was the suggestion given by the changed sound accompanying the hypnotiser's quickened circulation, which the subject hears through the wall. This is meant, it seems, to apply to the Havre case, now well known, of *sommeil à distance*, where Dr. Gibert or M. Pierre Janet can throw Mme. B. into the hypnotic trance, "by an effort of will," from their houses to hers.¹ Yet I confess that, whatever may be the true meaning of this curious history, I find it hard to believe that a peasant woman is sent to sleep by "the sound of a going" in the arteries of an elderly physician, at a distance of half a mile.

Since the above note was printed in *Mind* for Jan. 1887, some further experiments have been reported which may be noticed here as bearing more or less directly on the same problem—the

¹ An account of this case will be found in the *Proceedings of the S.P.R.*, Part X., Art. "Telepathic Hypnotism."

sufficiency or otherwise of the ordinary senses to explain certain results noted in hypnotic hyperæsthesia. The hyperæsthesia of specialised sense-organs falls roughly into four divisions, as concerned with sight, hearing, smell (including taste), and touch—which, as here used, is the vaguest of the four categories. As regards smell, there seems no assignable limit which we can pronounce *à priori* that hyperæsthesia can never transcend. We have, that is to say, no distinct knowledge either as to the diffusibility of odorous particles, or as to the existence of odorous differences between objects not normally thus distinguishable by man. As regards hearing, our limit is more nearly calculable, for it depends on sound-waves, of which more is known; but nevertheless it is hard to say at what distance, for instance, a hyperæsthetic patient may disentangle her physician's step from the confused noises of the street. As regards sight, we may have difficulties arising from minuteness, from darkness, or from interposition of opaque objects. The difficulty of *distance* may be said to be compounded of minuteness and defect in light. The question of *minuteness* has already been touched on in Dr. Bergson's case. As to *darkness*, we may be prepared for an almost indefinite increase in retinal excitability, and for a considerable increase in the pupil's dilatation. The *interposition of opaque objects* seems at first sight to be a very definite obstacle. I will now, however, cite a case as to which it is not easy to form a decided opinion;—unless, indeed, we ascribe the coincidence to chance alone.

The case was published by Dr. Sauvaire in the *Revue Philosophique* for March, 1887. Mlle. S., a healthy girl, was hypnotised for the first time. It was suggested to her that there was a portrait on the back of a certain card (apparently the king of clubs), and that she would still see the portrait when awakened. She was awakened and recognised the portrait on the back of the same card, jumbled in the pack. This, of course, was not specially remarkable, on the theory that some trifling speck or crease affords a *point de repère* which enables the eyesight, stimulated by hypnotic suggestion, to recognise a card on which for other persons no mark is visible. But there was more than this. Another pack of cards, which the young lady had never touched, was placed before her, face downwards. She passed them through her hands, apparently, without turning any of them up, and as she did so she recognised another copy of the imaginary portrait, on the back of one of the new cards. The card was turned up, and proved to be the king of clubs—to correspond, that is to say, with the card in the first pack on whose back the hallucinatory portrait had originally been suggested.

Dr. Sauvaire suggests that she saw through the card, as it lay on the table, as we should see through it if we held it up to the light. Such an hypothesis would need strong confirmation. If the recognition

was really due to hyperæsthesia, and was not merely a chance coincidence, it may be suggested that the face of one card adheres to the back of the next in differing degrees according to the amount of paint on the card, and that a delicate sense of friction may have been called into play. It has, indeed, often been suggested that hyperæsthetic subjects can see through the imperfectly opaque eyelids, and through the imperfectly opaque bandages applied thereto ; but in such cases there has usually been strong light shining through the bandages, while in Dr. Sauvairé's case it would seem that the card's face was recognised *while lying on the table*, a feat more difficult to imagine. Efforts should, of course, be made to repeat the experiment.

Somewhat different is an experiment recorded by M. de Rochas,¹ on his familiar subject Benoît, an office-clerk, whose extraordinary suggestibility I have myself witnessed at Blois.

"I give to Benoît," he says, "a piece of cardboard, with the suggestion that it is a mirror. He looks at himself, arranges his hair, and his cravat." (This, of course, is mere acceptance of the suggestion.) "I place a real mirror behind him in such a position that the reflection from it falls on the card ; he sees the back of his head ; I put my finger against the mirror behind his head ; he recognises my finger ; I place my watch in the same place and turn it several times ; he sees sometimes gold, sometimes something white (the watch-face), but without being able to say exactly what the object is."

It is difficult, I think, to suppose that reflections from the cardboard surface, imperceptible to the normal observer, really existed, and were really discerned by the subject. And it seems possible that in this experiment a shadow of M. de Rochas' finger may have been thrown by the real mirror on to the card, and the yellow and white light may have been alternately reflected on to it from the shining surface of the watch ; while Benoît may have seen the back of his head, as well as his face, owing to suggestion. But if the experiments could be successfully repeated in such a way as absolutely to exclude such explanations as these, the results might be very interesting.

Dr. Tagnet, of Bordeaux, had a few years ago a patient who was said to read words held up behind her back, and reflected on a card in front of her. Dr. Myers went to see this patient in the Asile des Aliénées at Bordeaux, in February, 1885, but at the time when he saw her she did not possess the power, and I have noticed no further account of her since that date.

M. de Rochas gives another case which, so far as it goes, recalls some old experiments of Townshend's. He believes (p. 283) that he rendered certain subjects by suggestion so sensitive to small degrees of

¹ *Les Forces non Définies*, p. 213. (Paris, Masson, 1887.)

light that they recognised one another, when near at hand, in a room thoroughly darkened for Reichenbach's experiments on the alleged magnetic flames. The experiment is insufficiently described ; but here, too, is a line for further trial ; and in this case the sensitiveness of the dry plate might perhaps be utilised to give a precise measure of the degree of hyperæsthesia attained.

Another experiment of M. de Rochas', on auditory hyperæsthesia, though plainly inconclusive as it stands, presents matter for reflection. He rendered Benoit completely deaf by suggestion, contracted one of the boy's arms, and then found that when he spoke at the end of this arm, or indeed when touching any part of the boy's body, the voice was heard. It is obvious that this may probably have been the mere result of a suggestion unconsciously given to the subject that he *was* to hear under these conditions.

The question, however, is not so simple as it looks. It is possible, that is to say, that the suggestion to *hear* may have acted in a somewhat roundabout manner, may in some way have changed the condition of arm or body as well as of ear. Compare an experiment already given in these *Proceedings*, where Mr. Gurney shouted continuously into the ear of the subject, who was entranced ; while the subject, on his part, did not apparently hear Mr. Gurney at all, but was aware of the lightest whisper uttered by his mesmeriser, Mr. G. A. Smith, who stood at a distance. Such a case may be explicable either by thought-transference or by what I have elsewhere termed *selective hyperæsthesia*. It may have been analogous to "silent willing," the utterance of the whisper forming no essential element in the transference of the idea, or there may have been suggested hyperæsthesia to sounds made by Mr. Smith, combined with suggested anæsthesia to sounds made by all other persons.

This possibility of combining hyperæsthesia and anæsthesia—localised nervous stimulus with localised nervous inhibition—offers one of the most hopeful avenues of hypnotic experiment. It enables us to isolate certain forms of sensibility and to observe them with much less than usual of the disturbing interruption of sensibilities on which we are not experimenting. Suggestions, moreover, directed to the internal viscera (which have, thus far, been inspired almost exclusively by a therapeutic aim), may be so arranged as to throw light on the working of special drugs. It would be interesting to see how far the viscera could take up, so to say, a suggestion to feel the action of a drug of whose nature the subject himself was not aware. It is possible that the action of minute doses might be thus discerned hyperæsthetically, and that such action might present instructive points of difference from the effect of the same drug in ordinary doses.

Such, then, are some of the problems which may be worked at, as

it seems to me, on a suitable subject with good prospect of gaining real instruction. I bring them forward here because it would seem that suitable subjects are now being found in France, and because the experiments on hyperæsthesia thus far reported have been for the most part so unsystematic as to be nearly useless.

It is a strange and disappointing fact that for many years past, and notably since 1883, when the subject of mesmerism or hypnotism was first broached in these *Proceedings*, so little work should have been done in England in this direction. Beyond the experiments, scantier than could be wished, which the writers in these *Proceedings* have themselves been able to watch or to perform, there has been scarcely anything published in English since that date which has demanded notice. In France, on the other hand, so much has been done that the mere report and discussion of French experiments has formed a great part of our own task. This difference is largely due to the marked superiority of the French over the English as hypnotic subjects; apparently a racial difference which no effort of ours can nullify. Yet I cannot help suspecting that more of enterprise, more of familiarity with foreign work, on the part of the staffs of our own hospitals, might lead to the discovery of some of those fortunate subjects, "the frogs of the psycho-physiologist," whose special sensitiveness might teach us lessons all the more valuable because attainable without injury—or with positive benefit—to the subjects themselves.

FREDERIC W. H. MYERS.

X.

CRITICAL NOTICES.

Le Magnétisme Animal, par ALFRED BINET et CH. FÉRÉ, Médecin-adjoint à la Salpêtrière. Paris : Félix Alcan, 1887.

This workman-like and brightly-written book forms a really valuable addition to the literature of its subject ; and few whose fate it has been to make any prolonged excursions into that literature will fail to realise what high praise such a statement involves. For one who wishes to gain a rapid, and at the same time a tolerably complete, view of the position of hypnotism in France, MM. Binet and Féré's treatise would form the complement to the two recent and equally excellent productions of the Nancy school, Dr. Bernheim's *De la Suggestion*, and Professor Beaunis' *Le Somnambulisme Provoqué*. The Parisian book has naturally a strong Parisian flavour. For scientific purposes Paris is the centre of the earth ; for hypnotic purposes the Hospice de la Salpêtrière is the centre of Paris ; consequently any form of hypnotism specially connected with that Hospice is necessarily "Le Grand Hypnotisme"—broken reflections of which may be found, as "*formes frustes*," in Nancy, Germany, England, and other places. But after all, this is mainly a question of name and classification. The great thing is to get all the phenomena competently observed, wherever they occur. Our authors expressly state in their preface that their work is the product of a school—or of *the* school, as disciples of Dr. Charcot very naturally hold ; and they have done their work of observation and exposition so well that we may all be glad to be enrolled as their and his scholars.

Yet a word of warning seems needed, with respect to the unique importance claimed by them for the pronounced *physical* phenomena of hypnotism ; since to grant that claim in its full extent would not only cast doubt on scientific results which I do not gather that they themselves really question,¹ but would involve a most serious circumscription of the most promising of all fields of psychological inquiry. They contend—and with justice—that the more remarkable physical features of hypnotic trance are objective and unmistakable ; that these afford a test of the genuineness of the condition which the rawest sceptic cannot call in question. Now in the infancy of the subject such a test is, of course, of great importance. It was a physical feature—the inability to open the eyes—which led Braid to his first epoch-

¹ See especially their remarks on the work of Dr. Liébeault, p. 57.

making studies ; and the serene immobility which Esdaile's patients and others exhibited a generation ago, when their limbs were being amputated or large tumours excised during hypnotic trance, marked another epoch of scarcely less importance. Since, however, it is possible to simulate inability to open the eyes, and since influential medical critics opined that serene immobility under the amputating knife was simply the mark of the "hardened impostor," it is satisfactory to have a number of more objective proofs accumulated. But it is one thing to see this, and to admit, besides, the high interest for the physiologist of the specialities observed at the Salpêtrière ; and another thing to identify the whole scientific character of hypnotism, as matter of precise and verifiable observation, with the cases where those specialities are found. The startling objective tests still have their use ; they overbear otherwise invincible prejudice ; and if there were only a dozen hypnotic "subjects" in the world, they might be indispensable. But experimental research has now advanced far beyond the point where the theory of simulation could be sweepingly applied by any intelligent critic—it would be nearly as rational to suppose that everyone who complained of stomach-ache or neuralgia was shamming, on the ground that these complaints are capable of being shammed. Hypnotic science would be a reality, and its palmary interest would remain, if there were not a single hystero-epileptic patient in the world. We find plenty of healthy persons who exhibit even the bodily signs in a quite unmistakable form. The muscular condition which enables an ordinary "subject" to hold his arm extended for many minutes without the usual physiological signs of fatigue, or, supported on two chairs by head and feet alone, to support a heavy weight for a prolonged period, are sufficiently beyond simulation ; and the same may be said, taking the phenomena *en masse*, of the smiling endurance of severe bodily inflictions, of the failure of boys without pocket-money to pick up sovereigns which they might have for the stooping, and many other similar eccentricities. Even the characteristic up-rolling of the eye-balls, if simulated, would imply nothing less than a world-wide conspiracy. But we might exclude bodily symptoms altogether, and the cumulative proof, arising from the ever-growing improbability that hundreds of persons in hundreds of places, guiltless of theories and unacquainted with one another, could build up by their several acts of conscious or unconscious deceit a large and consistent body of psychological results, would still remain as complete as that afforded by the most inimitable phenomena of plastic, rigid, or irritable muscles.

Even so, our authors might urge—and in fact they have urged—that the best material for scientific study is the perfect type, and that then deviations and rudimentary forms can be readily understood. But this

plea has not really more force than the other. It is significant that the accepted French name for a hypnotic "subject" is *la malade*. But hypnotism is not a disease, though it is often a remedy; and a picked *malade* of the Salpêtrière presents a no more perfect type—may indeed present a much less perfect type—of the psychological peculiarities connected with the state, than many a healthy man or woman, who on physical grounds might fall short of the dignity even of a *forme fruste*. Nor have the physical peculiarities, so far, in either their developed or their rudimentary forms, thrown any light whatever on the psychical; so that the view which our authors put forward, that to pass from the former to the latter is to follow the rule of Descartes and pass from the simple to the complex, specious as it looks, has in reality little meaning. They do not themselves attempt to make any such transition.

The substantial value of the work is, however, quite independent of these considerations. If the Paris specialities are somewhat of a luxury, we none the less want to know all about them; and this book supplies the want without being by any means a mere monograph.

It opens with a bird's-eye view of the hundred years' history of "animal magnetism," from the *baquet* of Mesmer to the establishment of the *trois états* by Charcot. One is surprised to find no mention of Esdaile, certainly the most important figure in mesmeric history between Braid and Liébeault; but on the whole this rapid epitome is excellent. The tentative advance of skilled observation and methodical thought into the domain of marvels so strangely opened up by charlatans and amateur healers is graphically presented; and the writers show their superiority to ordinary scientific prejudice by admitting that in this domain, as in others, scientific methods may sometimes reveal marvels as well as explode them. It is significant to find the subject of thought-transference (which, by the way, was brought to the front in England some years earlier than our authors represent) treated with reserve and respect—for the first time, perhaps, in any book of scientific pretensions, written without professed belief in the reality of the phenomenon. Here, however, I must again venture some brief comment in respect of two of the criticisms made.

Referring to the results and arguments in M. Richet's well-known paper of December, 1884, which introduced the subject to French science, our authors object that "the calculus of probabilities is not adapted to decide a question of this nature." This is true in a sense—in the same sense in which it would be true to say that an examination of a man's heart is not adapted to decide the question whether or not he is in sound health. The man's heart may be all right, but his lungs or liver may be out of order: so results of *soi-disant* "psychical"

experiments may far surpass anything that the calculus would allow us to attribute to chance, but may still be due to something other than thought-transference—namely, to deliberate fraud, or to unconscious interpretation of physical signs. But if the physician discovers that all the other organs of his patient's body are sound, then an examination of the heart is eminently adapted to decide the question of health—we can guess what a Life-Assurance Company would say of a physician who gave his certificate without it. And in the same way, when the hypotheses of fraud and of unconscious physical signs are excluded—the first by the character of the experimenters, the second by the conditions of the experiment—the examination of probabilities, and in cases which admit of numerical measurement the application of the calculus of probabilities, is not only adapted to decide the question of thought-transference, but is the one indispensable means of deciding it. The issue being left clear between thought-transference and chance, the experimenter who should neglect to take account of chance would be on a par with the physician who forgot that his patient had a heart.

The other item of criticism on this subject is amiably meant, but none the less must be strongly demurred to. A sort of excuse is made for thought-transference and its advocates, in the last resort, on the ground that, however wrong the hypothesis may be, the facts which have led to it are likely to prove interesting physiological curiosities, showing the degree to which thought can betray itself by physical signs—as by rudimentary movements of the muscles of articulation, and by changes in the vascular and secretive systems. General suggestions of this sort are misleading, inasmuch as they have no relation to the evidence on which the hypothesis really rests. However “externally visible” people's thoughts may habitually be through unconscious movements of their lips or larynx, they cannot be thus visible to those who do not use their eyes to see them; and however much aware “subjects notoriously endowed with sensorial hyperexcitability” may be of “thermic or secretory modifications” in their own bodies, it remains to be explained how the thermic or secretory modifications of some one else's body should reveal to them whether he is thinking of the two of clubs or of the five of diamonds.

The historical chapter is followed by an account of the various means by which hypnotic trance may be produced. On this there is not much to remark. The authors point out, as I think with justice, that the analogy of hypnotic to ordinary physiological sleep must not be pressed; though they somewhat detract from the strength of their own position by a theory that all hypnogenetic processes act by nervous *fatigue*. The ultimate nervous events involved are really as unknown to us now as they were in the time of Braid; and the key, *e.g.*, to

many cases of hypnotisation by suggestion, or to Dr. Pitres' rapid entrancements by pressure of special areas of the body, seems no more likely to be found in "fatigue" than in "instability," or "hypertrophy," or "congestion," or other supposable conditions. Even in cases where the means of entrancement is suggestive of fatigue, a difficulty would often remain in connecting the means with the result—which, as I have pointed out before (*Proceedings*, Vol. II., pp. 272-4), is often not a dulling, but a special alertness and mobility, of mental life. On the whole, however, our authors keep commendably free from premature or fanciful theories; and the emphasis which they have given to the physical aspects and forms of hypnogeny is, I think, the right corrective to the tendency of the Nancy school to recognise no other agency than suggestion.¹

The exposition now proceeds to the actual phenomena of trance; and here we have naturally a predominance of physiological detail. The peculiarities of muscle, tendon and nerve, observed in hysterical "subjects," and the "three states" of lethargy, catalepsy, and somnambulism, are clearly described and illustrated. I find here little matter for special comment, but three remarks suggest themselves. (1) Speaking of muscular contractures due to "lethargic" hyper-excitability, the authors state that even when the excitation is applied to the body of a muscle, the contracture is *reflex*—i.e., is produced by the ascent of a nervous current to the brain and a re-descent by the motor nerves; and they regard this as proved by the fact that contracture of one sterno-mastoid muscle, which turns the head to one side, can be corrected by excitation of the other—this being "a sort of interference which has no seat except in the nervous centres." Surely the proof is rather a lame one. If I can turn a person's head to the right by pulling the right ear, and bring it back to its normal position by pulling the left ear, without setting up any interference in his nervous centres, why should not his own mechanically stimulated muscles do the like? (2) In the account of these lethargic contractures (p. 83), it is stated that "under the influence of continuous traction, the contracted limb yields by degrees, like one which has been made rigid by an act of will." It is puzzling, therefore, to find (p. 98) this effect of continuous traction included among the physical signs which are "guarantees against simulation." (3) We are told (p. 92) that when a hallucination is imposed on a "subject" in catalepsy, the fixed attitude of the limbs "gives place to complex co-ordinated movements, harmonising with the idea

¹ See, for instance, the remarks (pp. 128-9) on the production of paralysis of the arm (1) by suggestion of the idea, (2) by the application of a vibrating diapason to certain points on the head. An identical result is produced in one case by *psychical* (which of course means psycho-physical), in the other by purely *physical*, means.

suggested." This is very interesting ; and if I lived at Nancy, I should certainly fasten on the fact, as a strong support to the view that the cataleptic fixity itself is really, in a way, the result of suggestion—that there is a true psychical obedience, and not merely an idiopathic physical symptom, in the retention of the impressed attitudes.

Passing now to admitted psychical features, we have the main peculiarities—sensory anæsthesia and hyperæsthesia, extreme retentiveness of memory, extending to remote facts of normal life, general oblivion on waking, *rapport* with the hypnotiser, &c., &c.—presented with judicious comments. Some of the statements border on the marvellous. A hypnotised girl recognises and names a doctor with whom her only connection was that at the age of two she had been an inmate of an institution where he visited. "Selective sensibility" sometimes reaches such a pitch that the patient can identify "each one of a thousand operators," and sometimes "can recognise their touch through his clothes." Very curious, too, are the accounts of divided *rapport*, the "subject" welcoming A's touch on the right side and B's on the left, while resenting and resisting A's touch on the left and B's on the right ;¹ and actually reserving her right eye for hallucinations imposed by A and her left for those imposed by B. In hypnotism stranger things than this may yet be true. But as regards hypnotic *rapport* in general, I cannot think that it is rightly represented (pp. 110 and 133) as a mere exaggerated form of the normal attraction which one person often exercises on another. As a rule, of course, a person would not submit to be hypnotised, least of all frequently, by any one whose manner or person they objected to ; but there are quite enough cases to prove that personal dread and aversion form no barrier to the establishment of a peculiar influence which the "subject" in vain tries to throw off. On the subject of memory, I need only remark that our authors seem to have too readily admitted the view that the events and ideas of the trance can always be recalled, on waking, by appropriate suggestions. I have explained above (p. 281) my dissent from M. Delbœuf on this head. As far as a study of the literature and my own humble dealings with *formes frustes* enable me to judge, the revivable memory is the exception rather than the rule, if any but the lightest stage of trance has been induced.

The next chapter consists chiefly of a rescript of Dr. Charcot's classical essay (*Comptes rendus de l'Académie des Sciences*, 1882) de-

¹ Through the kindness of M. Féré, Mr. Myers and I witnessed this phenomenon as exhibited by "la nommée Wit . . ." in August, 1885. In that case, however, the result was clearly due to suggestion, not to the mere contact, by which (according to our authors) anyone can "développer à son profit les phénomènes d'électivité, quand un malade est en état de somnambulisme indifférent."

scribing the three hypnotic stages of "les grandes hystériques." The authors candidly admit that different results might be obtained by giving the subjects "a different hypnotic education"; but I do not gather that they have any doubt that Dr. Charcot's modes of procedure would produce the three stages, at any rate to some appreciable extent, in a quite fresh hystero-epileptic patient, who had never seen any other, and in whose presence the experimenters preserved absolute silence.¹ They may very likely be right; but it cannot be too completely realised—and for the best observer in the world it may require some time to realise—how subtle a thing "hypnotic education" is, and how slight are the signs by which a hypnotic "subject" will sometimes divine the operator's wishes and expectations. Nor is it easy (may I suggest?) even for a taciturn Northerner to preserve absolute silence for several minutes together, when keenly interested in what he is observing. These remarks are not made in any cavilling spirit; it is very far from my wish to question the care and sagacity of Dr. Charcot and his pupils. But it would be a legitimate satisfaction to those who live in a country where hystero-epilepsy is comparatively infrequent, and who have no opportunity for direct observation, if the full details of a few crucial experiments—carried out with quite new patients and if possible outside the walls of the Salpêtrière—could be given to the world. A similar remark applies to a topic which occurs incidentally in the chapter under review, and becomes much more prominent later in the book—the influence of a magnet on patients who are unaware of its proximity. That a magnet should produce distinct physical effects on the human organism is, if true, one of the most remarkable facts of modern science. It is a fact which French *savants* of repute assert as a matter of quite ordinary experience; yet probably not half-a-dozen physicians or physiologists out of France have either witnessed it or believe in its reality. Some years ago a committee of our own Society published some results which pointed strongly in this direction (*Proceedings*, Vol. I., p. 230, and Vol. II., p. 56); but they were too few and uncertain in their occurrence to admit of positive conclusions. With the French results it is otherwise; they seem indefinitely repeatable; and that being so, the present state of things—confident assertion on one side of the Channel, ignorant indifference or incredulity on the other—seems nothing short of a scientific scandal. I am quite disposed to lay the blame to the account of English torpor rather than of French precipitancy; but I cannot but think that our foreign *confrères* would sooner win the insular ear if they more explicitly recognised the staggering unexpectedness of the facts which they smoothly recite, as well as the magnitude of the

¹ It is only fair to state that our authors themselves, in dealing directly with the subject of suggestion, emphasise these very points (pp. 142-3).

issues raised ; and if they would make a point, as each new form of magnetic effect presents itself, of placing on record crucial experiments, in which every condition and every guarantee should be carefully detailed. It is surely too unceremonious to say, for instance, as our authors do (p. 118), "*We have ascertained that, by bringing a magnet near the arm of a patient in natural sleep, or near the vertex of one who is in lethargy, one produces a new state, . . . in which the respiration is imperceptible, the insensibility is complete, and the appearance that of actual death.*" Writers who are so enamoured of "objective" experiments, and so hard on results which have to be accepted in part on the strength of the observer's experience and judgment (p. 125), may surely be expected in their own records to leave as little as possible to be taken on trust.

The chapter on Suggestion, which contains much good sense, presents also some matter for criticism. I am glad to find the authors, though they have previously seemed doubtful whether any formula can be found for the psychical phenomena of hypnotism, coming more than once to the very verge of one which I have myself suggested—"psychical reflex action." I must own, however, to sheer bewilderment at their attempted explanation of the "subject's" affection by the *idea* of something as in reality an affection by *peripheral excitation*, because forsooth an idea is built up out of remembered sensations, and "*Nihil est in intellectu, &c.*" This is surely carrying championship of the periphery, and the war with Nancy, beyond the bounds of reason. I presume that Messrs. Binet and Féré, like everyone else, would speak of a murderer as conceiving a crime, or a hero an exploit, with his mind or with his brain, not with his skin or retina ; and in this respect hypnotically-suggested ideas stand on precisely the same ground as any others. The fact adduced, that certain bodily effects which can be originated by suggestion can also be originated by direct physical stimuli (see above, p. 544, note), is wholly irrelevant ; for the suggested idea which produces the effect is *of the effect*, not of the peculiar physical stimulus which may produce a similar effect on another occasion or with another "subject." The idea of a paralysed arm which paralyses an arm is not built up out of remembered sensations of a vibrating diapason. After this brief lapse, the account flows smoothly on. The various classes of suggestion are clearly indicated ; and it is satisfactory to find that a special difficulty connected with "negative hallucinations" is recognised. The point of the difficulty, however, seems in this passage to have been missed ; for the effect is represented as a sort of sensory paralysis, strictly parallel to motor-paralysis produced by suggestion. The two things are, of course, alike in being both effects of *inhibition*—"un mot qui n'explique rien," as our authors trenchantly observe ; but they are

surely much more markedly *unlike* in fundamental character. In the first place, the arm which cannot move simply fails to do something which an act of will is normally required to bring about, whereas the eye that cannot see fails to do something which it normally cannot help doing; so that the inhibition is in the one case of an occasional action, in the other of a continuous function. But this is not all. That the idea of inability to move an arm should produce the inability is really one of the most comprehensible effects of suggestion, so far as anything can be called comprehensible of which the physical details are unknown to us; for all that happens is that the connection between a motor centre and the higher ideational centres is shut off. But that the idea of inability to see a particular person or object should produce the inability, introduces a new and complex psychological puzzle. For here there is no disconnection of the optic nerve, or of any particular fibres of the optic nerve, from the higher centres. The whole optical apparatus retains normal activity; the invisible person may occupy every portion of the field of vision in turn, and will everywhere remain invisible, while every other object in the room is clearly seen. Clearly, then, the effect is very much more than a mere sensory inhibition, parallel to the motor inhibition in the other case. As M. Féré himself and Professor William James¹ had rightly pointed out, the invisible thing must in a sense be *seen* in order to be *not* seen; it must be *recognised* as the subject of the suggestion. That is to say, perception includes it, but ignores or “cuts” it. Thus the principle of association of ideas, which our authors represent as here completely breaking down, is truly maintained; the idea of the person who it was suggested would be invisible must, in some obscure way, be represented in the mind which averts itself from regarding him.

In the account of hypnotic hallucinations, the chief feature is naturally that modification of imaginary visual objects by optical instruments—prism, spy-glass, or mirror—on which both our authors have written separately. The investigation is of great interest, if only as showing the remarkable hyperæsthesia and retentiveness which are involved in the observation of the real *points de repère* with which the imaginary object links, so to speak, its visible existence; but having discussed it elsewhere,² I need say no more of it here than that these special optical delusions seem as peculiar to “the atmosphere of the Salpêtrière” as *mirage* to that of the desert. Neither normal nor ordinary hysterical “subjects” are affected by them. I remark, by the way,

¹ *Proceedings of the American Society for Psychical Research*, Part II., p. 97.

² *Proceedings*, Vol. III., pp. 163-7, and *Phantasms of the Living*, Vol. I., pp. 469-70.

a repetition of an old mistake as to Brewster, who is represented as having proved that a hallucinatory image could be doubled by pressure on the side of one eye-ball. What he really did was to state the exact opposite—viz., that a hallucinatory image was to be distinguished from a real object by the fact of *not* being so doubled. He, of course, could not have said this had he known of a single case where the hallucinatory image *was* doubled by pressure; but on the other hand I am not aware that he ever supported his own statement by adducing a single case of its *failing* to be doubled. Instances of the doubling have been credibly reported. Of further points discussed, special mention is due to a very interesting series of experiments carried out by MM. Marie and Azoulay (p. 176), proving the distinctly longer time which it requires to perceive a hallucinatory object, when presented afresh, than to recognise a real one. This fact seems to show, what would naturally be expected, that the recognition of the *point de repère*, and the imposition on it of the imaginary figure, is a double operation. Very interesting also are the observations as to the colourlessness of hallucinations suggested to an achromatopic eye; the production of complementary colours by hallucinatory images; the mixture of imaginary colours; and the close relation between visual activity and the general sensibility of the external tissues of the eye, exhibited when the visual activity is induced by hallucination no less than by normal excitation.

The topic of *esthésiogènes* brings us into that region of marvels to which I have already referred—the various effects of a magnet on the human organism. “This agent has nothing mysterious about it,” say our authors; “it acts on the nervous system like a weak electric current.” This, of course, explains nothing; weak electric currents have never been supposed able to affect a human body across space. However, we need not chop straws as to how far the existence of a quite unguessed relation of living tissues to physical agencies is “mysterious”; it is at any rate a fact of surpassing interest; and our authors’ list of precautions (p. 195) certainly conveys the impression that they have justified their own conviction of its reality. They do not perhaps exceed their rights in claiming that it would weigh nothing against the genuineness of their results if these could not be repeated with other “subjects”; since the peculiar sensibility in question is, for aught they know, a peculiarity of “les grandes hystériques.” But in view of the extraordinary susceptibility of some neurotic persons to suggestion, one cannot but wish that the list of precautions included the invariable employment of an electro-magnet, of which the current could be turned on and off without the “subject’s” knowledge.

The phenomena first described belong to the class of *transfers*. A unilateral hallucination of the eye or ear is transferred, by the application of a magnet, to the other side of the body; not symmetrically, how-

ever, in the visual cases—the imaginary profile which the right eye saw as turned to the right is similarly seen by the left eye.¹ The transfer is accompanied by a pain, localised, according to our authors, in a special area which may probably be the visual or the auditory. External stimulation of the skull at the parts thus indicated, at a time when the “subject” is in catalepsy, is said to restore movement to the fixed eyes, and hearing to the deaf ears. But the more remarkable cases are those where the hallucination is bi-lateral. Here, we are told, the proximity of the magnet *annuls* the hallucination. The imaginary object disappears; and not only so, but a real object similarly disappears; the gong whose noise had just before struck a patient into catalepsy ceases to be visible to her eyes when the magnet is held near her head, and may then be struck again and again with violence without producing any effect on her. Similarly (p. 240) an object rendered invisible by suggestion becomes visible again under the influence of the magnet. The same means will suppress memory in the same way, and cause a “subject” to forget the nature of an object which she has just before been correctly describing. Our authors apply to this influence of the magnet the term *polarisation*. But besides merely replacing an activity by a paralysis, polarisation may apparently produce positive complementary results. The “subject” who has been gazing at an imaginary red cross, at the approach of the magnet begins to see green rays radiating from it; and gradually the green becomes all the colour visible, and the red cross in the middle is replaced by a white one.

A similar relation of polarisation to simple transfer is described in the next chapter, in the department of movements and acts. A patient is told to make a *piéd de nez* at a bust of Gall with her left hand; a magnet is placed near her right hand, and she is woken. She makes fourteen *piéd de nez* with her left hand; then the movement gradually ceases, and is taken up by the right hand. On the withdrawal of the magnet the transfer is again produced, and the left hand recommences. Similarly the magnet will cause a series of numbers which the “subject” is writing with the right hand to be continued with the left; and while the left hand is thus employed, the right has lost all its writing faculty. And again, an order to carry out a series of actions with the one hand is executed throughout with the other hand, though the magnet has only been in the “subject’s” proximity at the very beginning of the experiment. Polarisation paralyses the power of carrying out movements with either hand. The “subject” is rolling up a pellet, when a magnet is brought near the back of her neck; her hands begin to

¹ It is impossible, without great cumbrousness, to avoid speaking of hallucinations as seen *by the eye* or heard *by the ear*. Such, of course, is the “subject’s” own impression, but the actual physical event corresponding with the impression takes place in central nervous centres, not in the external organ.

tremble, she endeavours to proceed, but has to give it up. But if the suggested movement is associated with an emotion, the alleged effect is to produce the opposite emotion. A "subject" to whom it has been suggested to strike the experimenter, and who has actually aimed a blow at him, is incited by a hidden magnet at her feet to exclaim, "I want to kiss him," and can only be prevented from doing so by force! Confirmatory examples of this "psychic polarisation," or reversal of ideas and emotional impulses, have since been described by MM. Bianchi and Sommer, in the *Revue Philosophique* for February, 1887.¹

Further topics of interest in this 10th chapter are the effects of suggestion in producing the "attitudes passionelles"; the confinement of suggested acts to one side of the body; the "echo-speaking," which Berger discovered to be producible in some hypnotic "subjects" by the application of the hand to their head or the nape of the neck; the diminished reaction-time in this echo-speaking—the results here confirming the experiments of Professor Stanley Hall (*Mind*, Vol. VIII., p. 170) in hypnotic reaction-time in general and contrasting in an interesting way with the increased time necessary for distinct psychic reactions, such as the re-establishment of a hallucinatory image in its former place (see p. 549 above); the independent reasoning, and often the ingenuity, which "subjects" will often bring to bear, in or after the execution of suggested acts; and the obstinacy with which suggestions bearing on some particular act, or class of acts, are often resisted. (Compare a case which I described in *Proceedings*, Vol. II., p. 287.) And specially I would draw attention to a certain difference between cataleptic and suggested somnambulic attitudes (p. 220), which certainly tends to suggest, as against the Nancy view, that hypnotic catalepsy is not a mere effect of suggestion. But many more experiments of a precise kind are wanted. I have certainly seen a "subject's" extended arm, stiffened by suggestion, tremble and drop in the way that our authors describe; but then the stage of trance produced was of the very lightest; and there is no doubt, I think, that in some "suggestion" cases fatigue and its physical symptoms do not supervene nearly so soon as they would in normal conditions.

The next chapter, which takes up again the subject of sensory paralyses produced by suggestion, is rich in interesting facts. For instance, a "subject" to whom a purse had been rendered invisible, will equally fail to see the money which comes out of it; one to whom a particular person had been rendered invisible could not see him for some days, and then, on regaining the power to see him, took him for a stranger visiting the hospital; one, in whom pressure of a particular

¹ See also "Nuove Ricerche nell' Ipnotismo," pel Dott. Guiseppe d'Abundo, in *La Psichiatria* for 1886, Fasc. I., p. 68.

spot would always produce a hysterical attack, remained perfectly indifferent when the pressure was exercised by a person rendered invisible by suggestion. Colours rendered invisible by suggestion are said to have been revived in memory by the proximity of a magnet, and they also give rise to subsequent complementary images—showing that the invisible colour has affected the sensory centre in the same way as if it had been visible. This is a strong proof that the *physical* process in “negative hallucination” has its seat in some higher part of the brain than the sensory centre, and is thus in complete accordance with what was said above (p. 548) as to the complexity of the accompanying *psychical* condition. On that point, by the way, I find myself no less at variance with our authors than before; for they now describe the special peculiarity of the condition in much the same words as I have myself employed, yet attempt to give it a sort of explanation by denying it any psychical side. Not only do they illustrate the fact that there must be, in a sense, recognition, and so sight, of the invisible object, but they admit that in some cases this demands “a very delicate and a very complex operation, and a sustained effort of attention.” The assumption that such an act is a piece of mere unconscious cerebration seems to me no very plausible substitute for the hypothesis, puzzling though it be, that on the mental stage recognition is compatible with aversion of attention.

We pass on in the next chapter to the effect of suggestion in producing *motor* paralyzes. Here the chief points to note are the general accompaniment of the paralysis by anæsthesia; the exact correspondence of anæsthetic area with the area of the paralysis; the exaggeration of the tendon-reflexes, as in some paralyzes of organic origin; the increase of force in the left arm during the paralysis of the right, and even of skill in the left hand when some particular process, such as writing, is forbidden to the right (p. 256)—facts which recall the alleged effects of the magnet, and are regarded by our authors as due to *suppléance* between the two cerebral hemispheres; the production of aphasia in conjunction with suggested paralysis of the right arm, due (they hold) to the proximity of the speech-centre to the motor-centre involved; paralysis with contracture caused by the idea of excitation at the spot where actual pressure would produce it—*e.g.*, the *griffe léthargique* following suggestion of pressure at a particular spot on the fore-arm. In their account of *partial* paralyzes, which merely inhibit a particular action, our authors describe an effort made by the patient to perform the action—flexion of the thumb—as having resulted in a violent extension. This is confirmatory of a less extreme case which I described some years ago (*Proceedings*, Vol. II., pp. 288-9)—the instant contraction of the biceps muscle in opposition to slight hardenings of the triceps which the “subject” produced, with great effort,

when offered a sovereign if he would extend his arm. But the attempted comparison between such opposition-effects, and the production of complementary images by colours the sight of which has been suppressed by suggestion, seems an unfortunate piece of ingenuity. For in the motor-cases we have simply nervous energy directed to a particular spot in the body, and taking the only alternative channel when it finds the desired one closed. In the colour-cases there is no question of any alternative channel, and the physical process at the sensory centre—fatigue of certain nervous elements, or whatever it may be—is precisely the same as if the colour had produced its normal effect in consciousness. The true sensory parallel to the motor-cases would be if the suppression of a real colour produced an impression of the complementary colour which was *not* produced where there had been no suppression; for then it might be conjectured that the central elements responded with increased force to stimulation from the one colour through their enforced blindness to the other; but our authors have not recorded any example of such an effect.¹ Of special interest are the “systematic paralyses,” where some complicated set of movements, such as those of writing, or of playing the piano, are rendered impossible. The selection may be of the most arbitrary sort; for instance, a “subject” is rendered unable to write the word *non*, though he can write any number of other words containing the letters *n* and *o* (p. 254). Our authors represent this as an inhibition, not of movements, but of *co-ordination* of movements. It may be suspected, however, that the cause lies further back—that the motor energy is, so to speak, prevented at the very outset from directing itself to that particular word. The test, which does not seem to have been tried, would be to set the unsuspecting “subject” to write a number of words in one of which the syllable *non* occurred. If this word were written, the inability certainly could not be that of grouping these three letters. And, in general, it seems to me that the facts of systematic paralysis indicate something distinctly beyond mere failure in co-ordination, and *à fortiori* beyond the mere “paralysis of the motor-centre,” which a few pages later (p. 258) we find represented as the “fundamental fact” in all these effects of suggestion. It is just here, in my view, that the parallel between the sensory and the motor paralyses might fairly be pressed—the physical cause in either case lying in a cerebral tract higher than the specific centres of sense or movement. Our authors, “averting their regard” from these

¹ Their language at this place (p. 249) would imply that they *had* given such an example, the “subject” seeing a green square while actually gazing at a red one, whose colour had been suppressed; but in the experiment to which they must be referring (p. 235) the complementary image is described as *consecutive*, and is just what would be produced in normal conditions.

higher tracts (without the excuse of hypnotic suggestion!) are led to treat any psychical facts connected with them as secondary and insignificant. Thus they end the discussion on "paralyses of will," in the chapter now under review, by saying that it matters little whether a person's own account of an inability is that he *cannot* do the thing, or that he *does not wish* to do it, or that he *does not know how* to do it; because all three cases involve some functional disturbance of the motor-centres. So may excess alike of pleasure and of pain involve some functional disturbance of the heart. Such treatment of fundamental psychological distinctions is hardly of a piece with the immediately succeeding paragraphs (p. 262), in which the long neglect of hypnotism by psychologists is deplored, and its claim to a foremost place in the study of mind is strongly enforced.

The following chapter, on the therapeutical applications of hypnotism and the "medicine of the imagination," though eminently sensible as far as it goes, is short, and calls for little comment. I must remark, however, that the dogmatic assertion that "suggestion only cures affections which are capable of being modified spontaneously, or by the influence of various external agents," seems decidedly premature. The agency which can produce a blister in a few hours—a result which our authors accept (p. 146), but which a few years ago scarcely any instructed physiologist would have believed—is not one whose physiological limits can be laid down in a single trenchant phrase.

The final chapter, "Hypnotism and Responsibility," gives a sketch of the various ways in which hypnotism might come into contact with the criminal law. These may be epitomised as follows. (1) Someone may profess to have been subjected to injury while in the hypnotic trance—a profession which may be true, or deliberately false, or due to a deluded imagination, or the result of hypnotic suggestion, which has either caused him to see something which was not fact, or to fail to see something which was fact. (2) Someone may have been subjected to injury in the hypnotic trance, but, owing to post-hypnotic oblivion, may be unable, in a normal state, to bear witness to the fact. (3) Someone may have been instigated to commit a crime, either during the hypnotic trance or afterwards, by a command impressed during trance. (4) Someone may make a false confession of a crime, under the influence of a previous hypnotic command. The difficulties and pitfalls which would await the "expert" witness in such cases are set forth with due caution; and here the stress laid on the value of objective physical signs, when it is a question of whether a person is hypnotisable or not, seems quite in place. The treatise concludes with two very sound principles;—that attempts to extort truth by hypnotising suspected or accused persons against their will are illegitimate; and

that experimentation on human material must be pursued with the utmost caution, and must never be prostituted to the gratification of vulgar curiosity.

I am sorry to part with so interesting a book. If I have seemed to dwell principally on disputable points, this has been in some measure forced on me by the nature of my task. The authors themselves expressly state that they consider the subject not ripe for general conclusions; consequently their work contains no broad views or sweeping hypotheses of which a popular outline might have been presented at second-hand. The book is eminently one of special facts and special discussions; and in such a case the reviewer's most instructive course seems to be to deal with points of difference—to criticise, in fact, rather than to seek to reproduce, and to alight where the path is tangled, rather than to retrace it where it is clear. The reader who desires to master the facts in detail will naturally go to the original; of many of them the account hardly admits of being shortened; but even a brief critical survey of the manner in which they have been presented and interpreted may suggest the nature of the problems involved to some who can forego the minutiae of muscular contractions or complementary images. My only regret would be if this treatment seemed to any one incompatible with a genuine sense of the high qualities—the care, the candour, and the ingenuity—which the work displays. Though modest alike in its form and in its claims, it worthily sustains the high scientific reputation of its authors and their school.

EDMUND GURNEY.

L'Hypnotisme et les États Analogues au Point de Vue Médico-légal,
par le DR. GILLES DE LA TOURETTE, Préparateur du Cours de
Médecine Légale à la Faculté. Préface de M. LE DR. P.
BROUARDEL. Paris: Librairie Plon, 1887.

That a treatise more than 500 pages long should discuss, and treat as a pressing need, the recognition of hypnotism by the French code, certainly shows that the subject is in a very advanced stage, inasmuch as the law of the land is usually the very last stronghold into which a new conclusion of science forces a passage. As in all the English annals of mesmerism there seems to be no case betokening any necessity for legislation, and as, if any danger existed, legislation in this country could only be got either by a popular agitation, which is unlikely, or

by an agitation of medical experts in the subject, who hardly here exist at all, it is fair to say that the question to which Dr. Gilles de la Tourette voluminously devotes himself is not yet a British interest. Of such a question it is natural that a Frenchman should work out the theoretical possibilities before the mass of English people are alive to the bare facts. Bare, indeed, the facts themselves are so far from being, that I shall have to criticise Dr. Gilles de la Tourette closely upon his version of them. His book is in effect, if not in purpose, a counterstroke of optimism from Paris against the warnings of danger published from time to time by Dr. Liégeois, of Nancy, referred to in Mr. F. Myers' first article in *Proceedings X.*, and best summarised in the *Revue de l'Hypnotisme*, No. 3, p. 82, September, 1886. Another treatment of the question on the same side is to be found in the first number of the same journal, by Dr. Ladame, of Geneva. A main purpose of Dr. de la Tourette is to reassure the world against the fear of crimes, committed in real life and out of the human laboratories of the hospitals, under the influence of hypnotic or post-hypnotic suggestion. The force of his reassurance depends almost entirely on a proposition which he shares with the rest of the Paris school, and which vitiates, if false, nearly the whole of his optimism. Briefly stated, it is that all these artificially produced mental and bodily states are "névroses," or as we should say, pathological: that a hypnotic subject is a "malade," and generally has either hysteria or its germs, which renewed hypnotising tends to bring out; and that the phenomena of natural somnambulism, of hypnotism provoked on persons apparently robust, and of the confessed "névropathes" of the Salpêtrière, are all branches of the same fatal tree, hysteria. It would follow that the symptoms and stages of hypnotism in the hysterical patients of MM. Charcot, Richer, Dumontpallier, and Magnin, so far as they—imperfect as the agreement on them is¹—are to be expected and similarly tested for in the case of persons apparently robust. Now the doctor's true and secondary proposition, that all the cases which have yet come before the French Courts have involved hysteria, is not to be confounded with his untrue fundamental proposition, which sometimes appears in the form that "sujets sains" do really exist, but are to be judged by rules based on the observation of "hystériques," and sometimes apparently in the form that hypnotism appears "chez les seuls névropathes." The evidence he adduces in proof of this is worth examining as a bad case of scientific prejudice. On p. 57 he quotes from Dr. Liébeault's first work (p. 344), in order to confute the Nancy school out of its master's mouth. Dr. Liébeault says first that the bilious-nervous tempera-

¹ See *Société de Biologie*, 7 Jan., 1882, p. 5; and id. *Mémoires of 1885*, p. 50. Also *Revue de l'Hypnotisme*, No. 6, p. 77.

ments, then the nervous, then the nervous-lymphatic temperaments furnish his best sleepers; that the disposition to put oneself in the requisite "passivity of mind" is hereditary. Then he admits that "people affected with strabismus, quivering of eyeballs, or 'tics convulsifs', and vapourish women, hysterical and some epileptic people, nervous sufferers, and sufferers from anæmia, are usually disposed to become somnambules." He adds to this list persons who dream and move about in sleep. But the last part of the quotation from Dr. Liébeault runs:—"Si l'on rencontre surtout des sujets à endormir parmi des malades, ce n'est pas une raison pour croire que les états de charme et de somnambulisme sont morbides, comme on est porté à le penser: nous avons endormi des femmes et des hommes d'une constitution robuste et qui n'avaient jamais été souffrants, pour ainsi dire, des paysans vigoureux ayant servi dans des corps d'élite et fait des campagnes pénibles sans qu'ils soient jamais entrés dans un hôpital." Dr. de la Tourette makes the astonishing comment: "On nous accordera sans conteste que l'opinion de M. de Liébeault n'a rien de défavorable à la thèse de la production de l'hypnotisme chez les seuls névropathes, qui est celle que nous soutenons." If we pass over the calculation of M. Bottey that 30 per cent. of absolutely healthy persons can be hypnotised, which is quoted as also favourable to "la thèse," we come to a more serious argument, quoted from M. Paul Janet (de l'Institut), who urges that though healthy persons can be hypnotised, yet hysteria is the stem on which it is best to graft hypnotism, and presents it in its fullest, purest, most classic form. M. Janet also criticises the paucity of detail upon the pathological history of the Nancy patients, and M. Paul Magnin¹ asks in wonder how the feature so well-known in the Salpêtrière, and the most important symptom in detecting fraud, namely, the excitability of nerves and muscles *otherwise than by suggestion*, can have escaped M. Bernheim's notice. Possibly the answer to this question is: "Just because there *are* so many non-hysterical patients at Nancy. It may be true that M. Magnin has shown the presence of surface and deep contractions in all three states of hysterical hypnotism; but if we cannot really argue from that to non-hysterical hypnotism, it will be necessary definitely to prove hysteria before the medical expert, re-hypnotising, can point to the absence of muscular contraction as an evidence of feigned hypnotism."

One more specimen of Dr. de la Tourette's incompleteness on this point. On p. 442, he speaks of the public mesmerisers who fix on anæmic "névropathes" in their audience to begin upon. It is a pity that he has never been a witness of Mme. Card's exhibitions at

¹ *Revue de l'Hypnotisme*, No. 6, p. 177, in review of Dr. de la Tourette's book.

Oxford or Cambridge. It is well known that Hansen preferred robust young students, ignorant of the existence of nerves,¹ and that flighty persons of weak concentrative power are bad subjects.

But many English readers will be asking, "Who would ever feign hypnotism at all? How does the question come before the law, and how do the scientific issues affect the law?" It will be most convenient to take the divisions of Dr. Ladame in the article mentioned above. The first deals with the danger of the methods of hypnotising, especially the violent ones practised in public shows. Dr. de la Tourette's most valuable chapters deal with the "exploitation" of magnetism. The prohibition of Donato in Italy, of Hansen in Germany, and of performers at the English Universities, shows how practical the point is. Nothing could better play into the hands of the believers in the "névrose" than the deranging effect of public exhibitions undertaken for commercial motives, and of private and blundering attempts by the inexpert. The more practised and more gentle the manipulation is, the less of a "névrose" is hypnotism, and the world can read the confessions of Dr. Liébeault (*Revue*, Nos. 4 and 5), who has hypnotised thousands, and learn how slight have been his errors, and how largely they vanished the more he employed gentle suggestion.

The next division of Ladame deals with unlawful acts committed spontaneously by natural somnambulists, and the sensible conclusion of Dr. Gilles de la Tourette is that they should be acquitted, but also watched, as irresponsible, since they recollect their act, if at all, only as a dream. A more complicated difficulty arises with persons afflicted with an "état second." Are they accountable in one state for what they do in another? Hysteria must not be reckoned to destroy responsibility, or its slightest symptom would be an excuse; but it would be hard to punish a person during one *état* for the misdoings of his other personality, and the utmost that can be laid at the door of the patient is a limited responsibility *during* the same section of his life. The case of Dr. Dufay, who by inducing artificial somnambulism found where an article had been hid in natural somnambulism, suggests the grave question of what may be termed judicial re-hypnotising. By this is meant an effort to reproduce by new hypnotism the memories of old hypnotism, in order to examine the chances of the subject having been an irresponsible instrument of crime. But before discussing this a word is due on Dr. Ladame's third division, which deals with crimes committed on hypnotised persons. Dr. de la Tourette has many hints of value on this head, but they are too frequently based on the assumption of a hysterical constitution in every possible

¹ Fischer, *Der Sogenannte Lebens-Magnetismus* (Mainz, 1883), p. 82; and see Mr. E. Gurney's letter to the *Medical Times* of Oct. 27, 1883.

victim. The two questions then to be settled are first, how far was will abolished; and, secondly, how far was consciousness abolished? As to the first question, the doctor thinks that in lethargy there is certainly no power of resistance, the victim being a mere "*pâte molle*," and that in somnambulism there is more, as certain subjects are incapable of suggestion in that state. Consequently if a subject be re-hypnotised by the medico-legal expert, and found incapable both of lethargy and of suggestion in somnambulism, the case will not come under this class. As to the question of consciousness, on which the power of giving evidence depends, he thinks that if the crime was committed in lethargy, there is no memory at all; if in "*lethargie lucide*," that there is memory on waking; and if in somnambulism, that there is memory in the corresponding state of re-hypnotisation. But while he recognises the fickleness of such evidence, I do not find him laying down the obvious canon that it never ought to tell *against* anybody without independent corroboration. Now the doctor's restricted and pathological view of hypnotism matters in this connection the less, that probably in most *healthy* subjects there would be a very large power of resistance, at any rate during the "*alert*" stage, and probably well on into the deep stage, to any improper suggestion or attempt: while in a hysterical person there would be a smaller fund of instinctive moral resistance both in hypnotism and out of it. Therefore we may accept the Doctor's rules on this head provisionally,—always bearing in mind his radical assumption,—and cheerfully subscribe to his proposal to protect "*l'inconscient*" from outrage by the code of France, just as it is protected by the codes of Belgium, Germany, and Spain. Before gratefully leaving this section, I may remark how irresistibly the "*Castellan case*," quoted by so many authors, strikes one as having a fine incrustation of myth. Too long to cite, it is so much in danger of becoming classic that I may notice the unjudicial, the professionally literary style, in which it is always presented, and the strange trust accorded to the detailed evidence of all the witnesses, who refrained without apparent motive from interfering with what they make out as a weird and dreadful outrage.

On the next head Dr. de la Tourette is decidedly too roseate in his assurances, and Mr. Myers is perhaps too easily comforted. Dr. Liégeois took pains to show that persons can be made, under the influence of suggestion, to commit, both during or after hypnotism, crimes, to forget both who the suggester was and their own act, and even sincerely to throw suspicion on some third person. Dr. de la Tourette dismisses all these experiments as "*purely of the laboratory*," and points to the manifold chances of frustration in real life through some slip in the programme enjoined by the hypnotiser, or through the subject managing to resist,

evade, or disclose the injunction. In *Jean Mornas*, M. Claretie's inadequate and crudely wrought story (said to have been transcribed from a laboratory experiment), the subject commits theft and murder at the suggestion of her guilty lover, and will not reveal his name to justice until re-hypnotised and made to re-live the experience, somewhat like the somnambulist in *The Moonstone*. It is not clear whether the suggestion is executed in or after the hypnotic state, and (as far as my memory goes) the process of extracting the name is not described. Again the comment occurs, that no man should be considered guilty when thus denounced without almost as strong independent evidence as would be needed if he had not been thus denounced at all. It would be quite easy for the guilty hypnotiser to have foreseen this procedure, and to have instilled a suggestion to denounce an innocent person in case of justice adopting it. Theoretically, indeed, there is no limit to the duel fought between justice and the criminal in the soul of the unwitting accomplice, but practically justice having the last word would imperil the criminal considerably. One point to settle would be the extent to which subsequent counter-suggestion by justice could annul a forgetfulness suggested by the criminal. How little the rules for hysterical hypnotism might hold in such a case, may be seen from the account of Professor Liégeois' demonstrations at the Congress of the "Association Française" at Nancy, on August 18th, 1886. "M. Liégeois propose, pour donner une confirmation de ce qu'il a avancé sur la possibilité de faire, pendant le somnambulisme, des suggestions qui se réaliseront fatalement au réveil, d'hypnotiser en présence des membres de la section plusieurs hommes, non hystériques, qu'il a amenés. A l'un de ses sujets plongé dans l'état de somnambulisme, il suggère l'accomplissement de divers actes que celui-ci doit exécuter en certain laps de temps après son réveil. *L'injonction est irrésistiblement accomplie.*"¹

Therefore, at least with some French temperaments, even if hysteria is absent, the risk of suggested crime is quite serious. One point important to clear up and not named by the doctor is the limits of moral resistance in the person for whom "suggestion" is pleaded. Most healthy subjects draw the line fairly on the right side of impropriety or misdoing, but we do not know how far this resistance could be ordered down by the hypnotiser insisting. Probably it would require much less force to make such a subject sign a receipt than commit a misdemeanour. But in the hysterical subject it might be hard to distinguish between suggestion commonly called hypnotic and the ordinary suggestion of the real principal and stronger spirit in a crime to his loyal tool. And if any person, hysterical or not, after re-hypnotisation, should be pronounced to have irresponsibly committed

¹ *Revue*, No. 3, p. 82 (italics mine throughout).

a crime, they should of course suffer all the restrictions of the irresponsible.

As precautions against risking such a fate, Professor Liégeois recommends everyone to refuse to be hypnotised except by a trustworthy friend. Mr. Myers quotes the further precaution of the friend suggesting to the subject—"You will not be able to be hypnotised by anyone else." Of course, the criminal on his side might suggest this too: but the experiments I have read do not decisively show that this injunction cannot be ordered down in both cases. Professor Beaunis¹ goes so far as to say that no suggestion should be offered without the previous waking consent of the patient.

Another question justice might have to face is, "Could this person have been hypnotised for the first time against his will?" The doctor suggests that by a *ruse* he might. Now the methods for turning common into hypnotic sleep bear on the point, and are discussed by the German writers, with whose researches (with the exception of Heidenhain's) Dr. de la Tourette betrays no acquaintance. Rumpf,² Malten³ (quoting Gscheidlen), and Börner,⁴ agree that this is feasible, and Gscheidlen, by putting his hand on the heads of five workmen sleeping normally, developed hypnotic symptoms. Börner says, curiously, that if consciousness persists after the passage into abnormal sleep, the sleeper wakes, when let alone, from normal into hypnotic sleep; but if consciousness has not persisted, wakes into normal life. It is right to add that at the Breslau debate, cited by Malten, it was suggested that putting the hand on the head merely produced insensibility by deepening the common sleep. The point is not settled, but it is evident how it might arise in the judicial inquiry whether a person could have unwittingly been made irresponsible.

Lastly, it should be remembered that throughout Dr. de la Tourette refuses to admit any evidence either for a special mesmeric influence, or for mental suggestion, or for any form of experimental thought-transference. He never faces—yet can hardly not have heard of—the evidence to be found in the *Proceedings* of the Society for Psychological Research, especially that of the Havre case, which also appears in *La Suggestion Mentale*, by Dr. Ochorowicz. Yet, if true, that evidence transforms the whole medico-legal theory of hypnotism. Till it is more definitely established, it would not be much use to try to work out the practical consequences before the law. Nevertheless, Dr. Gilles de la Tourette owes more respect to the evidence than he gives.

O. ELTON.

¹ *Le Somnambulisme Provoqué*, p. 39.

² *Deutsche Med. Wochenschrift*, 1880, p. 280.

³ *Der Magnetische Schlaf* (Berlin, 1880), p. 19.

⁴ *Deutsche Med. Wochenschrift*, 1880, p. 94.

De la Suggestion Mentale, par le Dr. J. OCHOROWICZ, ex-Professeur Agrégé de Psychologie et de la Philosophie de la Nature à l'Université de Lemberg. Préface de M. CHARLES RICHTER. Paris : Octave Doin, 1887.

We welcome this book as the first serious attempt made, out of England, to present and arrange a considerable mass of evidence for the phenomena of thought-transference. It is disappointing, however, to find that M. Ochorowicz has so few experiments of his own to record. Of the 540 pages of which this book consists, nearly 300 are occupied with excerpts from the already published experiments of other investigators, from Puysegur and Deleuze down to M. Liébeault and the Society for Psychical Research. And of the remainder of the book the greater part is devoted to a discussion of rival hypotheses, and to the dissection of inconclusive experiments. But his industry and perseverance appear to be in no way to blame for this somewhat meagre result. He has been investigating the phenomena of hypnotism and its allied states for many years, and has always had in view the possibility of the supersensory communication alleged to have been observed by other workers in the same field. Under the headings "De la Suggestion Mentale Apparente" and "De la Suggestion Mentale Probable," he gives the results of his earlier researches in this direction. These two chapters are perhaps the most interesting in the book. They prove not merely that M. Ochorowicz is a painstaking and indefatigable experimenter, but that he is ingenious and subtle to a high degree in analysing the causes of miraculous-seeming manifestations. Too subtle, perhaps, on occasion. It is difficult, for instance, to believe, if the experiment is accurately recorded, that his explanation is entirely adequate in the following case. M. Ochorowicz took up a novel by Kraszewski, *Le Monde et le Poète*, opened it at random out of sight of the subject, and requested him to read it. He could, at first, see nothing. M. Ochorowicz then prompted him with the *first two or three words of the page*, and the young man at once named correctly the chapter and volume, and recited the entire page, almost without a mistake. When M. Ochorowicz put down the book, the subject stopped his recitation ; but he would go on, on a fresh page, if prompted, so long as M. Ochorowicz kept his eyes on the text.

Voici l'explication du mystère :

Le jeune homme en question a lu dernièrement, "deux fois de suite," le roman mentionné de Kraszewski ; il l'avait lu, comme on le lisait dans le temps en Pologne, surtout à l'âge de six-sept ans. Il le savait presque par cœur. Evidemment il ne saurait pas réciter, à l'état de veille, des pages

entières textuellement, mais, en somme, notre expérience n'a prouvé qu'une seule chose : une "vivacité étonnante des souvenirs en sonnambulisme." Et quant à l'influence de ma pensée, la cause en était bien simple : il voyait mieux quand je regardais dans le livre, parce que machinalement je corrigeais ses petites erreurs. Ce sont même ces erreurs-là qui m'ont suggéré l'explication vraie de l'expérience ; car, au lieu de lire mal un mot écrit, il le remplaçait par un autre, analogue comme sens, mais tout-à-fait différent comme forme. Ayant été entraîné en dehors des associations exactes, par une erreur semblable, il s'arrêtait si je fermais le livre, parce que je ne pouvais plus lui venir en aide.

Moreover, it appeared subsequently that the young man could "read," though less correctly, even when the book was closed. No doubt M. Ochorowicz is right in refusing to regard this as even a proof presumptive of thought-transference : though, to those who admit thought-transference as a fact in nature, it might not appear out of the question that the memory of the subject to some extent should be revived and supplemented by that agency. But the simpler and more probable explanation of the "subject's" failure to read when the book was closed appears to me to be that his capacity for "reading" depended upon his belief that he was reading through the eyes of the operator. To accept his own explanation would argue a want of care on the part of M. Ochorowicz of which, on the evidence supplied by this book, he may reasonably be acquitted.

Elsewhere, however, his comments are eminently just. Here, for instance, is an account of an experiment conducted by himself in waking a hypnotised subject by mental suggestion. The experiment succeeded perfectly on the first trial ; the subject awoke as soon as the mental command was formulated. An equal measure of success attended his subsequent experiments of the same kind ; but he found himself unable to compel the subject to execute his commands when he willed that she should perform certain movements. Why, then, he asks, did she obey my commands in the one case and remain insensitive in the other ?

En voici la raison ; il y avait là deux habitudes, qui avaient passé inaperçues. Continuant le traitement depuis plusieurs semaines, j'avais pris l'habitude de la réveiller juste une demi-heure après la déclaration du sommeil ; je ne regardais pas la montre, mais je venais toujours à l'heure fixe, et, comme c'était une heure avant le dîner, mon estomac remplaçait parfaitement ma montre.

Quant à la malade, elle a pris également l'habitude de se réveiller presque exactement à la minute—phénomène bien connu des hypnotiseurs. Cela n'arrive pas toujours, mais cela arrive très souvent.

He then verifies this hypothesis by ascertaining that he could not awaken the subject by mental command, 10, 15, or 20 minutes after the commencement of the sleep, and that she invariably awoke of her

own accord after a sleep of 30 to 35 minutes' duration. After considering this and other similar experiences, he makes the suggestive remark: "Il y a toujours deux questions à élucider. La question, Comment le sujet a-t-il pu deviner la pensée? n'est que la seconde; tandis que la première consiste à savoir: Comment l'expérimentateur est arrivé à choisir une pensée plutôt qu'une autre?" (p. 17.) He applies this canon to the noteworthy series of experiments with Madame D. The subject was in a normal state, with her back turned towards the two experimenters, who were in contact (the exact nature of the contact is not stated) with her throughout the experiment, although out of her sight. Under these conditions the names of cards, imaginary colours and tastes, objects in the room, &c., were correctly named in a considerable proportion of the trials. (A full record of these experiments was sent to us by M. Ochorowicz in the spring of last year, and will be found quoted in *Phantasms of the Living*, Vol. II., pp. 661-4.) M. Ochorowicz hesitates to regard these experiments as conclusive. He thinks them to a certain extent invalidated by the circumstances of what he calls "le milieu psychique." All the objects thought of (except the cards, which were drawn at random from a full pack) were chosen at the time by one or other of the experimenters. The laws of the association of ideas, he explains, are very obscure: the links of connection are frequently automatic and unconscious, and spring from the sensation of the moment. A conjurer takes advantage of this fact to force upon his audience the choice which he wishes them to make, by creating, so to speak, the appropriate psychical environment. But in the experiments described, the psychical environment was ready made; the mental furniture of the three persons present must have been to a great extent common; and it is probable, therefore, unless special precautions were taken to prevent it (*e.g.*, by selecting the tests before the commencement of the experiments), that the trains of association leading them to think of one object rather than another would also be common in many cases to both operators and subject. The experimenters themselves, who can alone know the principles, if any, which guided their selection of the objects thought of, can best judge how far the force of this series of experiments is really impaired by these considerations. A more serious evidential defect—as Mr. Gurney has already pointed out—is that in many cases the object chosen was actually in the room, and that it is not stated what precautions were taken to prevent the attention of the "subject" from being directed to it by normal means.

It is only within the last 15 months that M. Ochorowicz has succeeded in obtaining conclusive proof of the possibility of super-sensuous communication. M. Richet's results—an account of which was published in the *Revue Philosophique* in December, 1884—appear to

have given him the first impetus towards definite experiment. As, however, immediately after describing M. Richet's experiments, he goes on to preface a recital of his own preliminary attempts with the words, "J'entrepris une série d'expériences dans le but de vérifier celles qui ont été faites par la *Society for Psychological Researches*," we may infer that he became acquainted with the work of the preceding few years in England at about the same period. The experiments of Messrs. Gibert and Pierre Janet, in inducing sleep by mental suggestion at a distance, were the first undoubted proofs which he received. These experiments have been fully described by Mr. F. W. H. Myers (who was present with Dr. A. T. Myers throughout M. Ochorowicz's visit to Havre) in the *Proceedings*, Part X., pp. 127 *et seq.*, and need not be further dwelt on here.

M. Ochorowicz returned from Havre eager to follow up the clue which had been given him; and he did, in fact, succeed in impressing commands upon certain hypnotised subjects by mental suggestion. The actions prescribed were, however, as a rule of a comparatively simple kind; and the operator was, in many cases, in actual contact with the subject, or at least was in her immediate vicinity. It is difficult, therefore, without a much fuller description of the precautions taken, to feel confident that no hint of the act to be performed could have been derived from gestures or other indications of a normal kind. The following spontaneous experience seems to be free from any objection on this score, though standing alone it cannot have much weight, as lucky guessing would be a quite possible explanation. After describing two or three observations on a subject whom he was hypnotising therapeutically, and who seemed to be occasionally aware in the hypnotic sleep of the operator's mental state, M. Ochorowicz proceeds to relate the following experience:—

J'arrive chez Mlle. S. . . .

"Qu'avez-vous fait hier soir à 11 heures?" me demande-t-elle *ex abrupto*.

Devinant une excentricité somnambulique quelconque, je lui dis:—

"Ah, non! vous me raconterez d'abord ce que vous savez, et puis moi je vous dirai si c'est exact."

"Soit. Vous avez écrit toute la soirée; ce n'était pas des lettres, car j'ai vu de grandes feuilles; vous n'avez lu aucun livre, mais vous écriviez tout le temps; puis à 11 heures vous vous êtes couché, mais vous n'avez pas pu dormir et vous êtes levé encore une fois, et vous vous promeniez dans la chambre, en fumant une cigarette. . . ."

Ici une personne qui était à côté de Mlle. S. hier soir, affirme qu'après s'être couchée elle ne faisait que répéter tout le temps:—

"Ah! mon Dieu, quand est-ce qu'il va dormir enfin . . . il m'empêche de me reposer. . . ."

Je ne dis rien, et Mlle. S. continue son récit:—

“ Puis enfin, vers une heure, vous vous êtes endormi et vous vous êtes réveillé juste à 7 heures du matin. Est-ce vrai ? ”

Tout cela était exact, sauf “ un retard constant ” de plusieurs minutes dans les heures. C'est-à-dire qu'elle me voyait écrire encore à 11 heures, tandis que je me suis levé à 10h. 45 à peu près, etc.

The scantiness of our author's positive results is probably to be explained, in part, by the fact of his having hitherto almost exclusively confined his experiments to persons actually in the hypnotic trance. As he himself points out, the precise stage at which the hypnotised subject is most amenable to mental suggestion is in the brief period of transition between two well-marked phases of the trance—the deep lethargic sleep (*état aïdéique*), in which the subject is incapable of originating speech or motion of any kind, and the lucid somnambulant state (*état polyidéique*), in which the activity of his own mind overpowers the comparatively feeble suggestions received from without. In our own experiments in thought-transference with hypnotised subjects, we found great difficulty in preventing the percipient from relapsing in the middle of the experiment into a deep speechless slumber, from which no hint of mental suggestion could be extracted. If the waking state is not always so favourable to the reception of telepathic suggestions, the conditions are, at any rate, more stable and of longer duration. Now, not only does M. Ochorowicz seem rarely to have experimented with persons in the normal state, but it has not even occurred to him to try with persons who have not been proved to be readily susceptible of hypnotisation. If the truth must be told, his parental partiality for that rather dubious little toy, the hypnoscope, seems to have been somewhat of a snare to him; for indirectly it has led on to a partiality, which the results in no way justify, for the particular class of sensitives that his talisman reveals to him. And whilst he has thus neglected a wide field of experiment, he has been led into what seems to be an over hasty generalisation. For he lays it down more than once as an undoubted canon that, for mental suggestion to be effective, a special *rapport* is necessary between the operator and subject. We know so little of the conditions under which such transference of ideas takes place that we cannot deny that there may be a sense in which this is true; but apparently M. Ochorowicz connotes by the word *rapport* some previously established and cognisable bond between the two parties; and in that case his assertion is certainly misleading, as he would have been willing to admit if he had been present at some of the experiments conducted at Dean's-yard, or with Mr. Guthrie's percipients at Liverpool and elsewhere. It has happened on more than one occasion that a complete stranger to the percipient has met with startling and immediate success, where failure has rewarded the efforts of the rest

of the investigators. Nor do the records of spontaneous telepathy support so sweeping a generalisation. Out of 830 cases recorded in *Phantasms of the Living* we find that in 36 the action took place between strangers; the only traceable *rapport* being the fact of the two persons having a common friend, or such common associations as may be presumed to exist between inhabitants of the same town.

Of the second section of the work it is not necessary to say much. It consists of copious citations from the works of the earlier French investigators, and of such later writers as Professor Beaunis and Dr. Liébeault, designed to illustrate various phases of the subject.

The last 100 pages of the book are devoted to a discussion of the various hypotheses which have been put forward from time to time to account for the phenomena. When M. Cousin asked Hegel for a succinct statement of his views, the German philosopher is said to have replied, "Ces choses-ci ne se disent ni succinctement, ni en français." We may doubt, in turn, whether it would be possible to compress within a few pages of intelligible English the gist of these rival theories, and whether the result, if attained, would be commensurate with the labour. One comment, on the hypothesis of a universal fluid which serves as the intermediary of the brain-waves, is, perhaps, worth quoting:—

M. Despine attribue à l'éther la chaleur, la lumière, l'électricité, le magnétisme terrestre, la gravitation, l'attraction moléculaire, les affinités chimiques, les fonctions de la vie organique, celles de l'automatisme, et enfin celle du cerveau. Je crois qu'il ne reste plus grand chose à distribuer. Si, reste la Providence ! (p. 483.)

Our author's own theory depends upon the supposition that electrical and nervous energy are to a certain extent reciprocally convertible. He illustrates his view by the analogy of the photophone—an instrument in which a mirror is made to vibrate to the human voice. The mirror reflects a ray of light, which, vibrating in its turn, falls upon a plate of selenium, modifying its electric conductivity. The intermittent current so produced is transmitted through a telephone—and the original articulate sound is reproduced. Now in hypnotised subjects—and M. Ochorowicz never treats of thought-transference between persons in the normal state—the equilibrium of the nervous system, he sees reason to believe, is profoundly affected. He supposes then that the electric currents of the atmosphere are modified by the nervous energy of the agent; that the disturbance so produced is transmitted to the nervous system of the percipient, already in a state of tension, and there reproduces a corresponding modification of the nerve-elements.

In the present state of our knowledge, it would be premature to discuss the theory here very briefly and inadequately summarised.

But it may be worth while to point out that our own conception of telepathy involves, strictly speaking, no theory at all. It involves as little of pure theory as Newton's conception of the law of gravitation. What Newton did was to find the simplest general expression for the observed facts by saying that the heavenly bodies acted upon each other with a certain measurable force. He did not attempt to explain the mode of the action; he contented himself with asserting its existence, and defining its limits. And whilst succeeding astronomers have for the most part been content to follow his example, the Science has nevertheless advanced in a steady and continuous progression. So the conception of telepathy simply colligates the observed facts of spontaneous and experimental thought-transference, as instances of the action of one mind upon another. The nature of that action the theory does not discuss: it merely defines it negatively, as being outside the normal sensory channels. Nor is there any reason to suppose that the further advancement of the subject at the present time is dependent on the discovery of physical correlates for the alleged psychical action.

In conclusion, it must be said that the zeal and industry shown by M. Ochorowicz are deserving of a fuller measure of success: and I have little doubt that he will meet with it. In some departments of psychical research, at any rate, he would appear to have no lack of material, if his estimate is correct, that 30 per cent. of his fellow-countrymen are easily susceptible of hypnotisation.

FRANK PODMORE.