

PROCEEDINGS OF THE GENERAL MEETING ON

July 8th, 1889.

The thirty-third General Meeting of the Society was held at the Westminster Town Hall, on July 8th, 1889.

THE PRESIDENT, PROFESSOR SIDGWICK, IN THE CHAIR.

The programme consisted of an address by the President, and a paper by Mr. F. W. H. Myers on "Recognised Apparitions Occurring more than a Year after Death," both of which are printed below.

II.

ADDRESS BY THE PRESIDENT ON
THE CENSUS OF HALLUCINATIONS.

It is known to all members and associates of the Society for Psychical Research—at least to all who read this journal—that an attempt is being made on a large scale to obtain as accurate statistics as possible relative to the frequency, the specific nature, and—so far as may be—the causes of what I will briefly call Hallucinations.

The scale on which we are planning our census of Hallucinations is an ambitious one: it must be an ambitious one if we are to succeed in our aim; I do not think we can be satisfied with less than 50,000 answers to the first and most general question that we are asking; and if we are to get 50,000 answers, we want a great deal more assistance than we have as yet got.

I wish to express my gratitude, and the gratitude of those who are working with me, to the members and others who are aiding us in this toilsome task; at the same time, I wish to urge on all members and associates who have not yet offered aid that this is eminently a task for co-operative labour, in which everyone interested in Psychical Research ought to take a share. A copy of the single question that we wish to be asked in all cases has been sent to every member and associate, with spaces for 25 answers; we shall be happy to send any more copies to anyone who will apply for them; and if every member and associate would only collect a single batch of twenty-five answers, and persuade some one friend to collect another batch, we should get in this way over 30,000 answers and should have no doubt of being able to make up our 50,000.

I fear, however, that it is too much to expect this universal co-operation. I hope, therefore, that every zealous person will collect, either personally or by friends, as many batches as possible. And I

may add that we shall equally welcome assistance from persons who are not members or associates. I ought to add that we have carefully framed our question so that we may fairly ask for co-operation from persons of all opinions; it does not imply either belief or disbelief in the reality of ghosts, or in telepathy, or in any other explanation of the phenomena inquired into. It runs as follows: "Have you ever, when believing yourself to be completely awake, had a vivid impression of seeing or being touched by a living being or inanimate object, or of hearing a voice, which impression, so far as you could discover, was not due to an external physical cause?" I hope it will be seen how impartially the question has been framed. The most bigoted Materialist does not deny that certain persons have the impressions here described; the most convinced Spiritualist does not usually attribute them to an "external physical cause."

This leads me to say a word on the general term used to denote these experiences. We require some one general term, and the best that we can find to include all the species is "Hallucination." I admit the word to be open to some objection; because some people naturally understand from it that the impression so described is entirely false and morbid. But I need not say to readers of "*Phantasms*" that this is not our view: many of these experiences—though doubtless they all involve some disturbance of the normal action of the nervous system—have no traceable connection with disease of any kind: and a certain number of them are, as we hold, reasonably regarded as "veridical" or truth-telling; they imply in the percipient a capacity above the normal of receiving knowledge, under certain rare conditions.

Why, then, it may be asked, do we use a term that implies erroneous and illusory belief? I answer, first, because in every experience that we call a Hallucination there is an element of erroneous belief, though it may be only momentary, and though it may be the means of communicating a truth that could not otherwise have been known. If I seem to see the form of a friend pass through my room, I must have momentarily the false belief that his physical organism is occupying a portion of the space of my room, though a moment's reflection may convince me that this is not so, and though I may immediately draw the inference that he is passing through a crisis of life some miles off, and this inference may turn out to be true. In the case of a recurrent Hallucination known to be such, we cannot say that the false belief ever completely dominates the percipient's mind; but still, I conceive, it is partially there; here is an appearance that has to be resisted by memory and judgment.

It is, then, this element of error—perhaps only momentary and partial—which is implied in our term "Hallucination," and so much

will be admitted by most intelligent believers in ghosts: for there are few of such believers who really hold that a ghost is actually seen as an ordinary material object is seen: *i.e.*, that it affects the percipient's eyes from the outside by reflecting rays of light on them. But we wish even those ghost-seers who hold this belief to have no difficulty in answering "Yes" to our general question: and therefore in framing it we avoided the word "Hallucination," though we have thought ourselves justified in using it in the "Instructions to Collectors" at the back of the paper.

And all would certainly admit that in many cases "Hallucination" is the only proper term. For instance, one of our informants saw a hand and arm apparently suspended from the ceiling—the owner of the real counterpart of this hand and arm being alive and heard at the time moving about in the next room.

The word "apparition" is, no doubt, a neutral word that might be used of all visual experiences of this kind; but it could only be used of visual cases. Usage would not allow us to apply it to apparent sounds or apparent touches.

I think, then, that we must use "hallucinations of the senses" as a general term for the experiences we are collecting: meaning simply to denote by it a sensory effect which we cannot attribute to any external physical cause of the kind that would ordinarily produce this effect. In some cases we can refer it clearly to a physical cause within the organism—some temporary or permanent physical condition. In other cases—quite apart from telepathy—it is equally clear that the cause is primarily psychical. For instance, in the case of persons who have been hypnotised, it may result from a post-hypnotic order. Thus in an article by Mr. Gurney, in *Proceedings*, Part XII., pp. 12, 13, there is an interesting account of the result of a suggestion made by him to a subject named Zillah in the hypnotic trance, that she would have a hallucination of him at a certain fixed time on the following day; and there is a letter from Zillah's mistress describing the surprise caused to Zillah by seeing Mr. Gurney come into the kitchen and say "Good-afternoon," at the appointed time. Here we can trace the origin of the idea which thus externalised itself. In other cases, as with the arm above mentioned, the idea arises spontaneously by association or otherwise in the mind. In other cases, again, the idea which thus externalises itself may, as we believe, come into the mind from the mind of a person at a distance—the idea of a dying friend reaching us from his mind and rising above the threshold of consciousness in the form of a hallucination, just as the idea of Mr. Gurney rose above the threshold of consciousness in Zillah's case in the form of a hallucination. A link between the two is afforded by those rare and interesting cases, of which several have been recorded in the publications of our

Society, where one person is able from a distance and by a mental process alone to cause an apparition of himself to another. We have reason to think that the resulting sensory effect is in all these cases essentially the same, though the cause of it is very different in different cases ; and, therefore, in the present state of our knowledge, it seems best to apply the term "hallucination" to all.

I have dwelt thus long upon the use of the word hallucination—because the discussion brings out incidentally the importance of making the statistical inquiry we are engaged in as to the kind of hallucinations that occur, and the proportion of people that experience them. It is clear from what we have said that the subject of hallucinations is of importance to psychologists and physiologists, for whom they throw light on the workings of the mind and senses. And it is also of some practical use to inquire into them with a view to dispelling the alarm they frequently cause. But it is for those interested in Psychical Research that they are at present most important—and that whether they are supporters or opponents. For those who believe in telepathy it is of course very important to study as completely as possible the mode in which, as it appears, telepathically imparted ideas are apt to manifest themselves. But, apart from this, it is absolutely necessary, in order to prove that the hallucinations of dying persons are really connected with their death, to form some idea of the relative frequency of such hallucinations compared with those which do not correspond with any external event. Apparitions of living persons when nothing seemingly is happening to them are common—much commoner than veridical ones. Mr. Gurney calculated that, if a man saw an apparition of his friend, he would be justified in assuming the chance that his friend had died within an hour of that time as about 1 in 40. If this conclusion be correctly drawn from adequate data, we need not feel extremely alarmed about our friend if we see his apparition ; though, at the same time, the frequency of the coincidence is very far beyond what chance would give. But it has been doubted whether the number of answers which Mr. Gurney collected—5,700—is sufficient to give accurately the proportion of the population who have seen apparitions ; and Mr. Gurney himself considered it quite insufficient to determine the proportion of coincidental to non-coincidental cases. To arrive at this he endeavoured to form an estimate of the size of the circle from which our veridical cases are drawn. This is necessarily extremely uncertain, and though I think the estimate given in *Phantasms* is probably in excess of the truth and therefore allows a margin against the telepathic hypothesis, this view has not been taken by critics of that work, some of whom think that the circle has not been assumed large enough. At any rate we should all agree with the critics in thinking that it would be much better if we could

dispense with conjecture altogether and know the experiences of a sufficient number of persons to enable us to tell from the statistics alone what proportion of the population have hallucinations and what proportion of these are coincidental. If we can collect 50,000 answers I think we could do this, but the coincidental cases are too rare for us to rely on a smaller number.

[Some account of the progress of the census so far was here given. An account of the answers received up to October 24th, 1889, will be found in the Supplement.]

I have tried to show that all the phenomena to which our question relates—veridical or not—should be called hallucinations. I must, however, admit that it is not very easy to draw the line unmistakably between what is a hallucination and what is not. The difficulty meets us in all directions. For instance, are sounds heard in a so-called haunted house hallucinations or are they real sounds? This question would be answered differently by different persons, and it was because we felt that hopeless ambiguity would be introduced into our results by including noises as distinct from voices that we limited our inquiry in auditory experiences to voices. But the difficulty of drawing the line is not thus entirely avoided. It is often difficult to decide on the degree of externalisation of an experience both in visual and auditory cases. For instance, it may be asked—how does a vivid visual impression seen with the eyes shut count, and how does this differ from an apparition seen in the dark? Or again, how far is the kind of experience which is sometimes described as an internal voice, or as a soundless sound, an auditory hallucination? I do not think that in fact there is any sharp line between such a mental image as most of us can call up and a genuine hallucination—experiences of all degrees of externalisation occur between the two. There are some which we have no hesitation in calling hallucinations and some which we can equally confidently say are not, but there are some which it is difficult to decide about. As regards these, I would say to those who answer our question—put down either *yes* or a query, and give details, leaving to the Committee who will have to analyse the results the burden of deciding how they should be classed.

One other point of doubt about our question may here be mentioned. We determined to secure as far as possible that our answers should be the *bonâ fide* answers of grown-up people by asking the question only of people who have attained the age of 21. But we did not mean by this, as has been understood in some cases, to exclude experiences which had occurred to those answering at any age.

Again some collectors have asked me whether uneducated people may be included in the census. There is no objection to this—indeed I think it desirable to include all classes—but collectors will find

that a good deal of care and trouble must be taken to make sure that uneducated people quite understand the question.

I have kept to the last the most important of the special points to which I wish to draw attention. It is not only necessary, as I have said, that our census shall be sufficiently extensive, but it is also of fundamental importance that it shall be impartial, that the collector should not yield to any bias in favour of collecting either positive or negative answers. It is, of course, natural that the collector should be more interested in obtaining experiences of the positive kind, and it is, of course, very probable that when it is known in his circle of friends and acquaintances that he is making this collection, that cases of such experiences should be mentioned to him. It is, however, obvious that if answers to which he is directed in this way were simply included in his list without any special mark, the impartiality of the result would be fundamentally vitiated. In order to guard against this danger, and at the same time not to lose any information which might have an important value for our inquiry, we advise all our collectors when they send in their lists, to put a cross against any answer the nature of which was known to them through information received before they asked the question.

III.

ON RECOGNISED APPARITIONS OCCURRING MORE THAN A YEAR AFTER DEATH.¹

By F. W. H. MYERS.

The last Part of these *Proceedings* included an exposition,—begun by the late Mr. Edmund Gurney and completed by myself,—of the principal cases in our possession where an apparition occurring soon after the death of the person figured seems plausibly referable to some other than a merely subjective origin ;—seems, in fact, to have been *telepathic* or *veridical*,—a real communication from some mind outside the percipient's own. In choosing these cases a line was drawn at a year after death ;—a line partly arbitrary, but partly determined by the fact that after that lapse of time recognised apparitions with even a *prima facie* claim to be classed as veridical, become exceedingly rare.

They are rare, and they are in many ways perplexing ; but it is none the less our duty to discuss them. Inconclusive when considered by themselves, they are full of instruction when we compare them with the larger groups which include apparitions at or shortly after death.

The momentous step, of course, is already taken so soon as we consent to refer any *post-mortem* apparition,—dating even from the morrow of the death,—to the continued agency of the decedent. Few readers will question the assumption that in that unknown journey *ce n'est que le premier pas qui coûte*.

And since we are standing here on the threshold of new perplexities, let us pause for a moment and consider what is the phenomenon which we are looking for,—what connotation we are to give to the word “ghost,”—a word which has embodied so many unfounded theories and causeless fears. It would be more satisfactory, in the present state of our knowledge, simply to collect facts without offering speculative comment. But it seems safer to begin by briefly pointing out the manifest errors of the traditional view ; since that

¹ The papers in these *Proceedings* which deal with evidence aim rather at setting forth that evidence accurately and impartially than at expressing—what is comparatively unimportant—the precise degree of belief at which the writer himself may have arrived. But in these papers on posthumous apparitions the hypotheses discussed are at once so momentous and so disputable that it seems well to repeat here the notice prefixed to all these *Proceedings*, and to remind the reader that I am not speaking as the mouthpiece of my colleagues in the Council of the S.P.R. Various converging lines of evidence have led me individually to think it probable that in some at least of the cases here cited there has been a real agency of deceased persons. But no one else is responsible for that opinion ; nor do I even claim that the evidence cited is enough to prove its truth.

tradition, if left unnoticed, would remain lodged in the background even of many minds which have never really accepted it.

Briefly, then, the popular view regards a "ghost" as a *deceased person permitted by Providence to hold communication with survivors*. And this short definition contains, I think, at least three unwarrantable assumptions.

In the first place, such words as *permission* and *Providence* are simply neither more nor less applicable to this phenomenon than to any other. We conceive that all phenomena alike take place in accordance with the laws of the universe;—and consequently by permission of the Supreme Power in the universe. Undoubtedly the phenomena with which we are dealing are in this sense permitted to occur. But there is no *à priori* reason whatever for assuming that they are permitted in any especial sense of their own, or that they form exceptions to law, instead of being exemplifications of law. Nor is there any *à posteriori* reason for thus supposing,—any such inference deducible from a study of the phenomena themselves. If we attempt to find in these phenomena any poetical justice, or manifest adaptation to human cravings, we shall be just as much disappointed as if we endeavoured to find a similar satisfaction in the ordinary course of *terrene* history.

In the second place, we have no warrant for the assumption that the phantom seen, even though it be somehow *caused* by a deceased person, *is* that deceased person, in any ordinary sense of the word. Instead of appealing to the crude analogy of the living friend who, when he has walked into the room, *is* in the room, we shall find for the ghost a much closer parallel in those hallucinatory figures or phantasms which living persons can sometimes project at a distance. When Baron von Notzing, for instance, caused by an effort of will an apparition of himself to a waking percipient, out of sight, he was himself awake and conscious in the place where, not his phantom but his body stood. Whatever, then, that phantom *was*,—however generated or conditioned,—we cannot say that it was *himself*. And equally unjustifiable must be the common parlance which speaks of the ghost as though it were the decedent himself—a *revenant* coming back amongst living men.

All this, of course, will be already familiar to most of my readers, and only needs repetition here because experience shows that when—as with these *post-mortem* phantoms—the decedent has gone well out of sight or reach, there is a fresh tendency (so to say) to *anthropomorphise* the apparition; to suppose that, as the decedent is not probably anywhere else, he is probably here; and that the apparition is bound to behave accordingly. All such assumptions must be dismissed, and the phantom must be taken on its merits,—as indicating merely a

certain connection with the decedent, the precise nature of that connection being a part of the problem to be solved.

And in the third place, just as we cease to say that the phantom is the decedent, so also must we cease to ascribe to the phantom the motives by which we imagine that the decedent might be swayed. We must therefore exclude from our definition of a ghost any words which assume its intention to communicate with the living. It may bear such a relation to the decedent that it can reflect or represent his presumed wish to communicate, or it may not. If, for instance, its relation to his *post-mortem* life be like the relation of my dreams to my earthly life, it may represent little that is truly his, save such vague memories and instincts as give a dim individuality to each man's trivial dreams.

Let us attempt, then, a truer definition. Instead of describing a "ghost" as a dead person permitted to communicate with the living, let us define it as a *manifestation of persistent personal energy*,—or as an indication that some kind of force is being exercised after death which is in some way connected with a person previously known on earth. In this definition we have eliminated, as will be seen, a great mass of popular assumptions. Yet we must introduce a further proviso, lest our definition still seem to imply an assumption which we have no right to make. It is theoretically possible that this force or influence which, after a man's death, creates a phantasmal impression of him, may indicate no continuing action on his part, but may be some residue of the force or energy which he generated while yet alive. There may be *veridical after-images*:—such as Mr. Gurney hints at (*Proceedings*, Vol. IV., p. 417), when in his comments on the recurring figure of an old woman;—seen on the bed where she was murdered,—he remarks that this figure suggests "not so much any continuing local action on the part of the deceased person, as the survival of a mere image, impressed, we cannot guess how, on we cannot guess what, by that person's physical organism, and perceptible at times to those endowed with some cognate form of sensitiveness."

Strange as this notion may seem, it is strongly suggested by many of the cases of *haunting* which do not fall within the scope of the present paper. It will be remembered that Mrs. Sidgwick's paper on *Phantasms of the Dead* brought out the fact that there is strong evidence for the recurrence of the same hallucinatory figures in the same localities, but weak evidence to indicate any purpose in most of these figures, or any connection with bygone individuals, or with such tragedies as are popularly supposed to start a ghost on its career. In some of these cases of frequent, meaningless recurrence of a figure in a given spot, we are driven to wonder whether it can be some decedent's past frequentation of that spot, rather than any

fresh action of his after death, which has generated what I have termed the veridical after-image,—veridical in the sense that it communicates information, previously unknown to the percipient, as to a former inhabitant of the haunted locality.

Such are some of the questions which our evidence suggests. And I may point out that the very fact that such bizarre problems should present themselves at every turn does in a certain sense tend to show that these apparitions are not purely subjective things,—do not originate merely in the percipient's imagination. For they are not like what any man would have imagined. What man's mind tends to fancy on such topics may be seen in the endless crop of fictitious ghost-stories;—which furnish, indeed, a curious proof of the persistence of pre-conceived notions. For they go on being framed according to canons of their own, and deal with a set of imaginary phenomena quite different from those which actually occur. The actual phenomena, I may add, could scarcely be made romantic. One true "ghost-story" is apt to be very like another;—and all to be fragmentary and apparently meaningless. Their meaning, that is to say, lies in their conformity, not to the mythopœic instinct of mankind, which fabricates and enjoys the fictitious tales, but to some unknown law, not based on human sentiment or convenience at all.

And thus, absurdly enough, we sometimes hear men ridicule the phenomena which actually do happen, simply because those phenomena do not suit their preconceived notions of what ghostly phenomena ought to be;—not perceiving that this very divergence, this very unexpectedness, is in itself no slight indication of an origin *outside* the minds which obviously were so far from anticipating anything of the kind.

All this needs to be remembered before we approach the special cases which form the subject of this paper. For the narratives on which we shall now have to dwell are precisely those which do the most nearly correspond to the popular view of what a ghost should be. They are cases, at any rate, where the figure was *recognised*, and in some of which there was an apparent *object* in its appearance. It is, of course, not the emotional but the evidential value of these recognitions which interests us here. The identification of a figure previously unknown, or of a previously known figure under certain conditions, is naturally a *point de repère* of first-rate evidential importance.

Two main points have to be made clear in every such case. Firstly, we have to assure ourselves that the apparition was really *veridical*,—not a mere subjective hallucination, or a trick of memory, or a hoax. And, secondly, we have to make sure that it was really *recognised*;—that some kind of link existed between the phantasm and some deceased person. Some kind of link we demand; but what that link may be,—in what sense the ghost represents the decedent,—this is our

most perplexing question. And in order to get what light we can on this point, it will be well to arrange our cases in what may be called a descending scale of personality ;—beginning with those where there seems to be an intelligent purpose in the phantom ; then giving those where there seems to be a purpose, but not in our sense an intelligent one ; and lastly, taking those where no purpose is discernible, but the whole manifestation seems like a dead man's incoherent dream.

The difficulties and weaknesses of the evidence will be pointed out as we proceed. And finally we may discuss, by the aid of such analogies as we possess, what are the least improbable conjectures which we can form as to the nature of these phantoms, and what light our evidence throws upon any theory of *post-mortem* existence.

I. Let us begin, then, with phantoms raised, so to say, to their highest power ;—apparently showing intelligence, and knowledge of earthly matters. Are there any grounds, we may in the first place ask, for the popular notion that ghosts may possess *more* knowledge of things on earth than survivors possess ? Especially that they come to warn of death or disaster which for men on earth is still hidden in obscurity ? Or can they discern physical dangers,—robbers, precipices, or the like,—which the living man fails to see ? and do they ever intervene to guide or protect him ?

It will be seen that we have very little evidence which points to such powers as these. I will begin with the most striking case ;—one which was sent in 1887 to the American S.P.R. Professor Royce and Mr. Hodgson vouch for the high character and good position of the informants ; and it will be seen that, besides the percipient himself, his father and brother are first-hand witnesses as regards the most important point ;—the effect produced by a certain symbolic item in the phantom's aspect.

I.—From Mr. F. G., Boston.

January 11th, 1888.

SIR,—Replying to the recently published request of your Society for actual occurrences of psychical phenomena, I respectfully submit the following remarkable occurrence to the consideration of your distinguished Society, with the assurance that the event made a more powerful impression on my mind than the combined incidents of my whole life. I have never mentioned it outside of my family and a few intimate friends, knowing well that few would believe it, or else ascribe it to some disordered state of my mind at the time, but I well know I never was in better health or possessed a clearer head and mind than at the time it occurred.

In 1867, my only sister, a young lady of 18 years, died suddenly of cholera, in St. Louis, Mo. My attachment for her was very strong, and the blow a severe one to me. A year or so after her death, the writer became a commercial traveller, and it was in 1876 while on one of my Western trips that the event occurred.

I had "drummed" the city of St. Joseph, Mo., and had gone to my room at the Pacific House to send in my orders, which were unusually large ones, so that I was in a very happy frame of mind indeed. My thoughts, of course, were about these orders, knowing how pleased my house would be at my success. I had not been thinking of my late sister, or in any manner reflecting on the past. The hour was high noon, and the sun was shining cheerfully into my room. While busily smoking a cigar, and writing out my orders, I suddenly became conscious that some one was sitting on my left, with one arm resting on the table. Quick as a flash I turned and distinctly saw the form of my dead sister, and for a brief second or so looked her squarely in the face; and so sure was I that it was she, that I sprang forward in delight, calling her by name, and, as I did so, the apparition instantly vanished. Naturally I was startled and dumbfounded, almost doubting my senses; but the cigar in my mouth, and pen in hand, with the ink still moist on my letter, I satisfied myself I had not been dreaming and was wide awake. I was near enough to touch her, had it been a physical possibility, and noted her features, expression, and details of dress, &c. She appeared as if alive. Her eyes looked kindly and perfectly natural into mine. Her skin was so life-like that I could see the glow or moisture on its surface, and, on the whole, there was no change in her appearance, otherwise than when alive.

Now comes the most remarkable *confirmation* of my statement, which cannot be doubted by those who know what I state actually occurred. This visitation, or whatever you may call it, so impressed me that I took the next train home, and in the presence of my parents and others I related what had occurred. My father, a man of rare good sense and very practical, was inclined to ridicule me, as he saw how earnestly I believed what I stated; but he, too, was amazed when later on I told them of a bright red line or *scratch* on the right-hand side of my sister's face, which I distinctly had seen. When I mentioned this, my mother rose trembling to her feet and nearly fainted away, and as soon as she sufficiently recovered her self-possession, with tears streaming down her face, she exclaimed that I had indeed seen my sister, as no living mortal but herself was aware of that scratch, which she had accidentally made while doing some little act of kindness after my sister's death. She said she well remembered how pained she was to think she should have, unintentionally, marred the features of her dead daughter, and that unknown to all, how she had carefully obliterated all traces of the slight scratch with the aid of powder, &c., and that she had never mentioned it to a human being, from that day to this. In proof, neither my father nor any of our family had detected it, and positively were unaware of the incident, yet *I saw the scratch as bright as if just made*. So strangely impressed was my mother that even after she had retired to rest, she got up and dressed, came to me and told me *she knew* at least that I had seen my sister. A few weeks later my mother died, happy in her belief she would rejoin her favourite daughter in a better world.

In a further letter Mr. F. G. adds:—

There was nothing of a spiritual or ghostly nature in either the form or dress of my sister, she appearing perfectly natural, and dressed in clothing that she usually wore in life, and which was familiar to me. From her position at the table, I could only see her *from the waist up*, and her appearance

and everything she wore is indelibly photographed in my mind. I even had time to notice the collar and little breastpin she wore, as well as the comb in her hair, after the style then worn by young ladies. The dress had no particular association for me or my mother, no more so than others she was in the habit of wearing ; but *to-day, while I have forgotten all her other dresses, pins, and combs*, I could go to her trunk (which we have just as she left it) and pick out the very dress and ornaments she wore when she appeared to me, so well do I remember it.

You are correct in understanding that I returned home earlier than I had intended, as it had such an effect on me that I could hardly think of any other matter ; in fact, I abandoned a trip that I had barely commenced, and, ordinarily, would have remained on the road a month longer.

Mr. F. G. again writes to Mr. Hodgson, January 23rd, 1888 :—

As per your request, I enclose a letter from my father which is indorsed by my brother, confirming the statement I made to them of the apparition I had seen. I will add that my father is one of the oldest and most respected citizens of St. Louis, Mo., a retired merchant, whose winter residence is at —, Ills., a few miles out by rail. He is now 70 years of age, but a remarkably well-preserved gentleman in body and mind, and a very learned man, as well. As I informed you, he is slow to believe things that reason cannot explain. My brother, who indorses the statement, has resided in Boston for 12 years, doing business on —street, as per letter-head above, and the last man in the world to take stock in statements without good proof. The others who were present (including my mother) are now dead, or were then so young as to now have but a dim remembrance of the matter.

You will note that my father refers to the “scratch,” and it was this that puzzled all, even himself, and which we have never been able to account for, further than that in some mysterious way I had actually seen my sister *nine years after death*, and had particularly noticed and described to my parents and family this bright red scratch, and which, beyond all doubt in our minds, was unknown to a soul save my mother, who had accidentally caused it.

When I made my statement, all, of course, listened and were interested ; but the matter would probably have passed with comments that it was a freak of memory, had not I asked about the scratch, and the instant I mentioned it, my mother was aroused as if she had received an electric shock, as she had kept it secret from all, and *she alone* was able to explain it. My mother was a sincere Christian lady, who was for 25 years superintendent of a large infant class in her church, the Southern Methodist, and a directress in many charitable institutions, and was highly educated. No lady at the time stood higher in the city of St. Louis, and she was, besides, a woman of rare good sense.

I mention these points to give you an insight into the character and standing of those whose testimony, in such a case, is necessary.

(Signed)

F. G.

From Mr. H. G.

—, Ills., January 20th, 1888.

DEAR F.,—Yours of 16th inst. is received. In reply to your questions relating to your having seen our Annie, while at St. Joseph, Mo., I will state

that I well remember the statement you made to family on your return home. I remember your stating how she looked in ordinary home dress, and particularly about the scratch (or red spot) on her face, which you could not account for, but which was fully explained by your mother. The spot was made while adjusting something about her head while in the casket, and covered with powder. All who heard you relate the phenomenal sight thought it was true. You well know how sceptical I am about things which reason cannot explain.

Affectionately,

(Signed)

H. G. (father).

I was present at the time and indorse the above.

(Signed)

K. G. (brother).

The apparent *redness* of the scratch on the face of the apparition goes naturally enough with the look of life in the face. The phantom did not appear as a corpse, but as a blooming girl, and the scratch showed as it would have shown if made during life.

This symbol, in its essential point,—the manifestation in a phantom of a change in personal appearance which the percipient had no opportunity of observing during life,—may be compared with the “Newgate fringe” grown before death by Lieutenant B. (*Proceedings*, Vol. V., p. 470), and observed by General Barter in Lieutenant B.’s phantom. But it can seldom happen that the aspect of a near relation can furnish an evidential indication so distinct as this. Even assuming an intelligent purpose in the phantom, one does not see what could in most cases be represented beyond a mere likeness of the deceased; and a mere likeness of a known face must always be liable to be taken for a purely subjective hallucination. The death of the *mother* in this case, a few weeks after the apparition, is noteworthy. If the apparition had been delayed there would have been no one left on earth who was capable of interpreting its symbolism. We may therefore class this as a case in which it is possible,—though not, of course, provable,—that the decedent was aware of the approaching death of a survivor. If the incident is correctly recorded, or if it is not a mere extraordinary coincidence, it certainly seems probable that *recognition* was intelligently aimed at.

In the next case the ghost is seen by several persons, and it moves into a room where the decedent’s sister is lying on her death-bed. There is, therefore, an indication of knowledge of earthly events,—but not of an earlier or fuller knowledge than survivors themselves possess.

II.—From Miss Pearson, 15, Fitzroy-square, W.C.

April, 1888.

The house, 19, St. James’s-place, Green Park, had been taken on a very long lease by my grandfather, a solicitor, in large county practice, having his offices in Essex-street, Strand.

There my father was born and his two sisters, Ann and Harriet. Aunt Ann died in 1858, leaving all she possessed to Aunt Harriet, who remained in

the house. They had been devotedly attached to each other. In November, 1864, I was summoned to Brighton. My Aunt Harriet was then very ill there. Mrs. Coppinger, the daughter of Mr. Thomas Pearson, my father's brother, was there, and her son, Mr. George James, by her first husband, came up and down. Eliza Quinton was nursing her. She only craved to go back to the old house where she was born, and I made arrangements with the railway company and took her home.

This was in the second week in December. She became worse and worse. Eliza continued to nurse her, and Mrs. Coppinger, Mrs. John Pearson, the wife of a nephew, and myself helped with the night work.

Miss Harriet Pearson slept in a large three-windowed bedroom over the drawing-room. The room behind was occupied by Mrs. Coppinger and myself, though one of us was generally in the patient's room at night. On the night of December 22nd, 1864, Mrs. John Pearson was in the room, Mrs. Coppinger and myself in the back room; the house lighted up on the landings and staircases, our door wide open.

About 1 or 2 a.m. on the morning of December 23rd, both Mrs. Coppinger and myself started up in bed; we were neither of us sleeping, as we were watching every sound from the next room.

We saw some one pass the door, short, wrapped up in an old shawl, a wig with three curls each side and an old black cap. Mrs. Coppinger called out, "Emma, get up, it is old Aunt Ann." I said, "So it is, then Aunt Harriet will die to-day." We jumped up, and Mrs. John Pearson came rushing out of the room and said, "That was old Aunt Ann. Where is she gone to?" I said to soothe her, "Perhaps it was Eliza come down to see how her mistress is." Mrs. Coppinger ran upstairs and found Eliza sleeping in the servants' room. She was very awestruck but calm, dressed and came down. Every room was searched, no one was there, and from that day to this no explanation has ever been given of this appearance, except that it was old Aunt Ann come to call her sister, and she died at 6 p.m. that day.

EMMA M. PEARSON.

The housekeeper, who is still with Miss Pearson, writes as follows:—

I was living with Miss Ann and Miss Harriet Pearson, in 19, St. James's-place. After the death of Miss Ann I remained with her sister, and when she became very ill and was ordered change of air, I went with her as nurse to Brighton. Mrs. Coppinger was there and Mr. George James now and then. Miss Emma Pearson was sent for and came down. She brought her aunt back to London. I continued to nurse her. I remember on the early morning of December 23rd being called up by Mrs. Coppinger, who said that she, Miss Emma, and Mrs. John Pearson had seen someone come upstairs and pass into the patient's room. Was it I? I said no. Mrs. Coppinger said, "They said it was old Aunt Ann." We searched the house and could find no one. Miss Harriet died in the evening of that day, but before that told all of us that she had seen her sister and knew it was her, and she had come to call her.

ELIZA QUINTON.

April 3rd, 1888.

In a separate letter of the same date Miss Pearson adds:—

"I now remember my aunt saying 'her sister had come for her, for she had seen her.'"

The next case which I shall cite is more remote, and depends on a single memory. The relation of time between the apparition and the death is also uncertain. The phantom's brother was undergoing at the time his last illness ; but that illness was a long one.

III.—From Madame de Gilibert, The Paddocks, Hayward's Heath.

The Hon. Auberon Herbert and other members of the family have kindly looked through the dates, &c., in this narrative, which, so far as given by Madame Gilibert, were correct.

Sir Robert Herbert, K.C.M.G., writes :—

"It is an unusually well authenticated story, as far as the honesty of the reporter goes." Mr. Robert Marsham remarks that "the fact that the superior servant Garland seemed vexed at first when the little Charlotte King described what she had seen, would rather seem to imply that the ghost had been known to appear before."

Lady Carnarvon died February 10th, 1826.

The Earl of Egremont died November 11th, 1837.

June, 1883.

In my early days I lived in a large house, belonging to my grandfather [the Earl of Egremont], at Petworth, from which we removed on his death (1837) ; from this date I conclude that I could not have been younger than 11 or older than 12 when the following occurrence took place, between the beginning of the year 1836 and the winter of 1837.

I must describe that part of the house which we, the family, occupied on the ground floor. My grandfather's room was on the south side of a long passage, which communicated with the more public parts of the house. Opposite his door, on the north side of the passage, was a swinging, red baize door, which led to a narrow corridor, having on one side two doors, one my mother's bedroom, and the other the door of my father's dressing-room ; on the other side was a small staircase, leading to two rooms occupied by Garland, a superior servant, who took care of my grandfather, who was very old. All the grandchildren were very fond of Garland, who spoilt us all. One afternoon I had gone up to her rooms, and not finding her, as she had not returned from the steward's room from dinner, I turned to go downstairs. I generally "slid" down those stairs in a way peculiar to myself. Balancing myself on my chest, and straightening myself into a nearly horizontal position, I used to let myself go down the incline with an impetus. I was in this position, just about to launch myself, when I was aware of a figure, which came from the baize door, and which astonished me and made me pause. It was a female figure, in soft, clinging drapery, greyish whitish,—some sort of shawl or kerchief crossed over the bosom ; the features, well-cut, delicate, and of an aquiline type ; but what struck me most was the head-dress or coif, which had lace lappets or strings which, passing under the chin, were tied in a bow on the top of the head. I was, as I said, astonished, but not frightened. So many people did go about the house that it never occurred to me to be anything supernatural. But when the figure glided past the two doors I have mentioned, a sort of revulsion took place in me. I let myself slide down the balustrade and rushed to stop

her and tell her that there was no "way out." (There was a disused door, but it had been long blocked up.) I could not have been five seconds behind the figure, but when I reached the blocked door, there was nothing.

I *knew* no one could pass, but I ran round to the children's nurseries, with which that door had communicated, and began asking the nurses whether they had seen "an old woman in a white dressing-gown and grey shawl and lace ribbons under her chin tied on the top of her head," adding, "and she had a nose like Mrs. Pullen" (the head laundress, who was a sort of female Duke of Wellington). I only got laughed at and snubbed by the nurses, but when Garland came in and I told her, she seemed vexed at first, and ended by scolding me, so I was "shut up"; but nevertheless I knew that I could not account for it, and every detail of dress, feature, and gait is as vivid now as it was at the time.

Many years afterwards I was in Paris after my marriage, and I used to see a cousin of my mother's, who had married abroad, and I told her once what I have above narrated. Madame de Valmer at once said to me, "My dear, you have described your great aunt to the minutest item of her dress and appearance." (Madame de Valmer had been brought up by Lady Carnarvon, her aunt.) "And," continued Madame de Valmer, "she came, you say, from the swing door which led to your grandfather's room. She came to fetch her brother. He died very soon after." Of course, I do not believe this explanation of the mysterious figure; still, the nurseries with which the disused door communicated had been Lady Carnarvon's apartments, and she had died there.

C. DE GILIBERT.

In answer to inquiries, Madame de Gilbert says:—

The only two portraits of Lady Carnarvon at Petworth represent her very young. In one she is with my grandfather, and is quite a child. In the other—a Gainsborough looking head—she is quite a young woman, her brown hair tied with a ribbon, nothing at all resembling the muffling head-dress I saw.

C. DE GILIBERT.

[I have had an interview with Madame de Gilbert, who seems a very intelligent and clear-headed person. She gave me precisely the same account *vid. voc.*—E.G.]

Madame de Gilbert has had no other hallucinations.

"I have never even, as far as I can remember, dreamt a dream."

In each of these cases there has been some evidential point to distinguish the apparition from a merely subjective hallucination. In the first there was the unknown alteration in the familiar face; in the second there were more percipients than one; in the third the figure was unknown to the percipient, but seemingly recognised by others from her account. We possess a few other cases resembling these except for the absence of precisely this evidential quality. That is to say, they are apparitions of a deceased friend, coinciding with the beginning of a survivor's fatal illness, or symbolising in some way his approaching death. This amount of coincidence may, of course, be highly impressive to the percipient, if he has never before experienced any

hallucination. But we cannot claim such cases as *evidential*; since it is possible that the hallucination may have been determined by the oncoming illness; or, although occurring during health, it may, by alarming the percipient, have helped to fulfil its own prognostication.¹

This would have been, perhaps, the fittest place for a case which was printed in the last article (*Proceedings*, Vol. V., p. 422), where Mrs. Bacchus sees the phantom of a man recognised from her description as the deceased husband of a lady whose corpse was then lying in the house where the ghost appeared. If we accept that recognition as valid, we must suppose that the phantom was in some way induced by the death of the wife.

And to this category, in fact, belong the rather numerous cases (see *Proceedings*, Vol. V., p. 459, note) where a dying person sees the forms of friends already dead. Dying men may, for aught we know, be specially liable to subjective disturbances of perception; and we cannot, therefore, take account of cases where the dying man, and he alone, sees figures of friends whom he knows to be dead. But in a few cases a dying man is reported to have seen, mixed with figures of those whom he knows to be dead, the figure of someone of whose decease he has not yet heard. As regards the dying man, we may call such a vision a kind of clairvoyance *in extremis*. But the apparition seen—if more than a mere fancy—must be classed as a phantom which indicates knowledge of what is passing on earth, and is in some way conditioned by the death of the surviving friend. Such death-bed visions are by their very nature not likely to be shared by more than one person. We have only one case, and that at second-hand, where a watcher beside the dying bed sees distinctly the same figures which the dying person sees. But death-bed experiences have very rarely been observed with the right kind of care, and we may hope for a good deal more information when the scientific interest of these visions, as from “a peak in Darien” (to use Miss Cobbe’s simile), is more generally understood.

But apart from knowledge as to the *death* of survivors, is any knowledge of other earthly matters ever displayed by a ghost? There are many stories of dangers averted by ghostly intervention; are we to assume that the departed watch over us, and guard our earthly days? The following case is a striking specimen of this class, the phantom having been seen by two persons. The brevity of the rebuke, conveyed merely by a name twice repeated, is a point in favour of the narrative; for long speeches put into the mouths of ghosts are pretty sure to be

¹ In the *Journal S.P.R.* for December, 1888, p. 359, will be found an account of an apparent prediction to a moribund person of the date of his death by his deceased father’s figure, seen in a dream. This case, which, taken alone, would have no evidential value, is rendered interesting by the other experiences of the same family, which will be found in the *Journal*, *loc. cit.*

apocryphal. It is noteworthy that one of the percipients in this case had already experienced a "vision of consolation" under circumstances of strong emotion. Taken by itself, that consolatory vision might certainly have been classed as purely subjective. But the fact that the only other hallucination which this percipient experienced was (as I should myself hold) a *veridical* one, may inspire some doubt as to whether that earlier vision also may not have had some veridical basis.

IV.—From a lady who desires that names may not be published.

June 9th, 1885.

Our mother died while we were all very young ; and as I, the fourth child of seven, was the eldest living daughter, I became early acquainted (from my eighth year) with sorrow of various kinds and degrees, principally caused, however, by the harshness and frequent neglect of housekeeper and servants towards my baby brother and sister. The two eldest boys—between whom and myself was a gap of some years—were almost always away from home, and ultimately went abroad, so that from the time I was quite a little child I was continually with my father, who made much of me, and at last I became his constant companion. He never married again, and our love was probably, therefore, a closer union even than commonly exists between a father and daughter while the latter is of tender years. It was a great pain to me ever to be away from him, especially after my 14th year, at which time he began to make me his confidante as well as companion ; and we had frequent earnest talks and discussions on many subjects. At length, when I was about 18 years old, a terrible grief befell us, viz., the death of my two elder brothers within a few weeks of each other, while they were still abroad.

My father's sorrow was great ; and at the same time he became seriously troubled with many doubts regarding various points of Christian faith, and so gradually lost nearly all his buoyancy of spirit, and became sadly depressed and worn-looking, though only 48 years old. For a year he thus suffered, when it was arranged that, so soon as he could plan to leave home, he should go to some seaside place, and try what new scenes would effect. He also persuaded,—nay, insisted—that I should go away for awhile, without waiting for him, and accompany some friends to South Devonshire.

The writer then narrates how a sudden summons brought her back to find her father dead.

I went early to bed, to escape the presence and sympathetic ministrations of the many in that kind household who gathered around me ; and by my own choice I shared the room of a motherly-looking personage, whom I supposed to be my cousin's nurse. She occupied the larger bed in the room, and I a smaller one placed at some distance from hers. She was soon asleep and breathing heavily ; but I was lying in deepest anguish, beset not only with the grief of the sudden loss sustained, but with the wretched fear that my beloved father had died too suddenly to find peace with God, regarding those miserable doubts that had so troubled him. As the night wore on, the pain of heart and thought grew worse and worse, and at length I knelt in prayer, earnestly pleading that my distressful thoughts might be taken

away, and an assurance of my father's peace be given me by God's Most Holy Spirit. No immediate relief came, however, and it was early dawn when I rose from my knees, and felt that I must be patient and wait for the answer of my prayer.

Now a longing suddenly seized me to creep into that kind-faced woman's bed, and to feel perhaps less lonely there. Her bed was opposite a window, over which a white blind was drawn, and as I softly lifted the bed-clothes and sat for a moment after drawing my feet up into the bed, I noticed the pale dawn feebly lighting up the window, and the movement of a little bird on the sill outside ; but the room itself was as yet almost dark.

I was just about to slip quietly down into the bed, when on the opposite side of it (that on which the nurse was sleeping) the room became suddenly full of beautiful light, in the midst of which stood my father absolutely transfigured, clothed with brightness. He slowly moved towards the bed, raising his hands, as I thought, to clasp me in his arms ; and I ejaculated : "Father !" He replied, "Blessed for ever, my child ! For ever blessed !" I moved to climb over nurse and kiss him, reaching out my arms to him ; but with a look of mingled sadness and love he appeared to float back with the light towards the wall and was gone ! The vision occupied so short a time that, glancing involuntarily at the window again, I saw the morning dawn and the little bird just as they had looked a few minutes before. I felt sure that God had vouchsafed to me a wonderful vision, and was not in the least afraid, but, on the contrary, full of a joy that brought floods of grateful tears, and completely removed all anguish except that of having lost my father from earth. I offer no explanation, and can only say most simply and truthfully that it all happened just as I have related.

You may find a solution to the occurrence in the sympathy which had existed between my dear father and myself ; or, as friends have often insisted, in the condition of excitement and exhaustion which I was suffering at the time ; but after all these years of life and experience, the memory of that wonderful morning is ever vividly fresh, and *real*, and *true*.

The writer's husband adds, under date June 17th, 1885 :—

The narrative, as related above, is substantially the same given to me by Mrs. P. as early as 1865, and at subsequent periods.

W. B. P.

And Dr. and Mrs. C., referred to above, write, June 16th, 1885 :—

The preceding narrative was related to us by Mrs. P., substantially as here recorded, some four or five years ago.

JAMES C. ELLEN H. C.

[Now comes the case which has evidential importance.]

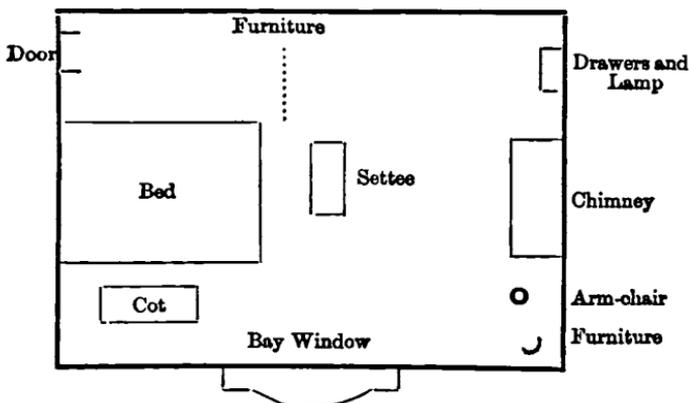
In the year 1867 I was married, and my husband took a house at S——, quite a new one, just built in what was, and still is probably, called "Cliff Town," as being at a greater elevation than the older part of the town. Our life was exceedingly bright and happy there until towards the end of 1869, when my husband's health appeared to be failing, and he grew dejected and moody. Trying in vain to ascertain the cause for this, and being repeatedly assured by him that I was "too fanciful," and that

there was "nothing the matter with him," I ceased to vex him with questions, and the time passed quietly away till Christmas Eve of that year (1869).

An uncle and aunt lived in the neighbourhood, and they invited us to spend Christmas Day with them—to go quite early in the morning to breakfast, accompanied by the whole of our small household.

We arranged therefore to go to bed at an early hour on the night of the 24th, so as to be up betimes for our morning walk. Consequently, at 9 o'clock, we went upstairs, having as usual carefully attended to bars and bolts of doors, and at about 9.30 were ready to extinguish the lamp; but our little girl—a baby of 15 months—generally woke up at that time, and after drinking some warm milk would sleep again for the rest of the night; and, as she had not yet awakened, I begged my husband to leave the lamp burning and get into bed, while I, wrapped in a dressing-gown, lay on the outside of the bed with the cot on my right hand. The bedstead faced the fireplace, and nothing stood between but a settee at the foot of the bed. On either side of the chimney was a large recess,—the one to the left (as we faced in that direction) having a chest of drawers, on which the lamp was standing. The entrance door was on the same side of the room as the head of the bed and to the left of it—facing, therefore, the recess of which I speak. The door was locked; and on that same side (to my left) my husband was lying, with the curtain drawn, towards which his face was turned.

Roughly, the position was thus—



As the bed had curtains only at the head, all before us was open and dimly-lighted, the lamp being turned down.

This takes some time to describe, but it was still just about 9.30, Gertrude not yet awake, and I just pulling myself into a half-sitting posture against the pillows, thinking of nothing but the arrangements for the following day, when to my great astonishment I saw a gentleman standing at the foot of the bed, dressed as a naval officer, and with a cap on his head having a projecting peak. The light being in the position which I have indicated, the face was in shadow to me, and the more so that the visitor was leaning upon his arms which rested on the foot-rail of the bedstead. I was too astonished

to be afraid, but simply wondered who it could be ; and, instantly touching my husband's shoulder (whose face was turned from me), I said, "Willie, who is this ?" My husband turned, and for a second or two lay looking in intense astonishment at the intruder ; then lifting himself a little, he shouted "What on earth are you doing here, sir ?" Meanwhile the form, slowly drawing himself into an upright position, now said in a commanding, yet reproachful voice, "Willie ! Willie !"

I looked at my husband and saw that his face was white and agitated. As I turned towards him he sprang out of bed as though to attack the man, but stood by the bedside as if afraid, or in great perplexity, while the figure calmly and slowly moved *towards the wall* at right angles with the lamp in the direction of the dotted line. As it passed the lamp, a deep shadow fell upon the room as of a material person shutting out the light from us by his intervening body, and he disappeared, as it were, into the wall. My husband now, in a very agitated manner, caught up the lamp, and turning to me said, "I mean to look all over the house, and see where he is gone."

I was by this time exceedingly agitated too, but remembering that the door was locked, and that the mysterious visitor had not gone towards it at all, remarked, "He has not gone out by the door !" But without pausing, my husband *unlocked the door*, hastened out of the room, and was soon searching the whole house. Sitting there in the dark, I thought to myself, "We have surely seen an apparition ! Whatever can it indicate—perhaps my brother Arthur (he was in the navy, and at that time on a voyage to India) is in trouble : such things have been told of as occurring." In some such way I pondered with an anxious heart, holding the child, who just then awakened, in my arms, until my husband came back looking very white and miserable.

Sitting upon the bedside, he put his arm about me and said, "Do you know what we have seen ?" And I said, "Yes, it was a spirit. I am afraid it was Arthur, but could not see his face"—and he exclaimed, "Oh ! no, it was my father !"

My husband's father *had been dead fourteen years* : he had been a naval officer in his young life ; but, through ill-health, had left the service before my husband was born, and the latter had only once or twice seen him in uniform. I had never seen him at all. My husband and I related the occurrence to my uncle and aunt, and we all noticed that my husband's agitation and anxiety were very great : whereas his usual manner was calm and reserved in the extreme, and he was a thorough and avowed sceptic in all—so-called—supernatural events.

As the weeks passed on my husband became very ill, and then gradually disclosed to me that he had been in great financial difficulties ; and that, at the time his father was thus sent to us, he was inclining to take the advice of a man who would certainly—had my husband yielded to him (as he had intended before hearing the warning voice)—have led him to ruin, perhaps worse. It is this fact which makes us most reticent in speaking of the event ; in addition to which, my husband had already been led to speculate upon certain chances which resulted in failure, and infinite sorrow to us both as well as to others, and was indeed the cause of our coming to —, after a year of much trouble, in the January of 1871.

None of us were particularly ready to believe in such evidences, notwithstanding my experience at my father's death, because we had regarded that as a special answer to prayer; so that no condition of "overwrought nerves," or "superstitious fears," could have been the cause of the manifestation, but only, so far as we have been able to judge by subsequent events, a direct warning to my husband in the voice and appearance of the one that he had most revered in all his life, and was the most likely to obey.

Dr. and Mrs. C., friends of Mrs. and Mr. P., add the following note:—

June 16th, 1885.

This narrative was told us by Mrs. P., as here recorded, some years ago.
J. C. ELLEN H. C.

Mr. P. confirms as follows, June 17th, 1885:—

Without wishing to add more to the incidents recorded herein by my wife, I would simply note that the details of No. 2 are quite correct, and that the occurrence took place as stated. * * * W. B. P.

I will add one other first-hand narrative, which comes from a respectable source, although the death of all persons concerned in it prevents corroboration.

V.—From Mr. Happerfield, Postmaster.

Road, Bath, *May 12th, 1884.*

When my old friend John Harford, who had been a Wesleyan lay preacher for half a century, lay dying, in June of 1851, he sent for me, and when I went to his bedside he said, "I am glad you have come, friend Happerfield; I cannot die easy until I am assured that my wife will be looked after and cared for until she may be called to join me in the other world. I have known you for many years, and now want you to promise to look to her well-being during the little time which she may remain after me." I said, "I will do what I can, so let your mind be at rest." He said, "I can trust you," and he soon after, on the 20th day of the month, fell asleep in the Lord. I administered his affairs, and when all was settled there remained a balance in favour of the widow, but not sufficient to keep her. I put her into a small cottage, interested some friends in her case, and saw that she was comfortable. After a while Mrs. Harford's grandson came and proposed to take the old lady to his house in Gloucestershire, where he held a situation as schoolmaster. The request seemed reasonable. I consented, providing she was quite willing to go; and the young man took her accordingly. Time passed on. We had no correspondence. I had done my duty to my dying friend, and there the matter rested. But one night, as I lay in bed wakeful, towards morning, turning over business and other matters in my mind, I suddenly became conscious that someone was in the room. Then the curtain of my bed was drawn aside, and there stood my departed friend, gazing upon me with a sorrowful and troubled look. I felt no fear, but surprise and astonishment kept me silent. He spoke to me, distinctly and audibly in his own familiar voice, and said: "Friend Happerfield, I have

come to you because you have not kept your promise to see to my wife. She is in trouble and in want." I assured him that I had done my duty, and was not aware that she was in any difficulty, and that I would see about her first thing, and have her attended to. He looked satisfied and vanished from my sight. I awoke my wife, who was asleep at my side, and told her what had occurred. Sleep departed from us, and on arising, the first thing I did was to write to the grandson. In reply he informed me that he had been deprived of his situation through persecution, and was in great straits, insomuch that he had decided on sending his grandmother to the Union. Forthwith I sent some money and a request to have the old lady forwarded to me immediately. She came, and was again provided with a home and had her wants supplied. These are the circumstances as they occurred. I am not a nervous man ; nor am I superstitious. At the time my old friend came to me I was wide awake, collected, and calm. The above is very correct, not overdrawn.

C. HAPPERFIELD.

This last case, however, suggests a fresh difficulty,—namely, as to the real origin of the monitory voice. There is a good deal of evidence, from the Dæmon of Socrates downwards, to the occurrence of monitions or warnings which in various ways inform the percipient of some approaching danger. And sometimes these monitions are associated—by an impression, or by an actual vision—with some deceased person, who is supposed to be acting as a guardian or protector to the person thus admonished.

But it is a well-known fact,—pointed out by Elliotson, and repeatedly noticed since his day,—that hypnotised or somnambulist subjects have a tendency to develop a pseudo-guardian,—to refer the knowledge or sensation which comes from sub-conscious strata of their own mind to some imaginary spirit, whom they sometimes see beside them in visible form. Thus, in the classical case of "Estelle,"—that patient of the elder Despine, whose history is so curiously concordant with the most recent observations,—Estelle in her secondary condition supposed herself to be directed by a spirit, "Angélique," who was obviously a mere personification of her own supernatural knowledge of the state of her own organism. Similarly in cases of automatic writing, the message which really comes from the unconscious self of the writer will sign itself by the name of some deceased relative. It is therefore possible, and even probable, that in some of the cases where warnings have been conveyed by some phantasmal figure simulating a dead friend, the real source of the warning has been somewhere in the percipient himself. And thus, for instance, in the Happerfield case, just cited, the phantom may have been the mere dramatic projection, either of knowledge telepathically acquired by the percipient, or of a mere sub-conscious current of anxiety as to the welfare of a *protégée* of whom he had heard no news for some time.

While thus discussing the indications of a knowledge of earthly

events afforded by phantoms, there is one curious type of cases which I ought to mention, although by their very nature they can hardly occur more than a year after death—I mean cases where some manifestation occurs just before the news of the death is received by the percipient. In a case given in the last paper (*Proceedings*, Vol. V., p. 408), the Rev. G. M. Tandy saw Canon Robinson's apparition just before he opened a newspaper—given to him in its wrapper by a friend—which contained the announcement of the Canon's death. In that case no telepathic communication from living persons seems possible; for neither would the Canon's surviving friends think specially of Mr. Tandy, nor could they possibly know when the news of the death would reach him.

We have received a similar case from Mr. Magnússon, Assistant Librarian in the Cambridge University Library, where a strong impression of the death of a friend in Iceland came upon him—not at the time of the death, but at the time when the letter announcing the death had just reached England. As this was only an impression,—though a painfully strong one,—and was not recorded at the time, I do not quote the incident at length. But a case of Mr. Cameron Grant's, briefly mentioned by Mr. Gurney in *Phantasms of the Living* (II., p. 690), seems, on further study of his diary, to illustrate the present point so curiously that I must refer to it here. After mentioning two other cases in which entries in Mr. Grant's diary confirm his recollection of strong impressions nearly coincident with deaths, Mr. Gurney continues:—

“I have studied in Mr. Grant's diary the full record of a third case which was even more remarkable than the first, as it included the peculiarity that, for some time after his first impression, he felt forcibly impelled to *draw* the figure of the person who died. The case was made the more striking to me by the fact that Mr. Grant was so certain that the death (the time of which he had only very vaguely learnt) must have coincided in date with his impression, that he had actually not taken the trouble to verify the coincidence. He left it to me to find in the *Times* obituary—as he confidently foretold that I should—that the death (which was quite unexpected) occurred, thousands of miles from the place where he was, on the day preceding that on which the entry in his diary, relating his impression of the previous night, was written. The impression of that night did not, however, bear distinct reference to the particular person who died, but was a more general sense of calamity. Certain reasons which at present make it desirable not to publish the details of this case may in time cease to exist.”

Now, on a fuller inspection of Mr. Grant's voluminous journal, (largely a business record,) which he has kindly permitted me to make, it appeared that the impulse to *draw* the dying man was the most marked feature in the whole incident, and furthermore that this impulse came on some

months after the death—but on the night previous to the day on which Mr. Grant saw, in a casual newspaper received in Brazil, the announcement of his friend's demise in Scotland.¹

The possibility of a telepathic impulse from the surviving members of the family of course suggests itself: but Mr. Grant was in a wild up-country station in Brazil; and it seems impossible that anyone could guess at what date the news would reach him. The rough sketch which Mr. Grant was impelled to make contained two figures (of which the second was a servant) and a window; and it truly represented, as he afterwards learnt, the circumstances of the death.

This narrative in some sense fits in with a few cases (*cf. Phantasms of the Living*, I., 272, and possibly II., 52) where an impression or hallucination seems to have continued for some time and then ceased when the news of a death arrived. On the other hand, there are a few cases (see *Proceedings*, Vol. V., p. 519) which suggest that if *independent* clairvoyance exist, the perception of letters arriving, or about to arrive, may form one of its readiest manifestations. The subject is one to which observation should be specially directed.

On the whole, therefore, our cases where knowledge of earthly affairs on the decedent's part is clearly indicated are few indeed. I may add a case of Mr. Dale Owen's,² where the knowledge which the ghost seems to show is not of a death, but of a more mundane event.

VI.—In March, 1846, Mrs. R., wife of Dr. R., of Philadelphia, was sitting with her two daughters in her dining-room about midday. They all three saw a figure enter, move through the room, contemplate a portrait of Dr. R., and disappear. Mrs. R. and the elder daughter, who saw the figure best, identified it in dress and aspect with Dr. R.'s mother, who had died about 10 years before.

The ladies narrated this incident to the Rev. Mr. Y., and he independently gave to Mr. Owen (at what date is not said) an account "tallying exactly" with the account given to him by the two ladies mainly concerned.

On the return home of Dr. R. that evening it further appeared that the apparition involved a remarkable coincidence. "Shortly before her death,"

¹ I am not sure how many hours the impulse lasted, Mr. Grant having been obliged to return to Brazil before sending me a copy of the passage in his journal.

² *The Debateable Land*, 2nd Ed., p. 319.—Mr. Robert Dale Owen's works contain several narratives which might find place in this collection. I have preferred to leave the reader to consult them for himself, and judge of the value to be attached to them. Mr. Owen cannot be classed as a first-rate *observer*; having been once at least grossly deceived by fraudulent mediums. Nor is his standard of what constitutes *evidence* very high, as is shown by the admission to his volumes of sundry remote and inconclusive stories. But, on the other hand, his own honesty and his strong wish to be accurate are undoubted. He wrote out the accounts given to him with care, and, as a rule, submitted them for revision to the narrator. Where the narrators were known to him as persons of probity and position, and give their account at first-hand, we may be pretty sure that the main facts are correct. It is greatly to be regretted that the full names are so rarely given, and that Mr. Owen's papers either have not been preserved, or are not now accessible.]

says Mrs. Owen, "Dr. R.'s mother had strongly advised her son to buy a house in the neighbourhood, which he ultimately purchased. She had also about that time stated to a friend of hers, Mrs. C., that if her son did well, she would, if permitted, return from the other world to witness his prosperity. . . . As nearly as could be ascertained, at the very hour [of the apparition] the deeds by which Dr. R. became the legal proprietor of the house in which she appeared were delivered to him by its former possessor."

The inference suggested is that here the prosperous action—as in other cases the impending or the actual decease of the survivor—attracted the attention, and thence in some way induced the appearance, of the long-departed friend.

We proposed roughly to divide the apparently motived actions of these apparitions into the reasonable and the unreasonable :—that is to say, into actions which seem to imply real intention on the decedent's part, and actions which suggest the mere unconscious working out of some old prejudice or bygone impulse. Under which class of motives are we to place the desire to pay one's debts? This desire is in itself legitimate; but nevertheless, when the debts are trifling, there seems something undignified in a *post-mortem* preoccupation with a small account which the decedent has left no funds to settle; so that all he can now do is to get a stranger to pay it for him. Yet such is the situation suggested in a narrative which Dr. Binns, an author of some scientific repute in his day, gives in his *Anatomy of Sleep*, p. 462, adding that "perhaps there is not a better authenticated case on record." It consists of a letter written October 21st, 1842, by the Rev. Charles M'Kay, a Catholic priest, to the Countess of Shrewsbury. The Earl of Shrewsbury sent on the letter to Dr. Binns. It is quoted by Dale Owen (*Footfalls*, p. 294). I abbreviate it here :—

VII.—"In July, 1838, I left Edinburgh to take charge of the Perthshire missions. On my arrival in Perth, I was called upon by a Presbyterian woman, Anne Simpson, who for more than a week had been in the utmost anxiety to see a priest. [This woman stated that a woman lately dead (date not given) named Maloy, slightly known to Anne Simpson, had 'appeared to her during the night for several nights' urging her to go to the priest, who would pay a sum of money, three and tenpence, which the deceased owed to a person not specified.]

"I made inquiry, and found that a woman of that name had died, who had acted as washerwoman and followed the regiment. Following up the inquiry I found a grocer with whom she had dealt, and on asking him if a female named Maloy owed him anything, he turned up his books, and told me she did owe him three and tenpence. I paid the sum. Subsequently the Presbyterian woman came to me, saying that she was no more troubled."

This account, though first-hand, is remote, and I know of no recent cases that are quite parallel. But the point on which I here insist is that the triviality of the ghost's alleged motive is no reason for disbelieving the narrative. We have no right to assume that a

decedent, by the mere fact of his decease, will see things in a larger light, or shake off the anxieties, the prepossessions, the superstitions of earth. Or even if we assume that he does in some sort enter on a larger existence, it does not follow that the conduct of his apparition will reflect his new knowledge rather than the impulses originated by his earthly being.¹

In fact, as we shall presently try to show, there is some reason to suppose that the apparition is due to something like the working out of a post-hypnotic suggestion. It may be entirely absorbed in the fulfilment of an idea implanted in the decedent's mind in his earthly days, or impressed upon him at the moment of death. Thus we may conceive a murdered man, for instance, as feeling persistently that he ought not to have been murdered,—that his existence should still be continuing in his earthly home. And if his apparition is seen in that home, we need not say that he is "condemned to walk there," but rather that his memory or his dream goes back irresistibly to the scene to which in a sense he feels that he still belongs.

I say "his memory or his dream"; but it is of course possible that neither word may suggest a close parallel to what actually occurs. There may be a deeper severance in the personality of the dead—a psychical fractionation such as that on which Indian and other philosophies have been wont to dwell—which may allow of a greater independence and persistence in the apparition than we usually associate with the notion of a dream. There is nothing *per se* improbable in the idea that our personality—so much more fractionable even during our earthly life than we were wont to imagine—should be susceptible, when liberated from the body, of still profounder divisions. For the present, however, it seems better to keep to more familiar analogies, and to use the word "dream" as the widest term available; though, of course, without assuming that the decedent is in any sense asleep.

Let us suppose, then, that the decedent tends to dream of scenes and events in the past, and that the way which he has of old been accustomed to regard such scenes or events is still dominant in that dream. We shall not then be surprised to find that what I have

¹ It has been remarked that dying persons seem inwardly sometimes to be pre-occupied with some very small and remote matter. Dr. Féré gives a case where a man dying from disease of the spinal marrow had already lost consciousness, but was momentarily revived by the injection of ether. He raised his head and spoke eagerly in a language which no one present understood. He then made signs for pencil and paper and wrote a few lines. These were found to be a statement in Flemish, the language of his childhood, as to a debt of 15 francs which he had contracted at Brussels, about 20 years previously. Another dying man, with scarcely perceptible pulse, was similarly revived by the injection of ether. He turned to his wife and said brusquely, "You will never find that pin; all the floor has been re-boarded." This referred to an incident which had occurred 18 years before. Having so said, he expired.

called *irrational motives* appear to influence the apparition. And amongst these we shall observe a frequent preoccupation with the mortal remains or skeleton of the departed person. There is at any rate a well-marked group of cases where the phantom seems to wish to draw attention to the fact that a skeleton is concealed in some unexpected place. When skeletons are found thus hidden, it is of course probable that there has been foul play; and the cause of the phantom may be supposed to have been in the first instance the desire of the deceased to reveal the murder; although the haunting may continue when all possibility of bringing the criminal to justice may have passed away.

There is, however, another possible way of accounting for this connection between apparitions and skeletons. We may ascribe the hallucinatory figure, not to any action on the part of the dead, but to the hyperæsthesia of the living. It has often been supposed that certain "sensitives" are aware in some obscure manner of the proximity of dead bodies. Developing this possibility (*Proceedings*, Vol. IV., p. 154), I cited two cases where such susceptibility might serve to explain a feeling of horror experienced (1) in a room in whose roof (one story higher) the dried-up body of a murdered baby was afterwards found; (2) in (and above) a room beneath whose flooring several skeletons were subsequently discovered. In each of these cases there was proximity under the same roof. But in the case which I shall now cite there was no such proximity between the percipient and the skeleton. The skeleton, as will be seen, was buried in an open field which the percipient merely traversed from time to time. The bones were some 40 years old; and kelp had been burnt above the spot where they lay. It seems incredible that a man should be thus affected by a distant skeleton and yet capable of fulfilling the ordinary duties of life; which in the case of a serious Scotch bailiff must undoubtedly have included attendance, in the midst of buried skeletons, at church. The facts of this case are unusually clear and well-evidenced; the interpretation is more than commonly difficult.

VIII.—DISCOVERY OF A HUMAN SKELETON BY REVELATION IN A DREAM.

From the *Banffshire Journal* of January 30th, 1872.

A most unusual and extraordinary occurrence has excited considerable interest in the district around Banff during the past few days, the chain of circumstances leading to which we are in a position to relate authoritatively.

William Moir is grieve at the farm of Upper Dallachy, in the parish of Boyndie, about three and a-half miles west of Banff, and a mile west of the fishing village of Whitehills. Moir is an intelligent, steady, and modest man, 35 years of age, and married. Shortly after Whit Sunday last, he dreamed that, on a particular spot near the farm of Dallachy, he saw lying a dead body with blood upon the face. The dream was so vivid that every point connected with it was deeply impressed upon his memory. The spot

on which he dreamed he saw the body lie was a slight mound on the sloping ground which bounds the farm and stretches to the seaside, and about 16ft. from the high water mark. For a time after the dream, Moir did not think much about it; but the idea of the dead man afterwards haunted him, and he could not exclude it from his mind. By-and-bye the matter took so firm a hold upon his thoughts that never was he a moment unoccupied but the idea and the vision returned to him.

An incident happened in the month of July last, which Moir, at the time, thought was the interpretation of his dream. A person who had been an inmate of the Banffshire Lunatic Asylum, at Ladysbridge, was found drowned at a point about 200 yards from where Moir dreamt he saw the dead body lie. There is a boat belonging to the farm at Upper Dallachy, in which Moir and some of the men-servants occasionally went to Lea and amused themselves with fishing; and it was while out in this boat that the dead body of the lunatic was observed. It so happened that Moir was the first person to put his hand upon the dead body; and he and his companion proceeded to carry the body to the village of Whitehills. When the two men were so carrying the dead body of the lunatic, they passed over the exact spot where Moir in his dream had seen the dead man lying, and the recollection of his dream became very vivid at that moment. When about six yards beyond the spot, Moir's companion slipped his foot, and the end of the board upon which lay the lunatic's body fell to the ground. Moir, keeping hold of his end of the board, observed that there was blood upon the face of the corpse, and he looked upon the incident as the fulfilment of his dream.

Still, however, the vision of the dream came back upon the man. He could not go out walking or sit down at home in the evening without the recollection coming before his mind. Indeed, he began to think that his intellect was being affected, and he was conscious of becoming taciturn, morose, and absent. The disagreeable feeling continued to increase in intensity, and, during last week, it became positively painful. On Wednesday last, in the discharge of his ordinary duties, he went to an outlying portion of the farm, and, while he was there occupied, the idea of the dream left him. On Wednesday evening, however, it came back with increased force. On Thursday morning he went down to Stakeness, a portion of ground recently attached to the farm, and about 400 yards from the spot with which his vision was associated, and, while there engaged, his oppressive thoughts were dissipated. He returned to his house on the farm, and, after sitting awhile, he intended to proceed to the portion of the farm at which he had been on Wednesday, which lay on the side furthest from the sea.

While Moir was on the way from the house, the idea of his dream occurred to him with such intense vividness that he turned and went back to the house. Saying nothing to anyone in the house, he took a spade, and walked direct to the spot of which he had so distinct a recollection in connection with his dream, and removed a little of the turf from the surface. After he had done so, he put the spade down its full length into the ground, and lifted up the earth. In the spadeful of earth, however, there was an entire human skull. The man was not at all affected by the appearance of the skull, the idea in his mind being that the turning-up of the skull was

nothing more than what was to have been expected. He took other spadefuls of earth, and brought up the lower jaw with teeth, followed by the shoulder bones, and, digging further along, dug up other bones of a human body as far as the thigh. Laying the bones out on the surface of the ground just in the position he had found them buried, he realised that he was digging up a skeleton. At that juncture Moir stopped digging, and went to an elevated spot about 50 yards from the grave, where he called upon William Lorimer, the cattleman at the farm, who was pulling turnips in a field. Lorimer went to Moir, and both returned to the spot, when Moir recommenced digging, and brought out the lower bones of the skeleton. Both men then threw the bones into the cavity, and covered them up. Moir's first intention was to let the bones lie, but, on second thoughts, he went to the village of Whitehills to consult Mr. Taylor, merchant there, as to what he should do. Moir had not been 10 minutes in the shop when Inspector M'Gregor, of the county police, who had been in Whitehills, accidentally called at the shop. Moir reported to the inspector what had taken place, and the two proceeded to the spot where the bones lay. By the time they arrived there it was dusk, but the inspector had the skull and some of the bones uncovered at once.

On Friday morning Inspector M'Gregor returned to the place, and had the whole of the skeleton taken up.

The place where the remains were found, and which had been so long associated with the disagreeable dream in the mind of Moir, is not at all a likely spot for an ordinary grave. The body could have only been covered with about 18in. of mould, and underneath it there were only two or three inches of shingle, covering a surface of rock. The bones were considerably decomposed, and they may have lain there for about half a century. The spot was enclosed by a circle of stones, from eight to 10 yards in circumference; and the stones and shingle were so discoloured as to indicate that they had been subjected to the influence of fire. It is believed that the enclosed circle was the site of a kiln for burning kelp. At one time kelp-burning was a business of some importance in the district, and there were more than a dozen of these kilns upon the beach, within a few miles to the west of Banff, the last of which were only discontinued about half a century ago.

The finding of the remains has been reported to the Procurator-Fiscal, and the bones have been taken charge of by the police, pending an investigation and instructions as to their disposal.

Curiosity will naturally exist as to how the finding of the skeleton has after a time affected the mind of Mr. Moir. After meeting with Inspector M'Gregor, the subject of the dream ceased to harass him, and he has since enjoyed an entire immunity from his previous mental troubles.

The whole circumstances of the case, as we have related them, are confirmed by a variety of evidence, which shows them to be as undoubted as they are unusual and remarkable.

Supplementary statement by Mr. Moir, Dallachy, at a conversation held in the *Journal* office, Banff, on Friday, July 19th, 1872.

Mr. William Moir is a native of the parish of Monymusk, in Aberdeenshire. He is 35 years of age, is married to a Miss Humphrey, from

Banffshire. Both Moir and his wife saw Dallachy for the first time when they came to live there four years ago. Moir had become familiar with all the ground on the farm by walking over it, in the ordinary course of his duties. There was nothing particular to attract his attention to the spot mentioned in the narrative, and he had not paid any attention to it more than to any other part of the farm, till in June, 1870, he dreamed that he came to the spot and saw a man lying on it, with his clothes on, but bare-headed. The man seemed to be lying on that particular spot, the same as if he were drunk or in a senseless condition. The first time Moir had occasion to pass the spot after he had the dream, it occurred to him when he came to it that it was the spot on which he had seen the man lying. He never dreamed before nor since about anything of the same kind, and is generally a very sound sleeper. Moir could not say whether the man was dead or alive when he saw him in the dream, but he dreamed that he stood and looked at the man, and on seeing the head bare and the face covered with blood, he said to himself in an offhand sort of way, "That man has come off with the worst of it." Subsequent to the dream Moir forgot about the man, but his mind was always troubled about the spot of ground upon which he saw the man lying.

Moir carefully read over the narrative and said it was quite correct. He had read the narrative over and made corrections when it was written before being printed, and immediately after the event occurred.

Certified by

(Signed) A. RAMSAY, Editor *Banffshire Journal*.

The next letter is from Mr. Alexander Thurburn, of Keith, to Mr. T. A. Stewart, one of H.M. Inspectors of Schools.

Keith, *March 12th*, 1883.

MY DEAR STEWART,—I send herewith a reprint from the *Banffshire Journal* of the story of Moir's dream, from which is omitted a suggestion as to the identity of the skeleton which proved erroneous. I also enclose a copy of a supplementary statement which gives a few further particulars and explains the steps taken for checking the accuracy of the original narrative. The supplementary statement is written from notes which Nicol wrote in shorthand while Mr. Ramsay was questioning Moir on some points which I had asked him to investigate.

As the matter was investigated by the criminal authorities there can be no doubt of the substantial accuracy of the facts. The Fiscal might tell you if desired what was done. I learned from Mr. Ramsay that there was no story of murder, robbery, or the like associated with the spot where the body was found. If hyperæsthesia can be admitted as the cause, Moir was just the sort of man in whom we could imagine such a condition to arise. He seems to have been of an exceedingly sensitive, nervous temperament, and if I remember right he fell into a state of religious depression such as seriously to unhinge his mind before his death, which took place in or about October, 1873. Miss Cobbe's theory in the *Echo*, therefore, seems to me the most possible one. I made some inquiries (with the view of testing another suggestion of Miss Cobbe's) regarding his early history and the possibility of his having heard the story in boyhood and forgotten about it. It is, of course, impossible to obtain *absolute* proof of the negative in such a case,

but Moir, the gardener, told me of the movements of all the members of the family, and I could find no trace of any means whereby they, who came comparatively recently to the county, could have known circumstances connected with the mystery of which the people in the immediate district were ignorant. If I can furnish any further details I shall be glad to do so.

ALEX. THURBURN.

Mr. Thurburn adds further particulars as follows :—

Keith, *May 26th*, 1874.

I have been making inquiry as to the points on which you suggested that information might be got about the late Mr. Moir, who dreamed of the corpse at Dallachy, but all that I have learned is of a negative character. I discovered that there was an uncle of his, a James Moir, a jobbing gardener in Keith, to whom I am indebted for my facts,—the minister of Monymusk to whom I wrote having told me that nothing could be learned there as all the family had left that parish years ago.

I find from James Moir that the deceased's grandfather was a native of Inch, in Aberdeenshire, and had a family of six, of whom the deceased's father was the third, and James (my informant) the fifth, and that he removed to the parish of Monymusk when James was a mere child. The deceased's father was also very young when he was taken with the others to Monymusk, and he continued in that parish where the deceased was also brought up until he left it to go to service.

James Moir, the gardener, knows of no previous connection with the Banff district, nor of any friends of the family from that neighbourhood who could have communicated to any of them the history of any events that might have occurred there. The tragedy at Dallachy must have been kept a profound secret, since the inquiries of the authorities have afforded no clue to its solution, and therefore anyone acquainted with the facts is not likely to have spoken of them except to a very confidential friend. I think it may safely be assumed that had such a close confidence existed between anyone from the neighbourhood of Banff who could have known about the story, and any of the Moir family, during the lifetime of the late Mr. Moir, his uncle, the gardener, would have known of it; so that it appears extremely improbable that the story can have been told in Moir's hearing in his childhood and been forgotten by him.

Mr. Stewart kindly inquired personally into the case, and writes as follows :—

Keith, *April 7th*, 1883.

DEAR SIR,—I have to-day interviewed Mrs. Moir, and I enclose a statement signed by her. She is an intelligent, fresh-faced woman, apparently between 40 and 50. She was very willing to answer my questions, and said she had received many letters and answered many inquiries already. I asked her if she had seen the spot where the skeleton was found, and whether its appearance suggested a grave? She said she had often seen it, that it had no appearance of being a grave, and that the fishermen passed over it on their way from the sea. I asked her if, after the skeleton had been unearthed, her husband still had these dreams? She said he had not, but that the shock to his system led to his death. She described all the circumstances, how her

husband had this weight on his mind, which she often urged him, even on her knees, to impart to her, as she knew that something was preying upon him. But, in her own words, "he had not the power" to do it. I asked her if she meant that he was unwilling to tell her about it, because it might make her uneasy, and she said this was not the way of it, but that he felt himself bound not to reveal his experience, even to her. He often went out and prayed to be delivered from the burden, and at last thought that his reason was going. And now comes part of the history I had not heard before. She said that the old people in Boyndie knew of the sudden disappearance of a man named Elder some 40 or 50 years ago. He was said to have gone to America, but had not been traced, and it was generally believed that he had been murdered, and that, too, in the room in which Moir slept. Drs. Hirschfeld and Mawson, who examined the skeleton, gave as their opinion that it had lain there for about 40 years. Mrs. Moir also said that the soil, some 16 inches deep, covering the skeleton must have been brought there for the purpose, as there was no soil of that kind in the neighbourhood. Her opinion was that the case had been hushed up to spare the feelings of their friends. Now, of course, you must take all this for what it is worth. Mrs. Moir made the statements to me to-day.

T. A. STEWART.

P.S.—I omitted to mention that Mrs. Moir said that the skull bore marks of violence.—T. A. S.

DOCUMENT III.

I hereby certify in presence of T. A. Stewart, Esq., H.M.I.S., that the account given in the *Banffshire Journal* of my late husband's dream was a correct record of the facts of the case.—JESSIE MOIR, Lower Towie, Botriphny.

DOCUMENT IV.

Milton of Noth.

January 29th, 1883.

Mrs. Wiston, of Milton of Noth, to whose husband Moir acted as grieve, gives a concordant account of the incident, under date January 29th, 1883, and adds :—

It was very strange that from the night of his dream until the day he dug up the grave he never told anyone what was causing him to be so absent and unhappy. He told me after that he felt he could not, although the thought of it was sometimes like to deprive him of his reason. He then spoke of it quite openly, and said it gave him no more trouble; but why this poor man should have had any trouble with it at all seems to me incomprehensible. He was more than an ordinary, honest, hardy, straightforward man, much respected by Mr. Wilson and also his former masters. Neither he nor any of his relatives had ever been in that part of the country until he was sent from Milton to take charge of the farm.

Miss M. F. Reid, whose father was in 1872 parish minister of Auchendoir, Aberdeenshire, gives a concordant, but more detailed account, and adds :—

February 24th, 1883.

Any addition to the statement of Mrs. Wilson, which you may find in my account, I have taken from notes of the story I made at the time, as related

to me by reliable persons in the district where I lived, who knew Moir before his migration to this sea-board farm. I remember distinctly being told then that Moir's reticence—as he said afterwards—during these months in which he did not divulge his dream proceeded from an unaccountable feeling, as if he himself had somehow been witness of, or implicated in, the murderous act. This does not quite come out in the Wilson narrative, but I know this fact impressed itself on me at the time, and I remember thinking that did I believe the doctrine of metempsychosis, this circumstance would have indicated that in some other phase of existence Moir had witnessed the deed, which on his revisiting the spot he now became conscious of through the medium of this confused dream. The revolution in his feelings, after the whole circumstance became known, was most remarkable. Moir then spoke feelingly of the matter in all its details, and said his former morbid feelings seemed like the memory of a painful dream.

MARY F. REID.

If in this case we reject—as it seems to me that we are forced to reject—both the hypothesis of chance coincidence and the hypothesis of hyperæsthesia, we are confronted with a conception of a strange and painful kind. A man—himself, as the tradition hints, not blameless—is murdered in a bedroom of a Scotch farmhouse. His body is carried out and hastily buried in the open field. For 40 years the murdered man retains some consciousness of this tragedy. He broods over the fact of his death in that room, his interment in that stony hillock. At last the bedroom is occupied by a man sensitive to the peculiar influence which (on our hypothesis) these broodings of deceased persons diffuse. The dream of the dead passes into the dream of the living; it persists in Moir's mind with the same intensity as in the murdered man's own imagination. The purpose once achieved,—the discovery made,—the obsession ceases.

And we may indeed say that if we carry our ideas of telepathy into an unseen world, this is the kind of haunting which we should expect to find. We are dealing presumably with a world of *influences*; and we can believe that a man may come within a current of influence against which no ordinary means of self-defence can avail, and which may persist as long as certain links between the unembodied and the embodied mind hold good. And on the same principle we might interpret the horror connected with the presence of a baby's corpse in the roof; referring this to some persistent current of influence from the unhappy mother who presumably placed it there.

All this must at present be mere speculation; but at any rate these discoveries of skeletons are in civilised countries so rare, that any account of haunting which can be shown to have originated before the discovery of the skeleton has considerable value as a coincidence.

I give another case of this kind (already alluded to), from Mrs. Montague, Crackanthorpe, Newbiggin Hall, Westmoreland.

June 11th, 1883.

IX.—Herewith my “Northamptonshire nights”—and days, as accurately told as I can. But, beyond being very real to me, I am afraid they won't avail you much. For you see I heard nothing, saw nothing, neither did the maid. I was startled when my father told me of the rector's confession as to the “disagreeableness” of that end of the house—months afterwards—but what made most impression upon me was, that having battled through the night with my vague terrors successfully, I could *not* sit in that arm-chair, in the sunshine, next day, with the sound of the cook singing over her work close at hand.

In the summer of 1872, my father occupied a rectory house (Passenharn) not far from Blisworth, in Northamptonshire, for a few weeks, and I went down to spend three days with him and my mother at Whitsuntide; my two children and their nurse being already there. The room given to me was over the dining-room; next door to it was the night nursery, in which my nurse and children slept, the rest of the inmates of the house being quite at the other end of a rather long passage. I hardly slept at all the first (Saturday) night, being possessed with the belief that someone was in my room whom I should shortly see. I heard nothing, and I saw nothing. The next morning, Sunday, I did not go to church, but betook myself to the dining-room with a book. It was, I remember, a perfectly lovely June morning. Before I had been a quarter of an hour in the room, and whilst wholly interested in the book, I was seized with a dread, of what I did not know; but in spite of the sunshine and the servants moving about the house, I found it more intolerable to sit there than it had been to remain in the room above the night before, and so, after a struggle, and feeling not a little ashamed, I left the room and went to the garden. Sunday night was a repetition of Saturday. I slept not at all, but remained in what I can only describe as a state of expectation till dawn, and very thankfully I left on the Monday afternoon. To my father and mother I said nothing of my two bad nights. The nurse and children remained behind for another week. I noticed that the nurse looked gloomy when I left her, and I put it down to her finding the country dull, after London. When she returned she told me that she hoped she would never have to go to stay in that house again, for she had not been able to sleep there during the fortnight, being each night the prey of fears, for which she could not account in any way. My father left this rectory at the end of the summer; and some time afterwards he was talking of the place to me, and mentioned laughingly that before he entered it the rector had “thought it right to let him know that that end of the house in which I and my children were put up was said to be haunted, my room especially, and that several of his visitors—his sister in particular—had been much troubled by this room being apparently entered, and steps and movements heard in the dead of night. I do not like to let you come in,” the rector added, “without telling you this, though my own belief in it is small.” Within, I think, a year or 18 months at most of my father's leaving, the house had to undergo considerable repair, and amongst others, a new floor had to be laid in the dining-room. On taking up the old boards four or five (I forget which) skeletons were found close under the boarding in a row, and also close to the hearthstone. Some of the skulls of these skeletons were very peculiar in form.

They were sent up to London for examination. I am ashamed to say, at this moment, I forget what was the exact verdict pronounced on them by the experts.

The Rev. G. M. Capell, writing from Passenham Rectory, October, 1889, says : "I found seven skeletons in my dining-room in 1874."

In the above cases there is no account of the continuance of the apparition or influence after the removal of the skeleton. But I will close this group with a narrative of an apparition observed in a room from which a skeleton had been removed (without the percipient's knowledge) some considerable time before the figure was seen.

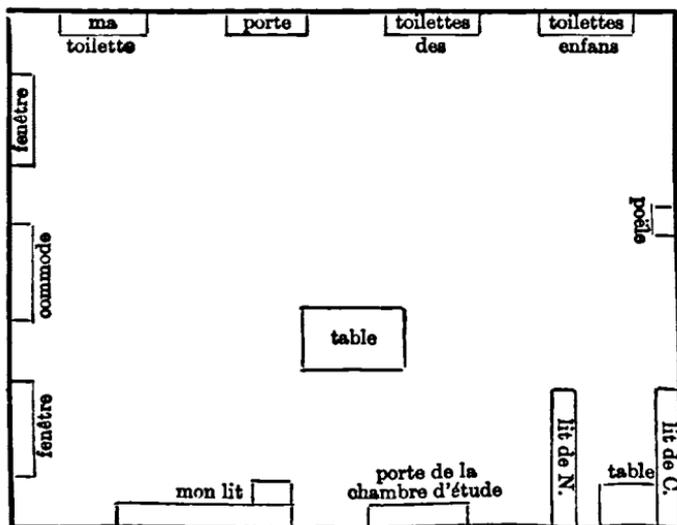
X.—Sent by Mrs. Bevan, Plumpton House, Bury St. Edmund's.

The following account was written at my request by Mdlle. Julie Marchand, whom I have known for 22 years as governess to my friends the Andrewes. At the time of which she speaks, she was governess to the De G——'s, and the scene of the story was a house in a street in Mannheim. I read it to her to be sure that I clearly understood it ; and is, like all ghost stories, thoroughly *unsubstantial*, though not therefore *unreal*. It was written on the 23rd February, 1878, 30 years, at least, after the occurrence, but not the less very present to the mind of the writer. S. C. B.

The children's names were "Nette" (Antoinette) and Charlotte.

Mdlle. Marchand informs me (July, 1889) that she has had no other hallucinations. She is not aware how long the skeleton had been removed before the figure was seen.

Avant de commencer mon récit, il faut que je donne une description de ma chambre, qui était une assez grande chambre, presque carrée, ayant une tenture très claire, ainsi que tous es meubles, qui étaient aussi de bois clair.



C'était pendant le Carême de 184—. Il faut que je mentionne que près de mon lit j'avais une petite table, où je posais une lampe, comme j'avais l'habitude de lire tous les soirs pour une heure et plus, lorsque j'étais couchée. Sur la table au milieu de la chambre il y avait un lumignon, ce qu'on nomme ici German night-lights, mais plus grand que ceux que j'ai vus ici. Il était mis dans un grand verre d'eau claire, de sorte qu'il ne donnait aucune ombre. Il n'y avait aucun rideau dans la chambre excepté des rideaux aux fenêtres, qui reposaient sur la fenêtre lorsqu'ils étaient tirés.

Un soir que j'étais couchée et les deux enfans dormant paisiblement, j'éprouvai un sentiment comme celui qu'on éprouve en sentant une personne près de soi. Je levai les yeux, et je vis devant moi, je puis à peine dire une ombre puisqu'une ombre vous apparait plate, mais c'était plutôt la figure d'un homme que je vis distinctement; seulement je ne pouvais distinguer les traits de sa figure, qui étaient cachés par l'ombre d'un grand chapeau. Chose extraordinaire pour moi, je n'éprouvai aucune frayeur. Je regardai la figure longtemps, m'imaginant que c'était une illusion de ma vue. Je me remis à lire; après un temps je regardai de nouveau; la figure était toujours immobile et à la même place. A la fin j'éteignis la lumière, je tournai le dos à cette figure, et je m'endormis, pensant que ce n'était qu'imagination.

La même chose arriva pendant plusieurs jours de suite. Craignant qu'on ne se moquât de moi, je ne mentionnai la chose à *personne*. Les enfans étant encore très jeunes, de 9 et 10 ans, elles avaient leur souper à 7 heures; moi, je descendais à 9 heures pour souper avec le Baron et la Baronne; à 10 heures je montais ordinairement pour me coucher. Pendant ce temps le lumignon restait sur la table, comme il était toujours allumé lorsque les enfans étaient au lit; puis la chambre d'étude restait éclairée pendant que j'étais en bas. Il faut que je dise que l'aînée des enfans était très craintive.

Un soir que je montais après souper j'entendis des cris d'angoisse terrible dans la chambre à coucher. J'y courus, et vis mon élève hors de son lit, cherchant à arracher hors de son lit sa sœur, qui dormait profondément, la suppliant de se réveiller, lui disant, "Chère C., O réveille-toi." Lorsque l'enfant me vit elle courut se coucher. Je lui dis simplement, "J'espère que tu ne feras plus un tel tapage." Le lendemain l'enfant paraissait si misérable qu'elle m'inquiéta un peu. Je lui demandai si elle était malade ou non; elle me répondit, "Non, je suis bien." L'idée me vint de la questionner sur le sujet de sa frayeur de hier au soir, car j'étais sûre que son état d'être provenait de sa frayeur de hier au soir. Je la pris dans une chambre seule pour la questionner. Pendant longtemps je ne pus rien lui faire avouer; enfin, après lui avoir promis qu'elle ne serait pas grondée, qu'elle pourrait me dire quelle absurdité elle voudrait, que je désirais savoir la cause de sa peur afin de lui parler là-dessus, enfin, après bien des hésitations elle me dit, "Je sais que ce n'est pas vrai, mais cela cependant m'effraye." Elle me dit: "Dès que vous descendez on frappe à la porte de la chambre d'étude, et au pied de mon lit je vois un homme." Cela me frappa. Je lui dis, "Je voudrais bien savoir comment ton imagination effrayée te le représente." Elle me dit, "Je sais que ce n'est pas vrai," mais enfin elle me dit il porte un long manteau, avec un long col, un chapeau avec la tête basse, avec une large aile. J'eus presque peur que l'enfant ne vit mon étonnement, car c'était exactement la même figure que j'avais vu plusieurs

fois auparavant debout devant ma commode, entre deux lumières et peut-être à quatre ou cinq pieds de moi.

Après bien des réflexions je me décidai à mentionner la chose au Baron, puisque j'étais sûre que la Baronne ne ferait que s'en moquer. Je craignais que l'imagination de l'enfant, frappée ainsi, à tort ou à raison, pourrait nuire à la santé. Le Baron, contre mon attente, devint si sérieux que j'étais étonnée. Il me dit, " Je viendrai ce soir dans la chambre d'étude et nous parlerons de choses indifférentes," car je savais que N. ne dormirait pas jusqu'à ce que je fusse au lit. Nous attendîmes jusqu'à près 11 heures ; nous n'entendîmes qu'un bruit qui pouvait être occasionné par des souris, mais après un certain temps nous entendîmes mon nom, aussi distinctement que possible, provenant d'un coin de la chambre. J'allai dans la chambre à coucher ; je demandai à N. si elle m'avait appelé. Elle était tout à fait réveillée et elle me dit non. Le Baron me dit, " Demain les enfans quitteront ce palier." On nous donna deux chambres au plain-pied. Quand nous eûmes quitté nos chambres, le Baron me dit, " En faisant les armoires dans la salle d'étude on a trouvé une squelette dans le mur." Je ne l'avais jamais su auparavant. J'avais habité ces chambres pendant des années sans jamais avoir rien vu ni entendu, excepté cette année. Plus tard ces mêmes appartements furent habités par les deux neveux orphelins, avec leur gouverneur. Ils ne virent jamais rien. Plus tard je suis allée très souvent dans ces appartements sans rien voir.

Quoique je puisse dire avec vérité que j'ai regardé cette figure maintes fois, me frottant les yeux, et que je n'ai jamais vu la figure disparaître, et que je me suis endormie, la laissant à la même place, je n'ai jamais eu peur, ce qui me fait croire que je n'ai jamais pensé que la chose était réelle.

We have now discussed most of the recent cases where a definite motive—reasonable or unreasonable—can be plausibly suggested for the behaviour of a *post-mortem* phantasm. Such *motived* cases form a small proportion only of the narratives of ghostly appearances. On the view here advanced, this was likely to be the case ; the great majority of such manifestations were likely to have no distinct meaning or purpose. In popular tradition, on the other hand, the meaning, the object, of a ghost's appearance is apt to make the principal point of the story. Accordingly we find that when ghosts have no motive it has been thought necessary to invent one ; and houses where haunting figures occur have been lavishly decorated with ancient tragedies—murders and suicides of the most shadowy type—in order to justify the phantasmal visits.

All these dim unhistorical stories we must set aside. We must realise the fact that haunting figures usually occur without any such sensational background. And we must simply consider the few indications as to their true nature which the actual evidence offers.

In the first place, and having regard to the popular division of hauntings into local and personal cases,—haunted *houses* and haunted *men*,—we observe that the evidence for haunted *men* is of a very weak

order. That is to say, in few of the cases where a man is troubled with the same phantom, recurring again and again in different places, is there reason to class the apparition as more than a mere subjective hallucination. We do not find modern parallels to confirm the often-cited story of Mdlle. Claizon, who was haunted nightly by the sound of a pistol shot (connected with the dying threat of a slighted lover), which sound is said to have been heard equally by other persons present at the time. The drift of the evidence, I repeat, makes not for haunted men but for haunted *places*. It tends to show that figures resembling deceased persons are sometimes seen in the former habitat of those persons, under circumstances which make their explanation as after-images or as chance-resemblances improbable. It is plain, however, that these figures can seldom occur under good evidential conditions. If I see the figure of my dead friend in the room in which he lived, you may say that this was a mere after-image; a vivid recollection of how my friend used to look. If you, who never knew my friend, see a phantom in the same house, you do not realise whom the phantom represents. To make evidence, our two visions must be juxtaposed; and your description of the figure must be identified with the known figure which I saw. This may be done, and has been done, more or less perfectly, in a variety of ways. Or, of course, a mere single vision of an unrecognised figure may be in itself strongly evidential, if only the percipient can identify the personage, with proper precautions, from picture or photograph.

But there is no part of our inquiry where more care as to evidential conditions is needed, or where less care has actually been used. In our former discussions on apparitions coincident with a death, we found that even the strongest personal interest in the vision was often insufficient to induce the percipient to record it properly, or to collect the most necessary corroborations. And in these cases of so-called "haunting" the meaning of the apparition is still less the personal concern of any given percipient. Posterity—let us hope—will smile at the tone of many of the accounts which people give of such experiences,—their sense of personal injury at the idea that such a thing should happen to *them*,—their unabashed avowal of having been terribly frightened at a poor phantom which could not hurt a fly. While there is so much diffused timidity in regard to the so-called "supernatural," the owners of house-property naturally take the fact into account, and conceal well-attested ghosts as carefully as defective cesspools. The result is that we have a great number of incomplete narratives,—narratives which do not indeed break down, but which stop short;—the experience of one percipient being given first-hand and in detail, but other corroborative experiences being promised, perhaps, and then withdrawn, or given with restrictions which render them useless as evidence. In this

department we have repeatedly had reason to believe that unwilling informants have minimised or even denied their own experiences, from the quite groundless fear that we might so use their narratives as to depreciate the letting value of the haunted residence. We trust that with a truer conception of the facts involved these repugnances are already beginning to give way; but they have thus far kept most of our evidence for hauntings in a state ill-suited for public production. There are various cases where from my knowledge of the informants,—and (if I may so say) of the *non*-informants,—I see strong reason for believing that something supernatural has occurred. But there are few cases which I can print in anything like a complete form. The publication of even a few narratives, however, may do something to remove vulgar prejudice, and to prompt to further inquiry.

“It came to nothing”; “What was the meaning of it?”; “It seems such a senseless thing for a departed spirit to do”;—such are the usual comments on the purposeless class of manifestations on which we enter now. I have already implied that this very purposelessness, in my view, ought *à priori* to have been expected, and forms a strong argument in favour of the origination of these phantoms somewhere outside the observer’s mind. For I hold that now for the first time can we form a conception of ghostly communications which shall in any way consist or cohere with more established conceptions; which can be presented as in any way a development of facts which are already experimentally known. Two preliminary conceptions were needed,—conceptions in one sense ancient enough; but yet the first of which has only in this generation found its place in science, while the second is as yet awaiting its brevet of orthodoxy. The first conception is that with which hypnotism and various automatisms have familiarised us,—the conception of multiplex personality, of the potential co-existence of many states and many memories in the same individual. The second is the conception of telepathy; of the action of mind on mind apart from the ordinary organs of sense; and especially of its action by means of hallucinations; by the generation of veridical phantasms which form as it were messages from men still in the flesh. And I believe that these two conceptions are in this way connected, that the telepathic message generally starts from, and generally impinges upon, a sub-conscious or submerged stratum in both agent and percipient.¹ Wherever there is hallucination,—whether delusive or veridical,—I hold that a message of some sort is forcing its way upwards from one stratum of personality to another,—a message which may be merely dreamlike and incoherent, or which may symbolise a fact otherwise unreachable by the percipient personality. And the

¹ See *Phantasms of the Living*, Vol. I., p. 231.

mechanism seems much the same whether the message's path be continued within one individual or pass between two;—whether A's own submerged self be signalling to his emergent self, or B be telepathically stimulating the hidden fountains of perception in A. If anything like this be true, it seems plainly needful that all that we know of abnormal or supernormal communications between minds, or states of the same mind, still embodied in flesh, should be searched for analogies which may throw light on this strangest mode of intercourse between embodied and disembodied minds. Our steps on this uncertain ground must needs be short and wavering. But they may help to mark the right direction for future inquiry, and to dispel certain vulgar preconceptions which can only mislead.

A communication (if such a thing exists) from a departed person to a person still on earth is at any rate a communication from a mind in one state of existence to a mind in a very different state of existence. And it is, moreover, a communication from one mind to another which passes through some channel other than the ordinary channels of sense;—since on one side of the gulf no material sense-organs exist. It will apparently be an extreme instance of both these classes—of communications between state and state,¹ and of telepathic communications; and we ought, therefore, to approach it by considering the less advanced cases of both these types.

On what occasions do we commonly find a mind conversing with another mind not on the same plane with itself?—with a mind inhabiting in some sense a different world, and viewing the environment with a difference of outlook greater than the mere difference of character of the two personages will account for?

The first instance of this sort which will occur to us lies in spontaneous somnambulism,—or colloquy between a person asleep and a person awake. And observe here how slight an accident allows us to enter into converse with a state which at first sight seems a type of incommunicable isolation. “Awake, we share our world,” runs the old saying, “but each dreamer inhabits a world of his own.” Yet the dreamer, apparently so self-enclosed, may be gently led, or will spontaneously enter, into converse with waking men.

The somnambulist,—or rather the somniloquist,—for it is the talking rather than the walking which is the gist of the matter,—is thus our first natural type of the *revenant*.

¹ Some word is much needed to express communications between one state and another—*e.g.*, between the somnambulatory and the waking state, or, in hypnotism, the cataleptic and the somnambulatory, &c. The word “methectic” (*μεθεκτικός*) seems to me the most suitable;—especially since *μῆθεξις* happens to be the word used by Plato (*Parm.* 132 D.) for participation between ideas and concrete objects. Or the word “inter-state” might be pressed into this new duty.

And observing the habits of somnambulists we note that the degree in which they can communicate with other minds varies greatly in different cases. One sleep-waker will go about his customary avocations, without recognising the presence of any other person whatever. Another will recognise certain persons only ; or will answer when addressed, but only on certain subjects ;—his mind coming into contact with other minds only on a very few points. Rarely or never will a somnambulist spontaneously notice what other persons are doing, and adapt his own actions thereto.

Next let us turn from natural to induced sleep-waking ;—from idiopathic somnambulism to the hypnotic trance.—Here too, throughout the different stages of the trance, we find a varying and partial (or elective) power of communication.—Sometimes the entranced subject makes no sign whatever. Sometimes he seems able to hear and answer one person, or certain persons, and not others.—Sometimes he will talk freely to all ; but however freely he may talk, he is not exactly his waking self.—And as a rule he has no recollection, or a very imperfect recollection, in waking life of what he has said or done in his trance.

Judging, then, from such analogy as communications from one living state to another can suggest to us, we shall expect that the communication of a disembodied or discarnate person with an incarnate, if such exist, will be subject to narrow limitations, and very possibly will not form a part of the main current of the supposed discarnate consciousness.

Looking back upon some of the cases above given, we shall recognise that this description is at any rate consistent with their details, so far as it goes. The phantasmal figure has rarely seemed to meet the living percipient with any direct attention, but rather to be working out some fore-ordained suggestion with little reference to any other mind.

And now to take the other aspect of the analogy which presented itself. Let us consider the characteristics of *telepathic* communication ; since the intercourse of the discarnate with the incarnate,—however different it may be from thought-transference among living persons,—must, at least, be *less* different from thought-transference than from ordinary speech or gesture.

Beginning, then, with small experimental cases of thought-transference, we observe that the agent who projects a mental picture is not commonly aware whether he has succeeded in transferring it or no ; and we also observe that it is often imperfectly transferred, or incorrectly realised by the percipient. Analogically, we may suppose that the discarnate intelligence may project a picture into some living mind without being aware that he has done so ; and moreover, that this picture, as realised by the living person, may differ considerably from the picture existing in the discarnate mind. Our next step is

still more important. For we come to cases where the image projected before the percipient's consciousness is not that of a mere diagram, or number, or material object of any kind, but is an image of the "agent" himself. Readers of *Phantasms of the Living* will remember that in these cases the agent is not usually aware of having produced this effect on the percipient. There are, indeed, some instances where he himself has some kind of corresponding impression,—as of seeing the percipient at the moment when the percipient sees him,—and to these we have given the name of *reciprocal* cases. And in many cases it is impossible to say whether this reciprocity existed or no, since the agent dies almost at the moment of the apparition. Still, these cases as a whole confirm the view already suggested, that the agent in apparitions is not necessarily conscious of the effect which he is in some way producing. And, finally, there is a small but very instructive group of cases where the agent has voluntarily induced an apparition of himself to a distant percipient, as a matter of experiment;—acting thus as nearly as possible in the way in which we may imagine a departed friend to act, if he desires to make an impression of his presence upon a friend who survives. What, then, is the behaviour of the apparition thus produced? How far does it indicate intelligence or initiative? How far does its action form a part of the normal train of consciousness—or enter into the normal train of memory—of the agent from whom it in some way emanates? Let us consider the principal cases of this kind recorded in *Phantasms of the Living*.

Case 13, Vol. I., p. 103.—Figure speaks—uncertain with what amount of intelligence. Agent (asleep at the time) is not conscious of having succeeded in appearing.

Cases 14, 15, 16, Vol. I., p. 104-109.—Mr. S. H. B.'s figure is seen, on four occasions, as willed by him. On three of the occasions he is asleep, on the fourth in a state of self-induced trance-like concentration.—In no case does he know afterwards whether he has succeeded or not.—On one occasion the figure performs a trifling act which Mr. S. H. B., had willed that it should perform. On another occasion it performs a similar action without any previous intention on Mr. S. H. B.'s part.

Case 685, Vol. II., p. 671.—Mr. Cleave is hypnotised; sees a room at a distance; is twice seen in that room.—In this case the agent remembers his own apparent presence in the distant room.—The figure merely stands in the room; does not act.

Case 686, Vol. II., p. 675.—Mrs. Russell, in waking state, desires intensely to become manifest to her family at a distance (Scotland to Germany). She is seen; has no knowledge of having been thus seen.

Case given, Vol. I., p. lxxxi.—Mr. Godfrey three times wills to be perceived by a certain person. Twice his figure is perceived,—on the

third occasion he fails.—After each success he had a vague knowledge that he had succeeded.—On one occasion the figure seems to speak but only a word.

Case given in *Journal*.—Baron v. Notzing, in waking conditions, desires to impress himself upon a person out of sight. He succeeds; has no knowledge that he has succeeded.

It will be seen that these cases which, as we have said, ought theoretically to form the closest parallel to post-mortem apparitions, do in effect actually present us incidents strongly resembling the behaviour of those posthumous phantoms.

To put the matter in a crude way; the behaviour of phantasms of the living suggests dreams dreamt by the living persons whose phantasms appear. And similarly the behaviour of phantasms of the dead suggests dreams dreamt by the deceased persons whose phantasms appear. The actions of these phantasms may therefore be expected to be vague and meaningless, or at any rate to offer little response or adaptation to the actions of the persons who observe them. For they will presumably be conditioned either by some definite previous self-suggestion, (as in S. H. B.'s case, above cited), or by some automatic recurrence to a familiar train of associations.

And under the heading of "automatic recurrence" we ought probably to place the appearances which seem to depend on *locality* alone. Whatever position the departed may hold towards space,—whether they inhabit our space, or some other form of space, or are extra-spatial entities,—we must suppose that their memory deals with the space-relations of the past. And if there be a memory of space, this is in itself a relation to space. If the decedent recollects scenes which he has known, then we may conceive that this recollection of his may become somehow perceptible to other minds.

The notion that unembodied intelligences can have any relation to space may appear to some minds as unphilosophical. It seems to lead on to those primitive forms of materialism; those savage conceptions of the spirits of the dead, which modern Spiritualism undoubtedly reproduces under a new colour, but which philosophy has learnt to disdain. We can, however, form no real conception of a disembodied existence; and it is better not to assume as a matter of course either any resemblances or any differences from our own condition beyond what the actual evidence points to. And at any rate this conception of a *dead man's dream*,—of a probably unconscious gravitation of some fraction of his disembodied entity towards his old associations;—a flowing of some backwater of his being's current into channels familiar long ago;—will serve to supply a fairly coherent conception of the meaning of those vague *hauntings* into which, as we have seen, our narratives of recognised post-mortem apparitions imperceptibly glide.

The strong and weak points of the evidence for recognised apparitions and for vague hauntings are in some sense complementary to each other. Recognised apparitions have an obvious meaning, but weak attestation; vague hauntings have strong attestation, but are hard to interpret. If recognised apparitions of the dead, under circumstances precluding the possibility of mere subjective hallucination, occurred so frequently that chance-coincidence were excluded, we should have a right to assume that the so-called dead were still in some way influencing the living. But, as we have seen, the evidence to such appearances is as yet so scanty that although personally I incline to accept it, I cannot present it to others as at present conclusive. On the other hand, the evidence that in certain houses several persons have had hallucinations, independently of each other, and beyond the limits of chance-coincidence, is, I think (as Mrs. Sidgwick's paper in Vol. III. showed), exceedingly strong. The question remains as to what the *meaning* may be of these localised, recurrent hallucinations;—whether they indeed bear any relation to departed men. And the grotesqueness of these haunting phenomena,—their unlikeness to any effect which a reasonable decedent might be expected to wish to produce,—has been a strong argument against ascribing them to the agency of a departed spirit.

But these incongruities seem less puzzling if we regard these haunting sights and sounds as the fragmentary reflection of some dead man's ineradicable dream. On that view we need not look for reason in what is unreasonable, for purpose from what is purposeless. For though in the last resort it would be an intelligence like our own from which these phenomena would spring, yet that intelligence would be one with which we could enter into no real community. We should be observing and analysing,—not messages from those who love, nor revelations from those who know,—but the incoherent nightmare, the incognisable reverie, of the innumerable unremembered dead.

These reflections apply to a great number of narratives of *haunting* which, as above explained, are in themselves almost necessarily tedious and inconclusive. I will give one or two only at length; but will first briefly indicate the character of some of the rest.

We have, for example, a case ("the Gillingham ghost") where three persons separately see the figure of an old woman in a house where an old woman, reputed of similar aspect, used to reside. We have a case where a young man reading with a tutor (at Waterperry, near Oxford) sees a phantom of a farmer of very upright carriage on a bridge where, (unknown to the percipient,) a farmer, formerly a soldier, had been found dead some years before. We have a case where a lady sees the figure of a young girl run across a room (at Combermere Abbey), which room had previously been the nursery

in which (as family tradition, unknown to the percipient, went) a 16-year-old daughter of the house had been found one morning dead in her bed. We have a case where three persons independently saw the phantom figure of a young woman (at B. Court). One of these percipients, at least (probably all of them), remarked (in 1881) that the head of the figure was not visible. In 1883 a skull was discovered beneath the foundations of the room into which this figure disappeared. We have several cases of an isolated hallucination seen in a room which had previously been frequented by a person resembling the figure seen,—this fact being unknown to the percipient. Thus Mr. A. W. Hall, of St. Thomas's House, Oxford, tells us how he saw a venerable old man "sitting writing at the table in the centre of the room in which I was," the room being one in which there had, in fact, been previous rumours (unknown to Mr. Hall) of the appearance of Lord Hood, Mr. Hall's great-grandfather, whom he had never seen. And through the kindness of the Bishop of Ripon we have procured the following narrative from Mrs. Pittar (a near connection of the Bishop's), whose verbal account was given to us in nearly the same words. I print the case;—not as possessing high evidential value, for the identification of the figure is plainly conjectural; but in the hope that some reader may be able to get further information as to the Château de Prangins,—an easily accessible place.

XI.—In the year 1867 I was travelling in Switzerland with my husband, and we stopped at the Château de Prangins, near Nyon, which is now a collegiate school for boys.

Our bedroom was a large, oblong room, overlooking the Terrace and Lake Lemán, with an old-fashioned black writing-table in the middle of it. There was nothing unusual about the room or the circumstances, and I went to bed and slept soundly. But in the middle of the night I suddenly awoke in a state of terror, not, apparently, from a dream, for I had no impression of having been dreaming, but with a sort of certainty that a tall, thin, old man, in a long flowered dressing-gown, was seated and writing at the table in the middle of the room. I cannot say what gave me this certainty, or this distinct picture, for I did not once turn my eyes to the place where I felt that the intruder was seated. It did not, in fact, occur to me at the time how odd it was that I thus knew of his appearance without seeing him. The room was flooded with brilliant moonlight; but I did not venture to turn my head. My cries awoke my husband, who naturally thought that I had had a nightmare, and could not understand my persistent assertion that an old man in a flowered dressing-gown was in the room. At last he persuaded me to look at the table where I had felt that the old man was sitting; and there was no one there.

Next morning my husband mentioned my extraordinary nocturnal terror; the account, to our great surprise, was received as a matter of course, the landlord's married daughter merely remarking, "Ah, you have seen Voltaire." It appeared on inquiry that Voltaire, in extreme old age, used

often to visit this Château, then the property, I believe, of Lucien Bonaparte, and the room in which we slept was known to have been his sitting-room. Of this neither my husband nor myself knew anything. I had not been thinking about Voltaire, nor looking at any portrait of him, nor did it once occur to me that the figure could be his until I heard that morning from the landlord that the same figure was reported to have been seen in the same room, and that it was supposed to be Voltaire's.

I have never had any other hallucination of any kind.

1885.

EMILY PITTAR.

How long after death—we may ask, *à propos* of this story of Voltaire—is there any evidence for the continued action of the departed?

There are a good many accounts of appearances *prima facie* representing persons dead for 50 or 100 years. But obviously the cases where *identification* of so remote a figure is possible are likely to be also cases where there may have been some kind of *anticipation* on the percipient's part;—some association of a famous personage (the Empress Catherine of Russia, &c.), with rooms which that personage is known to have inhabited.

We have a few cases where an unrecognised figure in old-fashioned costume has been seen by more than one person, simultaneously or successively. Thus a phantom in cavalier's garb was seen in daylight by two percipients together in an avenue at Twickenham. The evidential value of such cases will depend on the view which we ultimately adopt as to whether *collective* hallucinations are ever wholly delusive, or imply some sort of reality outside the percipients' minds.

There is a case investigated by Dale Owen (*Footfalls*, p. 304) which, unless it be an elaborate and purposeless hoax, stands almost alone in the definiteness of date and communication. This was given to Mr. Owen by the two principal percipients,—the “wife of a field-officer of high rank in the British army” and a young lady, her friend and visitor. It was also independently confirmed by a Mrs. O., who had been a servant in the house at the time of the occurrences. The story seems too complex to admit of being explained away by anything short of an elaborate hoax played on Mr. Owen; and it seems improbable that these ladies should have contrived such a deceit, or should have induced the former nurse to take part in it, or should have allowed the story, if false, to be printed and reprinted without comment. Mr. Owen, it must be remembered, was a man of the world and a diplomatist;—in no way an absurd personage, but liked and esteemed in good society in several countries. We have endeavoured in vain to trace the percipients; and even the house (now, as Owen says, a farmhouse) could not be positively identified by an inquiry which we caused to be made on the spot.

The gist of the story is that, after many noises heard at Ramhurst Manor by various persons, three figures appeared to Miss S., and one of them also to Mrs. R., and that to both percipients the figures gave the surname of *Children*, adding that Richard Children, one of the figures, died in 1753. In Hasted's *History of Kent* (published 1778) the facts of Richard Children's residence at Ramhurst Manor, of his having a wife and son, and of his death in 1753, were verified.

To this class of cases belongs the remarkable narrative which forms the gist of Mr. Hugh Hastings Romilly's *True Story of the Western Pacific* (Longmans, 1882). Mr. Romilly has since been Deputy-Commissioner of the Western Pacific. On his book Mr. Gurney has the following note :—

This book gives one the highest opinion of its writer's strength of character, as well as of his modesty. Mr. Romilly's mother, Lady Elizabeth Romilly, assures me that the story is rather under-coloured than exaggerated, and that it is a most literal transcript of events, which Mr. H. H. Romilly wrote out, very unwillingly, at his father's urgent request.—E. G.

I give an abstract of the incident, which is at any rate interesting as one of the few recorded cases of really close scrutiny into the grounds of a savage belief by a cool and capable observer.

XII.—In the earlier part of his narrative, Mr. Romilly has described the murder on Christmas Eve, 1879, of a native called Kimueli, in the island of Rotumah, by an Australian half-caste, who was afterwards convicted of the crime. Mr. Romilly had seen the wounded man before his death. "A piece of coarse cloth or calico was over the top of the head, and round it, to keep it in its place, were strips of banana leaves. The whole was secured with cotton and strips of fibre." Next year at the same season, Mr. Romilly, with a friend named Allardyce, was inhabiting a house in Rotumah, about 200 yards from the house of a friendly influential native called Alipati, or Albert, who used usually to come with other friends and smoke with Mr. Romilly in the evening.

For two days before Christmas Day this man Albert did not appear ; and Mr. Romilly learnt that he was afraid to walk from one house to the other because Kimueli's ghost had been repeatedly seen.

Of course I laughed at him. It was an every-day occurrence for natives who had been out late at night in the bush to come home saying they had seen ghosts. If I wished to send a message after sunset, it was always necessary to engage three or four men to take it. Nothing would have induced any man to go by himself. The only man who was free from these fears was my interpreter, Friday. He was a native, but had lived all his life among white people. When Friday came down from his own village to my house that morning, he was evidently a good deal troubled in his mind. He said :

" You remember that man Kimueli, sir, that Tom killed."

I said, " Yes, Albert says he is walking about."

I expected Friday to laugh, but he looked very serious and said :

" Every one in Motusa has seen him, sir ; the women are so frightened that they all sleep together in the big house."

"What does he do?" said I. "Where has he been to? What men have seen him?"

Friday mentioned a number of houses into which Kimueli had gone. It appeared that his head was tied up with banana leaves and his face covered with blood. No one had heard him speak. This was unusual, as the ghosts I had heard the natives talk about on other occasions invariably made remarks on some commonplace subject. The village was very much upset. For two nights this had happened, and several men and women had been terribly frightened. It was evident that all this was not imagination on the part of one man. I thought it possible that some madman was personating Kimueli, though it seemed almost impossible that any one could do so without being found out. I announced my determination to sit outside Albert's house that night and watch for him. I also told Albert that I should bring a rifle and have a shot, if I saw the ghost. This I said for the benefit of any one who might be playing its part.

Poor Albert had to undergo a good deal of chaff for being afraid to walk 200 yards through the bush to my house. He only said:

"By-and-bye you see him too, then me laugh at you."

The rest of the day was spent in the usual manner. Allardyce and I were to have dinner in Albert's house; after that we were going to sit outside and watch for Kimueli. All the natives had come in very early that day from the bush. They were evidently unwilling to run the risk of being out after dark. Evening was now closing in, and they were all sitting in clusters outside their houses. It was, however, a bright moonlight night, and I could plainly recognise people at a considerable distance. Albert was getting very nervous, and only answered my questions in monosyllables.

For about two hours we sat there smoking, and I was beginning to lose faith in Albert's ghost, when all of a sudden he clutched my elbow and pointed with his finger. I looked in the direction pointed out by him, and he whispered "Kimueli."

I certainly saw about 100 yards off what appeared to be the ordinary figure of a native advancing. He had something tied round his head, as yet I could not see what. He was advancing straight towards us. We sat still and waited. The natives sitting in front of their doors got closer together and pointed at the advancing figure. All this time I was watching it most intently. A recollection of having seen that figure was forcing itself upon my mind more strongly every moment, and suddenly the exact scene, when I had gone with Gordon to visit the murdered man, came back on my mind with great vividness. There was the same man in front of me, his face covered with blood, and a dirty cloth over his head, kept in its place by banana-leaves which were secured with fibre and cotton thread. There was the same man, and there was the bandage round his head, leaf for leaf, and tie for tie, identical with the picture already present in my mind.

"By Jove it is Kimueli," I said to Allardyce in a whisper. By this time he had passed us, walking straight in the direction of the clump of bush in which my house was situated. We jumped up and gave chase, but he got to the edge of the bush before we reached him. Though only a few yards ahead of us, and a bright moonlight night, we here lost all trace of him. He had disappeared, and all that was left was a feeling of consternation and

annoyance on my mind. We had to accept what we had seen ; no explanation was possible. It was impossible to account for his appearance or disappearance. I went back to Albert's house in a most perplexed frame of mind. The fact of its being Christmas Day, the anniversary of Tom's attack on Kimueli, made it still more remarkable.

I had myself only seen Kimueli two or three times in my life, but still I remembered him perfectly, and the man or ghost, whichever it was who had just passed, exactly recalled his features. I had remembered, too, in a general way how Kimueli's head had been bandaged with rag and banana-leaves, but on the appearance of this figure it came back to me exactly, even to the position of the knots. I could not then, and do not now, believe it was in the power of any native to play the part so exactly. A native could and often does work himself up into a state of temporary madness, under the influence of which he might believe himself to be any one he chose ; but the calm, quiet manner in which this figure had passed was, I believe, entirely impossible for a native, acting such a part, and before such an audience, to assume. Moreover, Albert and every one else scouted the idea. They all knew Kimueli intimately, had seen him every day and could not be mistaken. Allardyce had never seen him before, but can bear witness to what he saw that night.

I went back to my house and tried to dismiss the matter from my mind, but with indifferent success. I could not get over his disappearance. We were so close behind him, that if it had been a man forcing his way through the thick undergrowth we must have heard and seen him. There was no path where he had disappeared.

[The figure was never seen again.]

From this savage scene I pass to a similar incident which occurred to a gentleman personally known to me, (and widely known in the scientific world), in a tranquil and studious environment. The initials here given are not the true ones.

XIII.—On October 12th, 1888, Mr. J. gave me *vidé eocē* the following account of his experience in the X. Library, in 1884, which I have taken down from memory next day, and which he has revised and corrected :—

“ In 1880 I succeeded a Mr. Q. as librarian of the X. Library. I had never seen Mr. Q., nor any photograph or likeness of him, when the following incidents occurred. I may, of course, have heard the library assistants describe his appearance, though I have no recollection of this. I was sitting alone in the library one evening late in March, 1884, finishing some work after hours, when it suddenly occurred to me that I should miss the last train to H., where I was then living, if I did not make haste. It was then 10.55, and the last train left X. at 11.5. I gathered up some books in one hand, took the lamp in the other, and prepared to leave the librarian's room, which communicated by a passage with the main room of the library. As my lamp illumined this passage, I saw apparently at the further end of it a man's face. I instantly thought a thief had got into the library. This was by no means impossible, and the probability of it had occurred to me before. I turned back into my room, put down the books, and took a revolver from the safe, and, holding the lamp cautiously behind me, I made

my way along the passage—which had a corner, behind which I thought my thief might be lying in wait—into the main room. Here I saw no one, but the room was large and encumbered with bookcases. I called out loudly to the intruder to show himself several times, more with the hope of attracting a passing policeman than of drawing the intruder. Then I saw a face looking round one of the bookcases. I say looking *round*, but it had an odd appearance as if the *body* were *in* the bookcase, as the face came so closely to the edge and I could see no body. The face was pallid and hairless, and the orbits of the eyes were very deep. I advanced towards it, and as I did so I saw an old man with high shoulders seem to *rotate* out of the end of the bookcase, and with his back towards me and with a shuffling gait walk rather quickly from the bookcase to the door of a small lavatory, which opened from the library and had no other access. I heard no noise. I followed the man at once into the lavatory; and to my extreme surprise found no one there. I examined the window (about 14in. x 12in.), and found it closed and fastened. I opened it and looked out. It opened into a well, the bottom of which, 10 feet below, was a sky-light, and the top open to the sky some 20 feet above. It was in the middle of the building and no one could have dropped into it without smashing the glass nor climbed out of it without a ladder—but no one was there. Nor had there been anything like time for a man to get out of the window, as I followed the intruder instantly. Completely mystified, I even looked into the little cupboard under the fixed basin. There was nowhere hiding for a child, and I confess I began to experience for the first time what novelists describe as an 'eerie' feeling.

"I left the library, and found I had missed my train.

"Next morning I mentioned what I had seen to a local clergyman, who, on hearing my description, said, "Why that's old Q.!" Soon after I saw a photograph (from a drawing) of Q., and the resemblance was certainly striking. Q. had lost all his hair, eyebrows and all, from (I believe) a gunpowder accident. His walk was a peculiar, rapid, high-shouldered shuffle.

"Later inquiry proved he had died at about the time of year at which I saw the figure.

"I have no theory as to this occurrence, and have never given special attention to such matters. I have only on one other occasion seen a phantasmal figure. When I was a boy of ten I was going in to early dinner with my brothers. My mother was not at home, and we children had been told that she was not very well, but though we missed her very much were in no way anxious about her. Suddenly I saw her on the staircase. I rushed up after her, but she disappeared. I cried to her and called to the rest, "There's mother!" But they only laughed at me and bade me come in to dinner. On that day—I am not sure as to the hour—my second sister was born.

"I have had no other hallucinations. When I saw the figure of X. I was in good health and spirits."

In a subsequent letter Mr. J. adds: "I am under a pledge to the X. people not to make public the story in any way that would lead to identity. Of course I shall be glad to answer any private inquiries, and am willing

that my name should be given in confidence to *bond fide* inquirers in the usual way."

The evidential value of the above account is much enhanced by the fact that the principal assistant in the library, Mr. R., and a junior clerk, Mr. P., independently witnessed a singular phenomenon, thus described by Mr. R. in 1889:—

"A few years ago I was engaged in a large building in the —, and during the busy times was often there till late in the evening. On one particular night I was at work along with a junior clerk till about 11 p.m., in the room marked A on the annexed sketch. All the lights in the place had been out for hours except those in the room which we occupied. Before leaving, we turned out the gas. We then looked into the fireplace, but not a spark was to be seen. The night was very dark, but being thoroughly accustomed to the place we carried no light. On reaching the bottom of the staircase (B), I happened to look up; when, to my surprise, the room which we had just left appeared to be lighted. I turned to my companion and pointed out the light, and sent him back to see what was wrong. He went at once and I stood looking through the open door, but I was not a little astonished to see that as soon as he got within a few yards of the room the light went out quite suddenly. My companion, from the position he was in at the moment, could not see the light go out, but on his reaching the door everything was in total darkness. He entered, however, and when he returned, reported that both gas and fire were completely out. The light in the daytime was got by means of a glass roof, there being no windows on the sides of the room, and the night in question was so dark that the moon shining through the roof was out of the question. Although I have often been in the same room till long after dark, both before and since, I have never seen anything unusual at any other time.

"When the light went out my companion was at C." [marked on plan.]

Mr. P. endorses this: "I confirm the foregoing statement."

In subsequent letters Mr. R. says:—

"The bare facts are as stated, being neither more nor less than what took place. I have never on any other occasion had any hallucination of the senses, and I think you will find the same to be the case with Mr. P."

The light was seen *after* the phantom; but those who saw the light were not aware that the phantom had been seen, for Mr. J. mentioned the circumstance only to his wife and to one other friend (who has confirmed to us the fact that it was so mentioned to him), and he was naturally particularly careful to give no hint of the matter to his assistants in the library.

In the *Journal S.P.R.*, Vol. III., p. 207, will be found a first-hand record, sent by the Rev. W. S. Grignon, "of two apparitions of the same deceased person to two persons,—relatives,—at intervals of two to four years after the death—apparently on the same spot." Some other cases which might have been noticed in the present paper will be found in Mrs. Sidgwick's paper on *Phantasms of the Dead*, already cited. Specially important is the case of haunting in a modern villa (Vol. III., p. 117), which haunting has continued since the publication

of Mrs. Sidgwick's paper, though we are not permitted to give any account which might lead to recognition.

I will conclude my quoted cases with a somewhat painful and complex narrative, which ought, I think, to be considered when we are trying to form a conception as to the true significance of "haunting" sounds and sights.

XIV.—The following case, which we owe to the kindness of Mr. Wilfrid Ward (and of Lord Tennyson, for whom it was first committed to writing some years ago), is sent by Mrs. Pennée, of St. Anne de Beaupré, Quebec, daughter of the late Mr. William Ward (a Conservative M.P. for London), and sister of the late Rev. A. R. Ward, of Cambridge.

Weston Manor, Freshwater, Isle of Wight.

1884.

It was in the year 1856 that my husband took me to live at a house called Binstead, about five miles from Charlottetown, P. E. Island. It was a good-sized house, and at the back had been considerably extended to allow of extra offices, since there were about 200 acres of farm land around it, necessitating several resident farming men. Although forming part of the house, these premises could only be entered through the inner kitchen, as no wall had ever been broken down to form a door or passage from upstairs. Thus the farming men's sleeping rooms were adjacent to those occupied by the family and visitors, although there was no communication through the upstairs corridor.

It was always in or near the sleeping apartment, immediately adjacent to the men's, that the apparition was seen, and as that was one of our spare bedrooms, it may have frequently been unperceived.

About 10 days after we had established ourselves at Binstead, we commenced hearing strange noises. For many weeks they were of very frequent occurrence, and were heard simultaneously in every part of the house, and always appeared to be in close proximity to each person. The noise was more like a rumbling which made the house vibrate, than like that produced by dragging a heavy body, of which one so often hears in ghost stories.

As spring came on we began to hear shrieks, which would grow fainter or louder, as if someone was being chased round the house, but always culminating in a regular volley of shrieks, sobs, moans, and half-uttered words, proceeding from beneath a tree that stood at a little distance from the dining-room window, and whose branches nearly touched the window of the bedroom I have mentioned.

It was in February (I think), 1857, that the first apparition came under my notice. Two ladies were sleeping in the bedroom. Of course, for that season of the year a fire had been lighted in the grate, and the fireplace really contained a grate and not an American substitute for one.

About 2 o'clock, Mrs. M. was awakened by a bright light which pervaded the room. She saw a woman standing by the fireplace. In her left arm was a young baby, and with her right hand she was stirring the ashes, over which she was slightly stooping.

Mrs. M. pushed Miss C. to awaken her, and just then the figure turned her face towards them, disclosing the features of quite a young woman with a singularly anxious pleading look upon her face. They took notice of a little check shawl which was crossed over her bosom. Miss C. had previously heard some tales concerning the house being haunted (which neither Mrs. M. nor I had ever heard), so jumping to the conclusion that she beheld a ghost, she screamed and pulled the bedclothes tightly over the heads of herself and her companion, so that the sequel of the ghost's proceedings is unknown.

The following spring I went home to England, and just before starting I had my own experience of seeing a ghost. I had temporarily established myself in the room, and one evening, finding my little daughter (now Mrs. Amyot) far from well, had her bed wheeled in beside mine that I might attend to her. About 12 o'clock I got up to give her some medicine, and was feeling for the matches when she called my attention to a brilliant light shining under the door. I exclaimed that it was her papa and threw open the door to admit him. I found myself face to face with a woman. She had a baby on her left arm, a check shawl crossed over her bosom, and all around her shone a bright pleasant light, whence emanating I could not say. Her look at me was one of entreaty—almost agonising entreaty. She did not enter the room but moved across the staircase, vanishing into the opposite wall, exactly where the inner man-servant's room was situated.

Neither my daughter nor myself felt the slightest alarm; at the moment it appeared to be a matter of common occurrence. When Mr. Pennée came upstairs and I told him what we had seen, he examined the wall, the staircase, the passage, but found no traces of anything extraordinary. Nor did my dogs bark.

On my return from England in 1858 I was informed that "the creature had been carrying on," but it was the screams that had been the worst. However, Harry (a farm-servant) had had several visits but would tell no particulars. I never could get Harry to tell me much. He acknowledged that the woman had several times stood at the foot of his bed, but he would not tell me more. One night Harry had certainly been much disturbed in mind, and the other man heard voices and sobs. Nothing would ever induce Harry to let any one share his room, and he was most careful to fasten his door before retiring. At the time, I attached no importance to "his ways," as we called them.

In the autumn of the following year, 1859, my connection with Binstead ceased, for we gave up the house and returned to Charlottetown.

I left Prince Edward Island in 1861, and went to Quebec. In 1877 I happened to return to the island, and spent several months there. One day I was at the Bishop's residence, when the parish priest came in with a letter in his hand. He asked me about my residence at Binstead, and whether I could throw any light on the contents of his letter. It was from the wife of the then owner of Binstead, asking him to come out and try to deliver them from the ghost of a woman with a baby in her arms, who had appeared several times.

After I went to live in Charlottetown I became acquainted with the following facts, which seem to throw light on my ghost story.

The ground on which Binstead stood had been cleared, in about 1840, by a rich Englishman, who had built a very nice house. Getting tired of colonial life, he sold the property to a man whose name I forget, but whom I will call Pigott (that was like the name). He was a man of low tastes and immoral habits; but a capital farmer. It was he who added all the back wing of the house and made the necessary divisions, &c., for farming the land. He had two sisters in his service, the daughters of a labourer who lived in a regular hovel, about three miles nearer town. After a time each sister gave birth to a boy.

Very little can be learnt of the domestic arrangements, since Pigott bore so bad a name that the house was avoided by respectable people; but it is certain that one sister and one baby disappeared altogether, though when and how is a complete mystery.

When the other baby was between one and two years old, Pigott sold Binstead to an English gentleman named Fellowes, from whom we hired it, with the intention of eventually buying it. The other sister returned to her father's house, and leaving the baby with Mrs. Newbury, her mother, went to the States, and has never returned. Before leaving she would reveal nothing, except that the boy was her sister's, her own being dead. It was this very Harry Newbury that we had unwittingly engaged as farm-servant. He came to bid me farewell a few months after I left Binstead, saying he would never return there. In 1877, I inquired about him, and found that he had never been seen since in Prince Edward Island.

In another letter dated September 24th, 1887, Mrs. Pennée adds:—

Another fact has come to my notice. A young lady, then a child of from 5 to 10, remembers being afraid of sleeping alone when on a visit at Binstead on account of the screams she heard outside, and also the "woman with a baby," whom she saw passing through her room. Her experience goes back some 10 to 15 years before mine.

In a further letter, dated St. Anne de Beaupré, Quebec, January 23rd, 1889, Mrs. Pennée gives additional facts, as follows:—

(1) Mrs. Pennée interviewed Father Boudreault, the priest sent for by the C. family to exorcise the house. Father B., however, was on his death-bed; and although he remembered the fact that he had been sent for to Binstead for this purpose, he could not recollect what had been told him as to apparitions, &c.

(2) Mrs. M., who first saw the figure, has gone to England, and cannot now be traced. Mrs. Pennée adds:—"The lady in question told several people that she saw a woman with a baby in her arms when she slept at Binstead; and, like myself, she noticed a *frilled cap* on the woman. The woman whose ghost we imagine this to be was an Irish woman, and perhaps you have noticed their love of wide frills in their head-gear."

(3) Mrs. Pennée revisited Binstead in 1888, and says, "The tree whence the screams started is cut down; the room where all saw the ghost is totally uninhabited; and Mrs. C. would not let us stay in it, and entreated us to talk no further on the subject. From the man we got out a little, but she followed us up very closely. He says that since the priest blessed the house a

woman has been seen (or said to have been seen, he corrected himself round the front entrance, and once at an upper window."

The list of cases cited in this and the previous paper, while insufficient (as I have already said) to compel conviction, is striking enough to plead for serious attention to a subject which will never be properly threshed out unless the interest taken in it assumes a scientific rather than an emotional form. Considering how long this scattered belief in the appearances of dead persons has existed, it is really extraordinary that so little trouble should have been taken to determine whether that belief was well-founded or no. For be it observed that there has been just as little diligence, just as little acumen, shown amongst the scoffers as amongst the credulous. It is often said that "ghost-stories break down on examination"; but what really happens is, not that the inquirer detects fraud or mistake in the story, but that the story is both presented and criticised in a vague and careless way, is sifted by nobody, and sinks or swims as a mere matter of luck. Mr. Gurney was in the habit of collecting specimens of cases sent to ourselves which broke down on his inquiry. These contain some curious specimens of human error; and we hope some time to offer some of them to the public. But hardly any hints of value, it was found, could be drawn from previous destructive criticisms, which are generally of the most superficial kind. In fact, so far as any exact investigation goes, the present subject is almost absolutely new; and the group of cases now presented—of whose evidential imperfections I am thoroughly aware—must be taken as a *vindemiatio prima*, or mere first handful from an ungarnered field.

Something will have been done, I hope, to encourage the quest for further evidence if I am thought to have suggested a parallel between the now known modes of action of the embodied mind and the possible modes of action of the disembodied mind, which may at least enable us to see something logically probable,—rather than something grotesquely meaningless,—in the reported behaviour of the ordinary apparition. Most assuredly, if these supernormal phenomena are to be explained at all, they must be explained by finding some laws which govern at once these *post-mortem* manifestations and the manifestations of spirits still in the flesh. Two such laws I believe to exist. In the first place, I believe that telepathy—the transference of thought through other than sensory channels—exists both as between embodied spirits and as between embodied and disembodied spirits. I hold that there is a continuous series of manifestations of such power, beginning with thought-transference experiments and hypnotism at a distance, proceeding through experimental apparitions and apparitions coincident with crisis or death, and ending with apparitions after death;—the

results, in my view, of the continued exercise of the same energy by the spirits of the departed.

And in the second place I regard it as analogically probable that the thesis of multiplex personality,—namely, that no known current of man's consciousness exhausts his whole consciousness, and no known self-manifestation expresses man's whole potential being,—may hold good both for embodied and for disembodied men. And consequently I believe that the self-manifestations of the departed,—being communications between states of being almost impassably disunited,—must needs form an extreme type of those fugitive and unstable communications between widely different strata of personality of which living minds offer us examples; and that "ghosts" must therefore as a rule represent—not conscious or central currents of intelligence—but mere automatic projections from consciousnesses which have their centres elsewhere.

ὦ πόποι, ἦ ῥά τις ἔστι καὶ εἰν Ἄϊδαο δόμοισιν
 ψυχῇ καὶ εἰδῶλον, ἀτὰρ φρένες οὐκ ἔτι πάμπαν.

I believe that the simple, primitive cry of Achilles is the direct expression of the actual observation of mankind. "There is some soul and wraith even in Hades," as Mr. Leaf translates, "but there is no *heart* in them"; or, in modern phraseology, "Influences and images generated by the dead persist amongst us, but have no true initiative nor objective reality."

Thus much, I believe, careful observation will teach us moderns also. What further deduction we may draw is a matter for philosophy rather than for science. In Homer's view the dead men *themselves*—in the only personality worth possessing—were lying, a prey to dogs and to every bird, on the plain of Troy. Plotinus, on the other hand, could not believe that the automatic self-glorifications, the fading recollections of "Hades' house," could represent the true personality of the ascending soul. "The shade of Hēraklēs," he said, "might boast thus to shades; but the true Hēraklēs for all this cares nought; being transported into a more sacred place, and strenuously engaging, even above his strength, in those contests in which the wise wish to engage."

It must be enough thus to indicate that the view here taken of the inadequacy of apparitions as a true means of communication between the dead and the living does by no means negative any belief which we may hold on other grounds as to the life and love of the departed. The present need is not of speculation, but of evidence;—of a real direction of competent intelligence towards the collection and criticism of a far larger mass of well-attested narratives than the efforts of a few men during a few years have succeeded in getting together. It may indeed be that such records may prove explicable—I can scarcely say

by known laws—but by laws whose discovery will only slightly further extend our experimental psychology in some of the directions in which it is now rapidly advancing. Or it may be that these long despised, long neglected narratives will prove the smooth stones from the brook, and find a vulnerable point in that Goliath of our inscrutable Destiny, against whom so many prouder weapons have been levelled in vain.

IV.

FURTHER EXPERIMENTS IN HYPNOTIC LUCIDITY OR
CLAIRVOYANCE.¹

BY PROFESSOR CHARLES RICHEL.

[This translation has been revised by the Author.]

PART I.

Since the conclusion of the experiments recounted in Part XII. of the *Proceedings* of the Society for Psychical Research (pp. 18-168)—that is to say, since the month of March, 1888,—I have had the opportunity of making some further experiments with Léonie B., the same person mentioned in Chapter III., p. 31, of my former paper. These new experiments are, in my view, more decisive than any of those which I have detailed in the above-mentioned memoir.

In fact, as I had there remarked, the earlier experiments were gravely compromised by the most important and incontestable fact that when playing cards were used there was no lucidity. "Here," I said in conclusion, "we have a fact absolutely negative, which must inevitably cast some doubt on the experiments in the reproduction of diagrams." (p. 149.)

When the subject is called upon to divine a drawing, a name, a malady, an incident of some kind, the probability of a right or approximately right answer is hard to calculate. To take an example: What is the probability that, given a drawing such as Figure 66, p. 99, a reproduction as accurate as Figure 66 *bis* will be obtained by chance alone? The calculation is an impossible one. One can only say that the chance of such reproduction is not very small.

On the other hand, when a playing-card is used, the probability is a known, a measurable quantity; as measurable as any fact in science.

If I put the queen of hearts, without knowing myself what card it is, in an envelope, and am told that the queen of diamonds is in the envelope, I can calculate all the probabilities involved; the chance that a *queen* will be chosen ($\frac{1}{13}$), that a *red* queen will be chosen ($\frac{1}{26}$), the chance that the card chosen will not be the queen of hearts ($\frac{12}{13}$), that it will not be a heart at all ($\frac{3}{4}$), &c., &c. All this is a matter of simple and exact computation.

I am well aware that objections are taken to this method. Persons

¹ Professor Richet uses the word *lucidité*.

unfamiliar with the doctrine of chances, or with its application to these problems, maintain that these figures prove nothing, and that a lucky run will explain all. This argument—which I am surprised to note in the German magazine *Sphinx*¹—is far from sound. For if by experiment one obtains a result antecedently very improbable, it is assuredly permissible to conclude that something besides chance has been at work. Otherwise one would never come to any conclusion at all. The doctrine of chances, in fact, is at the bottom of all scientific argument, in chemistry, physics, physiology alike, although masked in these cases by the predominant importance of the special conditions of each experiment.

A chemist seeking to determine the atomic weight of potassium, and obtaining the number 39 in two successive experiments, will not set the result aside as due to chance. He will try once more with increased exactness, and if he again obtains 39 he will accept the result. He will not attribute the coincidence of the three numbers to "a lucky run."

If, then, I obtain a series of concordant results whose antecedent probability, on the ground of chance alone, is of one to a thousand millions, I shall maintain that chance does not explain this; but that either lucidity veritably exists, or there is some defect in the method of experimentation.

And this may be advanced with the more confidence, inasmuch as the alternative between lucidity and non-lucidity is in these experiments a perfectly distinct one. Up till now—if you will—lucidity had never been clearly proved either by myself or by anyone else. The experiment was still to be made; and either the affirmative or the negative view could still be maintained. If, then, my new experiment is indisputably cogent in one or the other direction, it must be regarded as deciding the question.

Well, in the series of experiments which I shall now recount, lucidity has shown itself in the clearest manner; and, so far as the possibility of *chance* is concerned, there is left no room for doubt.

The subject on whom these experiments were made was Léonie B., well-known in connection with the celebrated experiments of M. Gibert and M. Pierre Janet.² I need not, therefore, insist on the special characteristics which her hypnotic trance presents.

These experiments have been, for my part, of a very laborious

¹ *Die sogenannten Spiritistischen Versuche des Professors Charles Richet*, von L. Kühlenbeck, *Sphinx*, September, 1888, p. 177. I may remark that the author does not seem to have taken the trouble to read in the original the work which he criticises.

² See *Phantasms of the Living*, Vol. II., p. 679 seq., and *Bulletins de la Société de Psychologie Physiologique*, 1887, *passim*.

character. She spent two months and a-half in my house (June 29th—September 11th, 1888). As I could keep her entranced for a long time without injury to her—generally during the night—I have repeatedly sat by her side from 8 p.m. till 6 a.m. For it was not in the earliest moments of her trance that she could tell the cards under the envelope, but after long and apparently very laborious endeavour.

The manner in which she arrived at this result was very curious—possibly very instructive, if any real clue to the process can be found. She held the envelope between her hands, and then drew on a sheet of paper a club, a heart, a diamond, a spade; and she repeated these drawings over and over again, saying, “It is red, black, club, heart,” &c., but not making up her mind to a definite choice till after a long period of uncertainty. This period of guessing was still longer when the exact number of pips on the card was to be told. In that case she counted on her fingers, repeating the process again and again *ad nauseam*.

My patience was thus pretty severely tried. To wait three, four, or five hours at dead of night till a card is named, one needs a considerable share of perseverance. Had it been my intention—which Heaven forbid!—to submit these experiments to some academic commission, I should not have ventured to ask of anybody whatever to endure *séances* like these, often, alas! completely without success. To endure such *séances*, one must be directly interested in the experiment. An onlooker would have lost patience before attaining the smallest result.

Moreover, during all this time she never ceased talking of other things—asking me all kinds of questions, describing the episodes of her past life, expressing a kind of childish affection for me—full of gaiety and mockery, and rapidly catching the ridiculous side of everyone whom she had come across,—talking, in short, of everything except the card which she was trying to tell. “She was waiting for it to come,” she said, and suddenly, in the midst of our conversation, she would stop and name a card—then begin again two or three times to talk; and it was only at the end of all this that she settled definitely what card she would name.

It is clear, I think, that had I known the card I should have ended by indicating it to her in spite of myself. From weariness or inadvertence, I should have given some sign which would have betrayed my thought. I believe, indeed, that in a sitting of five hours I could myself manage to discover any card known to the experimenter, merely by aid of the hints which his exhaustion might allow to escape him in the course of so tedious a trial. But, as the case actually stood, I could reveal nothing to Léonie, for I was myself absolutely ignorant as to what the card in the envelope might be.

As in my previous experiments, the card was taken by me (at random and unseen) from a mixture of 10 packs of 52 cards each; the number of packs thus admitting of the recurrence of the same card several times running. The cards which had once been used were not employed a second time. I placed the card in an opaque envelope, which I closed myself completely and gave to Léonie. When she had decided on the card, I took back the envelope; I satisfied myself that it was intact, and I opened it, and took the card out. Sometimes Léonie opened the envelope herself; but I had always first satisfied myself of the absolute integrity of the envelope—a condition without which, as I assured her, the experiment could not count.

These envelopes, called *opaques* in trade, were in fact not absolutely opaque. They were sufficiently so, however, entirely to prevent the colour of pips from being discerned by *transmitted* light, whatever the source of illumination. I succeeded, with great difficulty, and after efforts which lasted some minutes, by placing the card in full sunshine or in the light of a powerful lamp, in seeing the pips and colour of the card by reflected light. But Léonie never acted in this way. She made no effort to look at the card, but contented herself with feeling it between her fingers, and crumpling the envelope in her hand, scribbling, meantime, upon the envelope itself her interminable scrawls, representing club, spade, heart, and diamond. She remained, moreover, almost constantly in a dim light, at some distance from my armchair, and never tried to hold the card in the light of the lamp.

Furthermore, in order to preclude all possibility of ordinary, even hyperæsthetic sight, from the experiments of July 22nd onwards, I placed the card and envelope in a second opaque envelope, so that the two superimposed opacities rendered the card absolutely invisible to the sight of normal people. It will be seen that this precaution in no way modified the success of the experiment.¹

¹ I made several experiments on *diagrams* with Léonie. Some of these succeeded better than any of those which I recounted in my last memoir, but I do not mention them here, for I wish to confine myself to matter of absolute proof, and I do not think that experiments with diagrams have the same demonstrative force as experiments with cards, where the chances are exactly known. I will mention one observation alone; a remarkable instance either of thought-transference, or, as I am strongly inclined to suppose, of lucidity.

On Monday, July 2nd, after having passed all the day in my laboratory, I hypnotised Léonie at 8 p.m., and while she tried to make out a diagram concealed in an envelope I said to her quite suddenly: "What has happened to M. Langlois?" Léonie knows M. Langlois from having seen him two or three times some time ago in my physiological laboratory, where he acts as my assistant. "He has burnt himself," Léonie replied. "Good," I said, "and where has he burnt himself?" "On the left hand. It is not fire: it is—I don't know its name. Why does he not take care when he pours it out?" "Of what colour," I asked, "is the stuff which he pours

Record of the Experiments.—This record of experiments consists entirely of a conspectus of the cards as guessed by Léonie. To this I subjoin a conspectus of the results actually given by chance alone in an identical series of drawings. The table explains itself. I have, of course, neglected the guesses made by Léonie in the course of her groping search, and have counted the final guess alone.

FIRST SERIES.

Card in an Opaque Envelope.

H stands for hearts, D for diamonds, &c. ; K for king, &c. F means figure or court-card, when the special court-card is not stated.

No. of Expt.	Date.	Card in Envelope.	Card guessed by Léonie.	Card drawn at hazard.	Remarks.
1	July 15	4 H	H	9 H	
2	"	10 H	D	3 H	
3	July 16	10 H	K H	2 D	
4	"	Q H	H	1 C	
5	"	8 S	S	2 S	
6	"	2 D	C	7 H	
7	July 18	Kn C	C	Q H	
8	"	9 C	C	6 H	
9	"	5 H	C	3 C	She had guessed hearts all the time, but said club at the last moment.
10	"	Kn D	F D	5 H	
11	"	8 H	H	9 H	
12	July 19	1 C	S	6 S	Here again she guessed clubs till the last.
13	"	5 C	C	4 D	
14	"	3 C	D	Q S	
15	"	K D	K D	8 D	
16	"	3 D	D	5 H	
17	"	10 C	S	1 S	
18	"	6 S	H	10 C	

out?" "It is not red, it is brown; he has hurt himself very much—the skin puffed up directly."

Now, this description is admirably exact. At 4 p.m. that day M. Langlois had wished to pour some bromine into a bottle. He had done this clumsily, so that some of the bromine flowed on to his left hand, which held the funnel, and at once burnt him severely. Although he at once put his hand in water, wherever the bromine had touched it a blister was formed in a few seconds—a blister which one could not better describe than by saying, "the skin puffed up." I need not say that Léonie had not left my house, nor seen anyone from my laboratory. Of this I am *absolutely certain*, and I am certain that I had not mentioned the incident of the burn to anybody. Moreover, this was the first time for nearly a year that M. Langlois had handled bromine, and when Léonie saw him six months before at the laboratory he was engaged in experiments of quite another kind. Of course, I give here all the words I used, and only the words I used, when I interrogated Léonie.

Decisive though this observation was, I should find it very hard to estimate the probability of a correct guess. I think the incident a very important one; but I prefer the cases now to be detailed, where the probability is exactly measurable.

No. of Expt.	Date.	Card in Envelope.	Card guessed by Léonie.	Card drawn at hazard.	Remarks.
19	July 19	K D	C	4 H	I opened envelope and looked at card unseen by her; asked what it was. "It is not a club," she answered, "it is the queen of diamonds."
20	"	3 S	S	10 H	
21	July 20	7 C	C	2 S	Said spades till the last.
22	"	KS	C	7 S	
23	"	10 H	C	5 D	Said diamonds till the last.
24	"	1 C	1 C	K C	
25	"	9 D	C	5 C	Said diamonds till the last.
26	"	Q S	F S	Q S	
27	"	4 C	C	10 H	Said hearts till the last.
28	July 21	KS	H	1 H	
29	"	5 S	S	8 D	There were by accident two cards in the envelope, of which one was 5 S.
30	"	8 D	H	8 C	Said hearts till the last.
31	"	10 H	H	Q S	
32	"	7 C	H	5 H	Said hearts till the last.
33	"	2 C	H	2 H	
34	"	A D	S	K C	Said hearts till the last.
35	"	1 H	1 H	6 C	
36	"	4 S	C	3 D	Said hearts till the last.
37	"	3 H	D	Q D	
38	"	Q C	H	3 H	Said hearts till the last.
39	July 22	Kn C	Kn S	Q H	
40	"	7 H	H	8 S	Said hearts till the last.
41	"	K C	K C	1 C	
42	"	2 D	2 D	9 H	Said hearts till the last.
43	"	9 H	C	3 S	
44	"	4 D	4 D	2 D	Said hearts till the last.
45	"	K H	K H	Q S	

SECOND SERIES OF EXPERIMENTS.

Cards with Two Opaque Envelopes.

No. of Expt.	Date.	Card in Envelope.	Card guessed by Léonie.	Card drawn at hazard.	Remarks.
46	July 22	9 S	D	3 C	Violent storm, which made her very ill.
47	"	Q D	Q D	3 D	
48	July 23	Kn S	H	9 S	Experiments of July 24 made in presence of M. P. Langlois.
49	July 24	9 S	S	K C	

No. of Expt.	Date.	Card in Envelope.	Card guessed by Léonie.	Card drawn at hazard.	Remarks.
50	July 24	1 C	1 C	5 H	Experiments of July 25 in presence of M. E. Guiard. In Experiment 57 M. Guiard had seen the card before he placed it in the envelope.
51	"	7 D	D	9 H	
52	"	Q S	D	K S	
53	"	6 S	D	Kn H	
54	"	2 S	D	5 S	
55	"	Q H	Q D	1 S	
56	"	10 H	10 H	10 D	
57	July 25	K C	K C	Kn D	
58	"	10 S	D	10 C	
59	"	6 H	D	4 H	
60	"	9 D	9 D	7 D	
61	July 26	Q D	C	Kn C	

THIRD SERIES OF EXPERIMENTS.

Cards with Two Envelopes and a Fresh Pack.¹

No. of Expt.	Date.	Card in Envelope.	Card guessed by Léonie.	Card drawn at hazard.	Remarks.
62	July 26	4 S	S	7 S	Experiments made in the presence of Dr. J. Héricourt.
63	"	Kn H	H	9 S	
64	July 30	Q D	S	Kn D	
65	"	Q H	H	4 C	
66	"	8 C	C	Kn D	
67	Aug. 2	4 S	H	1 S	
68	"	K S	S	9 H	

DISCUSSION AND CALCULATION BASED ON THESE EXPERIMENTS.

In undertaking the discussion of these 68 experiments we at once perceive that we must divide them into two parts. In the first place, we have one set in which the card was told completely, pips, suit, and colour, and another set in which only the suit was told. But let us begin by examining the whole group of the experiments; we shall then see what are the lines of division which we must draw between them.

In these 68 experiments the antecedently probable number of cards told completely right will be either one or two; the probable

¹ I wished to try the same experiment with a completely new pack.

number of suits rightly named will be 17, and the probable number of colours rightly named 34.

We may compare these numbers with the cards actually drawn at hazard, and then with the cards guessed by Léonie.

A.—Cards entirely right.

Antecedent probability	1 or 2
By actual chance-drawing	1
Guessed by Léonie	12

B.—Cards with suit right.

Antecedent probability	17
By actual chance-drawing	19
Guessed by Léonie	36

C.—Cards with colour right.

Antecedent probability	34
By actual chance-drawing	38
Guessed by Léonie	45

It will be seen that under each of these three categories there was a notable excess of actual successes over the antecedent probabilities, and that this excess was more marked in proportion as the antecedent probability was smaller. The result of actual chance-drawing will be seen to have corresponded pretty closely to the theoretic probabilities.

If we consider the numbers day by day we shall see that almost every day there was a marked excess of successes. Let us take the indication of *suits* alone.

Day.	Date.	Number of Drawings.	Suits guessed right.	Suits drawn right.	Suits likely to be drawn right by theory of chances.
1	July 15	2	1	2	0·5
2	" 16	4	3	1	1
3	" 18	5	4	1	1·25
4	" 19	9	4	1	2·25
5	" 20	7	4	3	1·75
6	" 21	11	3	0	2·75
7	" 22	9	6	4	2·25
8	" 23	1	0	1	0·25
9	" 24	8	4	2	2
10	" 25	4	2	2	1
11	" 28	3	2	1	0·75
12	" 30	3	2	2	0·75
13	Aug. 2	2	1	1	0·50

Among these 13 days of experimentation we find once only an excess of the theoretical number over the cards guessed by Léonie. And on that day only one card was tried, Léonie being extremely ill. The actual chance-drawing twice shows an excess over Léonie's successes, is twice equal, and on the other nine days is inferior.

It will be seen also that (1) the interposition of a second envelope, and (2) the employment of a new pack of cards did not apparently modify Léonie's lucidity. In the first series (one envelope) in 45 trials we find 7 cards told completely right, and 23 with suit right—the theoretic numbers being 1 and 11. In the second series (two opaque envelopes) in 16 trials we find 5 cards were told completely right, and 7 cards with suit right—the theoretic numbers being 0 and 4. In the third series (fresh pack of cards and two opaque envelopes) in seven trials we find 5 cards with suit told rightly—the theoretic number being 2.

By a rough calculation, the probability that in 68 trials there will be 36 successes at least in guessing the suit is found to be less than $\frac{1}{100,000}$.

Returning to what has been already said, we see at once that these trials must be divided into two groups. In the first group come the trials where the card guessed was completely described (pips, suit, and colour); in the second group come the cases where the *suit* alone was guessed.

It is remarkable in how large a proportion of those cases in which Léonie described the guessed card completely, the description was completely right.

The following is a list of the cases where the guessed card was completely, or nearly completely described :—

			True Card.			Card Described.
1	...	...	10 H	...	...	K H
2	...	...	Kn D	...	...	F D
3	...	...	K D	...	...	K D
4	...	...	1 C	...	...	1 C
5	...	...	Q S	...	...	F S
6	...	...	1 H	...	...	1 H
7	...	...	Kn H	...	...	Kn S
8	...	...	K C	...	...	K C
9	...	...	2 D	...	...	2 D
10	...	...	4 D	...	...	4 D
11	...	...	K H	...	...	K H
12	...	...	Q D	...	...	Q D
13	...	...	1 C	...	...	1 C
14	...	...	Q H	...	...	Q D
15	...	...	10 H	...	...	10 H
16	...	...	K C	...	...	K C
17	...	...	9 D	...	...	9 D

Thus in 68 trials Léonie only 17 times offered a full description, and of these descriptions there were two where the description was incomplete—"court-card in diamonds" for knave of diamonds, and "court-card in spades" for queen of spades—an incompleteness which assuredly ought not to count as an error. But let us set aside these

two incomplete descriptions, and consider only the 15 complete ones. We find that in 15 cards completely described there were three errors. And these errors were only partial; king of hearts for 10 of hearts; knave of spades for knave of hearts; queen of diamonds for queen of hearts.

Now the antecedent probability of a completely correct description is $\frac{1}{5^2}$; and if we calculate the probability of correctly describing 12 cards out of 15 we arrive at a fraction so small as to leave us a moral certitude that chance alone cannot have brought about such a result.

This probability is approximately 1 in 1,000,000,000,000,000.

It seems to me, then, to be needless to insist further that chance is not here the agent. It is not chance, it is something else; *what* else we must presently try to determine.

But first let us see what is to be made of the other experiments if we eliminate these 17 trials. Fifty-one trials remain, in which Léonie told the suit right 21 times; whereas the probable number was 13. The chance of telling the suit right 21 times in 51 trials is small; but yet far greater than the chances with which we have just been dealing. This result alone would not suffice to establish Léonie's lucidity. It proves, however, that even when the best experiments are omitted, she still replied with more accuracy than chance-drawings actually gave, or theoretically should give.

But there is a wide difference between these 51 trials where the complete description of the card was *not* given, and the 17 trials where it *was* given. Taking the *suit* alone (chance of rightness $\frac{1}{4}$) we find, in the first group of 51, 21 successes; in the second group of 17, 15 successes. The chance of 15 successes in 17 trials is roughly 1 in 10,000,000. I shall not dwell further on the hypothesis of chance, which seems to me absurd. It is not chance which can give the right card 12 times in 15.¹

Since, then, the hypothesis of chance must be rejected, we need to scrutinise the conditions of the experiments. In the first place it is plain that thought-transference (*suggestion mentale*) cannot be invoked as an explanation. Only in two cases (Experiments 57 and 19) was such transference possible. In Experiment 57 my friend M. E. Guiard had looked at the card before he placed it in the envelope. He abstained from giving any indication, and contented himself with answering, "Right!" when Léonie said, "It is the king of clubs."

In Experiment 19, after Léonie had said erroneously, "It is a club," I looked at the card and saw that it was a king of diamonds. I am absolutely certain that she could not see the card while I looked

¹ See p. 151 in *Proceedings XII*. In the 433 trials recounted in my previous paper there were only six cards fully described.

at it. She then said, "It is the queen of diamonds," without any indication on my part further than by telling her that it was not a club. (This experiment has, of course, been counted as a failure.)

The examination of the cards of which a full description was given, shows an interesting peculiarity. They were mainly court-cards and aces. Among the 17 fully-described cards, while the proportion given by chance would have been 5 or 6 court-cards and aces, there were in fact 13. She seems then to see court-cards better than cards with pips.

We come now to the delicate and difficult question: Was her success due to some defect in the experimentation?

My mode of procedure was as follows: From the midst of 10 packs of 52 cards each, I drew at hazard a card which I placed in an opaque envelope. I did this in low light at one end of my library, which is nearly five metres in length, Léonie sitting at the opposite end, with her back turned to me. Moreover, I drew the card very rapidly, so that in order to see it it would have been necessary (1) to lie on the floor in front of me; (2) to bring the lamp and set it on the floor. It is then absolutely (I say *absolutely*) impossible that the card could have been seen at the moment when I put it in the envelope. The envelope was gummed, and I closed it at once. Certainly, during an experiment which sometimes lasted two or three hours, I occasionally took my eyes off the subject for some instants; but it is impossible to open a gummed envelope in a few instants—water and minute care are needed—without leaving some trace. At the moment when I was about to open the envelope I rigorously observed that it was the same envelope, that it had no tear in it, and that the fastening was absolutely intact. Consequently the envelope had not been opened, and it was the same envelope. The name of the card indicated by Léonie was written by her in full, or written by me, before the envelope was opened; and, moreover, I kept an exact—a religiously exact—account of all the experiments made; so that the 15 experiments, with 12 successes, must be regarded as the exact number. No conscious or unconscious, mental or non-mental suggestion could be made by me, since I was totally ignorant of the card placed in the envelope.

At the moment when the envelope was opened my eyes did not quit the card which Léonie drew from the envelope till the moment when I had recognised what it was. Often I withdrew the card myself, in which case no trickery was possible. Unfortunately, in some cases, which I have very wrongly omitted to note, Léonie, as I have said, withdrew the card herself. I followed it with my eyes carefully when she did not show it to me immediately, and I am sure that it was in fact the card withdrawn from the envelope which she showed me. Still, this is a small flaw in my method, necessitating, to my great regret, a

certain reserve in my expressions of absolute certitude. The reader, doubtless, will consider my scruples as exaggerated ; for it is absurd to assume in Léonie a manual skill greater than that of the most accomplished conjurer. To make the card in the envelope disappear, and to replace it by another at 25 centimetres from me,—that is all but impossible ; and if I give expression to this objection it is not that I suppose that Léonie could have tricked me in these experiments, but because I desire to suggest against myself all the objections which can possibly be made. This objection, then, seems to me to have little force, for the following reasons :—

1. Because the good faith of Léonie was *almost always* complete. (On this point a special discussion will be needed.)

2. Because in many cases—half at least of the cases—it would have been absolutely impossible for her to use any trickery.

3. Because it would be necessary to credit her with an incredible skill in prestidigitation, of which she certainly is quite devoid. She barely knows the names of the cards.

We come, then, to the question of Léonie's good faith. I need not say that I am not speaking of simulation of the hypnotic trance. This she does not and cannot simulate. But there is in her a double existence. She is Léonie when she is awake, and Léontine when she is entranced. Léonie and Léontine are two quite distinct personages ; and assuredly Léontine does not simulate the trance ; her entranced state is as real as Léonie's waking state.

But this Léontine has a very active and definite character of her own. She has tastes, affections, memories, which have created for her a real personality. It would then be quite possible that there should be, not indeed simulation of the trance, but trickery in the trance, which is a very different thing. The question is : Is Léontine capable of deceiving me ?

To my great regret she *is* so capable. I am obliged to state that I have once caught her actually cheating me ;¹ and this, in fact, is the

¹ The way in which Léontine cheated, during one of those states of unconsciousness of which I spoke above, was this : I had drawn a card and marked it, without seeing it, and taken it into the next room. Then I told her to try to guess it. She said 10 of spades. Now the card that I had taken into the next room was really a king of hearts, which I found the next day with the mark that I had made on it. That is what Léonie's trickery consists in. I say nothing about the cards enclosed in an envelope, which are left with her so that she may guess them in the course of the day or night, for, in this case, there is no doubt that, in an unconscious interval, she opens the envelope to look at the card and then puts it back at once very carefully into the envelope. The personality which carries on all these operations does so without either Léonie or Léontine knowing anything about it, and Léonie, in the utmost good faith, thinks that she has made a right guess about the card which she claims never to have seen. I therefore consider as reliable experiments only those in which I have been able to watch Léonie all the time.

reason which prevents me from citing a series of experiments made later, from August 2nd to September 10th, and intended to exclude the hypothesis of hyperæsthesia of touch or sight—for in these experiments trickery was possible, while it was not possible in the earlier ones. But a fraud of Léontine's is not the same thing as a fraud of an ordinary person, on account of the complexity of Madame B.'s constitution. We have, as already said, Léonie, the waking personage, Léontine, the entranced personage, and moreover Léonore, a different personage, whose somnambulism is extremely profound, and on whom M. Perrier, and afterwards M. Janet, have made some instructive experiments. Besides these three different personalities, characterised by memories special to each, there are others also—Léonora, let us say, for instance—corresponding to Madame B.'s condition of spontaneous somnambulism during normal sleep,¹ and perhaps other states of consciousness, of which we have no knowledge.

Thus Léontine sometimes performs actions of which she retains no recollection. She writes whole phrases without knowing that she has written them. M. Pierre Janet has taught her to do this; so that I should be tempted to believe that if there has been fraud on Léontine's part, that fraud has been unconscious. This distinction is important from a moral point of view; but from our present experimental standpoint it ought to inspire us with a great distrust, a marked prudence in our conclusions. I only insist, therefore, on the 15 experiments above given, because I am certain that no conjurer, however accomplished, could have told me the 12 cards which Léonie did actually tell me.

PART II.

The experiments described above were made in June and July, 1888. They did not completely satisfy either my friends or me; in fact, though they are conclusive against the hypothesis of chance, they do not show in an absolutely irrefutable manner that there is not some sort of extraordinary visual (retinal) acuity, and, moreover, they leave a not altogether negligible place for the hypothesis of trickery.

It was necessary therefore to try to meet this two-fold objection, and, on this account, I tried two new series of experiments with Léonie.

The defective points in the former experiments are:—

(a) Léontine may change the envelope that I give her containing the card to be guessed, and, having with her an envelope containing a similar card, may present it to me as if it were the envelope that I had given her.

¹ Ordinary nomenclature is quite inadequate to represent these different phases.

(b) Léontine may open the envelope that I give her, take the card out, look at it, shut up the envelope again and pretend to have guessed it.

(c) Léontine may hide a card in her hand, and, when she opens the envelope herself, may give it to me as the one guessed.

I have already explained that these three objections are not, in my opinion, valid, for

(1) I hardly took my eyes off L. from the moment when I gave her the envelope, and there was never any suspicious gesture, as if she were attempting to unfasten the two superposed envelopes. One knows how difficult it is to unfasten a gummed envelope.

(2) The envelope that I gave her was almost (but not quite) always marked, so that the substitution of another for it was impossible.

(3) From the moment when L. opened the envelope, I absolutely never took my eyes off the card that she took out of it, and, in some cases, I opened the envelope myself.

But although these objections do not seem to me to have much force, the fact of their being raised demands for them a complete refutation. I therefore took the following precautions:—

(1) The selected card was marked, and I kept in my pocket the ten packs of cards from which I had taken it.

(2) The envelope in which the card was put was sealed with sealing-wax and had a special mark.

(3) I opened the envelope myself, and, when once Léonie had designated the card, she touched neither it nor the envelope.

These precautions are such that no conjurer could find satisfactory objections to them.

I made two series of experiments with Léonie; the first in Mr. Myers' house at Cambridge from Thursday, January 31st, to February 15th, 1889. This series failed completely, which seems to happen when the series of experiments is not sufficiently prolonged. Thus, for the cards of the first part—the first experiment was on July 10th. But I had hypnotised Léonie at intervals since May 20th, that is, for a month and a half.

The last series of experiments was carried out at my house in Paris, from July 12th to August 26th, under the conditions described above, the only difference being that, having no more "opaque" envelopes, I used some which are not opaque to transmitted light and the card in the envelope was then enclosed in a second envelope, so that each card was in a double envelope. Of course I satisfied myself that the card thus enclosed was absolutely invisible to our normal eyes.

This series of experiments is tabulated below, with the same arrangement as before.

No. of Expt.	Date.	Card in Envelope.	Card guessed by Léonie	Card drawn at hazard.	Remarks.
1	July 13	2 S	H	Q S	
2	"	9 H	S	2 D	
3	"	4 H	D	3 S	(A small card, that is, 2, 3, 4 or 5,)
4	July 14	6 C	S	9 H	She wrote C.
5	"	10 D	C	A C	She wrote D.
6	"	10 D	C	8 S	
7	"	Q D	C	Q H	She wrote C.
8	July 15	K H	C	3 H	
9	"	10 C	H	Q D	
10	"	9 D	S	3 D	
11	July 17	8 C	S	6 C	She wrote C.
12	"	7 D	C	K C	
13	July 18	8 H	C	2 H	She wrote H.
14	"	3 C	H	5 H	She wrote C.
15	"	5 S	S	Q S	
16	July 21	2 C	C	8 C	
17	"	Kn H	C	8 D	
18	"	6 C	C	A H	
19	July 22	Kn S	FS	10 H	
20	"	2 D	S	8 C	
21	July 29	4 S	S	A H	She wrote H.
22	"	8 S	S	2 C	She wrote S.
23	"	K D	Q S	Kn S	She said suddenly : " There is a figure, a queen or a king."
24	July 30	A H	D	2 H	She drew persistently an ace on the envelope and wrote C.
25	"	Kn S	Kn S	Kn D	
26	July 31	A C	4 D	10 H	
27	"	3 S	3 H	7 C	She said S. all the time, and 3 of S.
28	Aug. 1	5 S	2 S	Kn S	
29	"	5 D	D	K S	She said : " A small D.
30	Aug. 4	A S	S	5 S	
31	"	8 H	8 C	2 H	

From this experiment onwards, the cards were put into a three-fold envelope

32	Aug. 4	4 C	H	8 D	
33	"	7 D	S	10 D	
34	Aug. 6	2 D	5 S	Kn H	
35	"	6 C	C	10 D	
36	Aug. 10	K S	2 H	4 H	She said : " It is a figure," at the moment when I was going to open the envelopes.
37	"	K C	F C	Kn D	
38	"	4 D	C	5 H	
39	Aug. 13	8 H	7 S	4 C	
40	"	K S	S	Kn D	
41	"	8 S	C	9 S	
42	Aug. 15	7 H	3 C	7 S	

From this experiment onwards, two envelopes were used.

43	Aug. 15	Kn C	H	Kn C	(A small card.)
44	"	Q D	F D	7 D	
45	"	2 H	D	4 H	She said H. all the time.
46	Aug. 18	4 S	3 H	10 C	
47	"	Kn D	D	Kn D	
48	"	A D	F H	10 D	She said: "I think it is an ace."
49	"	7 C	S	A S	

From this experiment onwards, three envelopes were used.

50	Aug. 19	4 C	S	5 S	
51	"	5 D	2 S	Kn H	
52	"	Kn H	F H	K S	
53	"	3 S	S	9 H	
54	Aug. 21	4 S	2 C	5 H	
55	"	8 S	3 S	K C	
56	"	9 H	3 S	9 S	
57	"	6 D	F D	3 D	
58	Aug. 25	5 D	H	3 C	
59	"	9 H	S	K D	("There is a point in the middle.")
60	"	5 H	5 H	Kn D	
61	"	6 H	3 C	A S	
62	Aug. 26	5 H	2 S	9 H	
63	"	8 S	H	8 C	
64	"	5 D	H	2 H	("A point in the middle.")
65	"	Kn S	F C	Q C	

Although if we take the whole of this second series of experiments, the amount of success is not more than we might have expected by chance, there is, I think, nevertheless, some evidence pointing to lucidity. Léonie only attempted to guess anything more than the suit in 25 cases; in 9 of those 25 cases she guessed that the card was a court-card, and in 7 out of the 9 this was true. In 5 of these cases, moreover, she guessed rightly the suit to which the court-card belonged. Only once, when a court-card was drawn and she attempted to guess more than the suit, did she fail to designate it as a court-card. This certainly looks like some abnormal capacity for discerning court-cards, especially when we remember that it was mainly in guessing court-cards and aces that she succeeded in the first series.

CONCLUSION.

As to the conclusions to be drawn from this long series of experiments, there are only four possible hypotheses.

- (1) Some defect in the experimentation.
- (2) Chance.
- (3) Some exceptional acuteness in retinal vision or in the sense of touch.
- (4) Some capacity of obtaining knowledge, whose *modus operandi* is absolutely unknown to us.

(1) As far as I can see, there was no defect of experimentation in the second series of trials. I have not the presumption or conceit to affirm that there was none, but, for my part, I do not see in what point the experiments can be defective. The card is marked by me and put into three envelopes sealed with sealing-wax; Léonie attempts to guess it in my sight. I take it out of the envelope myself, and I only take account of her final guess.

In the first series the defect in the experiments was very slight, so slight that I myself consider the experiments to be valid: the hypothesis that Léonie cheated me as often as would be required to account for her success—by substituting a card chosen by her for the one that I had taken, or another envelope for the envelope that I gave her—seems to me absurd. Experiment 57, besides, tells against this greatly strained explanation, and so does the fact that so large a proportion—13 out of 17—of the cards fully guessed were court-cards and aces.

We must then accept the experiments of the second series as irrefragable and those of the first series as almost irrefragable.

(2) Chance cannot be credited with the designations of the first series. In fact the probability of guessing 12 out of 15 cards right is so small that it is absolutely certain that chance could not produce such a series.

The experiments of the second part are less conclusive, but Léonie's success in designating court-cards in these experiments appears to me to afford distinct confirmation of the first series. It would certainly have been more satisfactory if the second series of experiments had been as successful as the first, but nevertheless, I think, we may conclude from the two series taken together that neither chance nor trickery will explain Léonie's success.

(3) We are left, then, to the two other hypotheses of visual or tactile hyperacuity on the one part, and on the other part of a faculty of knowledge whose *modus agendi* is unknown to us.

And first as to tactile hyperæsthesia. The pips and the figures are painted on the cards, and rise in a relief which, though very slight, might enable a person whose sense of touch was abnormally acute to recognise a card enclosed in an envelope. But I do not regard it as possible that this could be done through *two* thicknesses of paper. The sense of touch which could accomplish this feat would be very unlike the sense of touch which we actually know.

Is it then to be explained by some specially keen power of retinal vision?

That is possible, and I confess that my mind is not quite made up on this point. The fact that Léonie discerns court-cards and aces especially

well would seem to point to retinal vision. But on the other hand, the addition of a second envelope did not affect the result. Also the entranced Léontine seems to have her eyes closed. I believe that the eyelids are only lowered, and that the rays of light, half-intercepted by the eyelids, do reach the retina, but at any rate she never looks at anything except with nearly closed eyes, and allowing only a small ray of light to enter beneath her eyelids, and this is by no means a convenient way to look at things. And further, she does not attempt to take the cards into the sunlight or lamplight.

Moreover, in judging of this question we must not leave out of account the numerous instances of lucidity shown by Léonie and other somnambules, in cases where it cannot be due to retinal vision. (See, *e.g.*, the example quoted by me on p. 164, *Proceedings*, Part XII.)

I may add that even if it be retinal vision, a retinal vision so much more developed than ours would almost amount to a new perceptive faculty.

(4) We have, consequently, to admit the existence of some faculty entirely unknown to us—*lucidity* or *second-sight*—whichever name is applied to it—which is to be met with quite exceptionally in certain subjects, and, even with them, quite irregularly and with no possibility hitherto of determining the conditions of its occurrence.

But the method that I have adopted to prove this important fact is purely empirical and cannot carry conviction with it. In the experimental sciences, one thing is necessary, *viz.*, to be able to control the conditions of the experiment. If a chemist were to find a new substance and were to declare himself unable to say how he found it or to produce it again, nobody would listen to him, and that would perhaps be reasonable. In the same way, I have obtained some phenomena of lucidity, but I frankly declare myself unable to tell how I obtained them or why I succeeded sometimes and sometimes failed, and I cannot undertake to produce them again. This is empiricism, not science.

I cannot, however, draw from this any discouraging conclusion. On the contrary, we have here a whole series of absolutely new phenomena immersed in deep shadow, like every science in its infancy. The problem then must be attacked resolutely but methodically, as in experimental sciences. Perhaps after all the so-called occult sciences are only a chapter in Physical Science—a singularly delicate Physical Science—and I am firmly convinced that we must have recourse to Physical Science in attempting some explanation and some definition of these phenomena, which, to my mind, are certain but inexplicable.

V.

DUPLEX PERSONALITY.

AN ESSAY ON THE ANALOGY BETWEEN HYPNOTIC PHENOMENA AND CERTAIN EXPERIENCES OF THE NORMAL CONSCIOUSNESS.¹

BY THOMAS BARKWORTH.

“A good use of uncommon things is to force us to look more curiously at the meaning of common things which we overlook habitually.”—MAUDSLEY.

Seeing that no result can be produced experimentally in an organism, of which the causes and the constituents are not pre-existent in it, it would be strange indeed if the remarkable performances of hypnotised persons had no parallel in the experiences of daily life. For, however widely the one may differ from the other in the degrees and modes of manifestation, there will be sufficient resemblance in their nature and operation to enable us to recognise them as symptoms of the same functions, or effects of the same forces. Naturally, the first class affords the most attractive subjects for speculation, being more clearly defined, more salient in feature, and more startling in results; but granting these points of vantage, and allowing moreover that beyond their inherent interest they have a relative value in throwing light upon the constitution of mind in abnormal states, I am inclined to think that one of their chief points of interest will prove to be the directing of attention to corresponding normal features, laws, and operations of mind, which we might otherwise leave unnoticed although continually in presence of them.

As an instance I may point to those indications of distinct phases of consciousness which have been termed “Duplex” or “Multiplex Personality.” At present it seems to me that “Duplex Personality” would be a term wide enough to cover nearly all the phenomena recorded; but at all events, without these and similar investigations, the Unity of human consciousness would have remained a dogma unshaken and almost unchallenged. It is to the manifestation of this Duplex Personality—called elsewhere, and in relation to other cases, primary and secondary consciousness—that I wish to address myself, with the object of showing how their comparatively dis severed and almost opposite action is not only observable in the hypnotic state, but also in the every-day actions of life, and that it is chiefly owing

¹ What is here published is a portion of an essay by Mr. Barkworth, somewhat enlarged since it was read at a meeting of the Society on January 25th, 1889. It ought to be stated that the Editor of the *Proceedings*, and not the author of the paper, is responsible for the selection of the portion here published.

to the very frequency and commonplace nature of the evidences for it that they have remained so little recognised, and their import so unsuspected.

The most prominent and prevailing characteristic of the ordinary actions of our waking life is that they are performed in obedience to the will, and as a rule, the will not only suggests the action, but presides over its fulfilment.

This rule is, however, subject to numerous exceptions to be presently noticed. The actions of the hypnotic state, on the other hand, are largely characterised by what may be called automatism; that is to say, being started by suggestion¹ they seem to be carried on without volition until the effect of the impulse dies out, or until the suggested action is fully completed, and cannot therefore be any longer continued, or until the suggestion is changed, or put an end to, by the operator.² In these cases, however, it is only the execution and not the initiation of the movements which is automatic, the suggestion for them being external to the subject's own personality.

Hypnotic subjects are usually so harried with suggestions as to have little opportunity for showing what they would do if permitted to follow their own inclinations, and just as any absurdity seems in dreams to be perfectly natural and commonplace, so in the hypnotic trance the most *bizarre* notions can be imposed upon a subject without arousing in him any sense of incongruity. A man can be made to believe that he is a hen, and to chuckle and spread his wings over an imaginary brood of chickens, but neither in this case, nor in the more or less similarly absurd dreams which are often experienced in natural sleep, does any sense of improbability, still less of the ludicrous, seem to strike the sleeper. I except, however, those dreams which the harassed, overworked man suffers from when he, in sleep, goes over again the anxieties and worries of the day's study or business, or rehearses those of the morrow. In this case his sleep is not sufficiently profound to let the reasoning powers rest, or in the language of hypnotists, his primary consciousness is not completely inhibited, consequently his dreams are, even painfully, rational and coherent, and he commonly remarks on waking that he feels fatigued rather than refreshed. We have, however, instances of complete automatism in the case of the sleep-walker who goes through a variety of complicated actions entirely self-suggested. In the great majority of even these cases, however, the

¹ The term suggestion is used throughout this paper in the technical sense familiar to students of hypnotism.

² If the limbs (of the hypnotised subject) are disposed so as to begin any action it is carried on by the subject, and in this way he may be made to climb or go on all fours, or if a pen or a piece of work be put into his hand, he will write or sew.

Animal Magnetism, Binet and Féré, p. 181.

element of suggestion is not entirely absent, the suggestion being supplied by the subject's own memory or engrained habits. Thus the somnambulist dairymaid will turn the churn, the needlewoman will work away at the unfinished garment, to the completion of which she has been anxiously looking to provide her weekly rent, and so on. A far rarer and more interesting case, of which instances are not wanting, is that of the sleep-walker, whose actions are not only not suggested by the memories of his waking life, but are of such a nature as he could not perform in his waking state, *e.g.*, physically—walking or climbing along the edges of roofs or narrow parapets where a single false step would be death;¹ mentally—writing poetry, or composing music above the level of his ordinary powers. In these last-named cases automatism seems to rise to intuition.

Having thus distinguished between actions mental or physical, which are (a) voluntary, (b) suggested and automatic, and (c) intuitive and automatic, we may now proceed to inquire how far the two latter states are exhibited in the ordinary actions of healthy persons in their waking hours, bearing in mind that in their case the term suggestion must be restricted to the self-imposed dictates of their own will automatically executed.

(A) On the first of these classes there is no need to dwell. The mental processes and actions comprised in it cause or constitute the vast majority of the conscious acts of sane persons. The will not only determines upon them, but presides over their fulfilment, and they attain their end by a succession, or a combination of thoughts, or thoughtful acts, consciously planned, or co-ordinated, to a definite intelligible end. In reading a book, in writing (not copying) a letter, in conversation, and in all forms of study we have examples of this class.

(B) The second class, which includes the bulk of the phenomena with which it is my present purpose to deal, presents to us voluntary and automatic consciousness acting in combination, but far more independently than is commonly supposed. Just as a suggestion made to a hypnotic subject by another person is automatically carried out by the

¹ "Dr. Paul Garnier gives an instance of a patient, a dentist's assistant, of feeble bodily and mental health, who frequently fell into a state of somnambulism. On one of these occasions he escaped by a window from a ward of the Hôpital Dieu, in which he was undergoing treatment, and, though a peculiarly unathletic person, walked easily and fearlessly along the sloping parapet of the façade, a feat which a trained gymnast could hardly have accomplished. He awoke in the course of this dangerous performance, and had to be rescued by means of a ladder. With the return of consciousness *reason awoke and he understood* the horror of his position." *Somnambulisme devant les Tribunaux*, Paris, 1888, quoted by Dr. Lloyd Tuckey. The italics are mine. An exactly similar case occurred not long since at one of the large hotels near Charing Cross. In this case the individual in question had dreamed that the house was on fire and that he had to escape by the roof. He woke in a most perilous position, and his cries of terror brought assistance and rescue.

former, so, in the case of normal self-suggestion, the will prescribes a course of action which is then automatically carried out by the voluntary muscles. The mind having in the meantime become engaged with other subjects, the limbs nevertheless continue to perform the prescribed action until the mind, being recalled to the subject, chooses to arrest or vary it.

1. The simplest cases in illustration of this are those of walking, eating, or dressing, where the action once voluntarily commenced is continued to completion, although the mind has in the meanwhile become wholly engrossed with another subject. The case is shown much more clearly, however, when the suggestion takes the form of a standing order engrained by habit. If a good hypnotic subject were ordered thus: "Every morning at nine o'clock you will leave your house and walk to the end of the street where you will catch the bus," he would do so until the suggestion wore off.

Now, let it be supposed that a man who is usually accustomed to do this very thing, one morning receives a letter, which absorbs his attention at the time when he is leaving his house to go in a new and different direction. If his mind be so engrossed with the letter as to be withdrawn from considering his destination, and so from imposing a new suggestion upon his movements, the old suggestion will continue to operate, and he will from "force of habit," as it is termed, walk to the end of the street and perhaps even get into the "bus," and proceed some distance, till his mind, accidentally recalled to the subject, peremptorily suggests to him to stop the "bus" and retrace his route. This is called "absence of mind" to which some persons are more subject than others, just as some persons are better hypnotic subjects than others. If you have an office or chambers from which you set out to transact business at another place, afterwards returning to your own office, the habit of always returning there will become a standing suggestion, and when a day comes that you have three or four places to go to instead of one, you will find, if your mind is much engrossed with business, that instead of going the round of these places at once, you persist in returning to your own quarters between each call, and to your great vexation have to go back more or less over the same ground, just when you arrive at your own door. This is a case taken from repeated experience.

2. The case becomes more interesting when the action is more complicated. It is often found that in reading music at the pianoforte, for instance—it matters not whether the piece is seen for the first time or not—the player will frequently allow his mind to wander to other topics, and become so interested in them as quite to forget what he is doing, and cease to be conscious of any attention to it. Nevertheless the suggestion having been originally imposed by the mind to play the

music, the fingers will continue automatically to do so, and the eyes to follow the type, while all the time the thoughts and the attention are far away, and this will continue until something occurs to recall the mind to the music, such as reaching the end of the piece, or coming to a passage presenting new difficulties for consideration—such as the mode of fingering it—when normal and conscious exercise of the intellect or reasoning power is called for to solve the new question thus raised. This case is a distinct and marked advance upon the former one. In that the action was only the simple act of walking continuously in a given direction, repeating the same movement of the legs till the goal was reached, while in the case of the pianoforte player there are the separate movements of ten fingers co-ordinated to one end, not monotonous, but varied in every successive bar, read and followed from the printed page, yet all done without consciousness of the ordinary kind, and with no exercise of the will beyond the first suggestion which started it. With this case may be compared those planchette experiments related by the late Mr. Gurney (*Proceedings of the Society for Psychical Research, Part XI., No. 3*) in which certain suggestions of words to be written, or of calculations, were offered to a subject during hypnotisation. Being then awakened and made to read aloud, his hand on a planchette, he automatically executed the suggested task, although his mind was wholly given to the book. The performance of music affords, however, a still more striking illustration of the relative functions of the primary and the secondary consciousness. In learning a new instrument, the production of each note is for a long time a separate intellectual act. The choice of the note in correspondence with the printed sign upon the page, the mode of producing it with the lips, or the bow, in combination with the fingers, are all subjects of distinct thoughts, of which we are definitely aware. By slow degrees and continued practice the action tends to become automatic, that is to say the sight of the printed note suggests instinctively to the lips and the fingers those combined movements which are necessary to produce it. At length there comes a time when we pass from the one state to the other, and, when playing a scale, for instance, we abandon the attempt to think of each note separately, and simply starting from the top of the scale, and trusting ourselves to automatic guidance, we arrive at the bottom of it we know not how; and after further practice are enabled to play the scale with a rapidity which defies the effort to follow with the mind the separate production or fingering of the notes. Not only is the action of the primary or voluntary consciousness of no use here, but the attempt to exercise it is a distinct obstacle to success, and we have in this fact one reason why “nervousness” causes performers to fail or “break down,” as it is called. The anxiety to do well and the fear of failure cause the player, instead

of abandoning himself to the action of his automatic faculties, to obtrude operations of thought and will upon his fingers, and as his thoughts are not capable of following his fingers with sufficient rapidity, there ensues a want of correspondence between the two modes of action, the first not being able to keep pace with the second, which, as it were, is tripped up. The player is in fact thinking of one note when he is playing another, although he may not be able to discern the fact.

A physiological account of this phenomenon is given by Ferrier (*Functions of the Brain*, pp. 252-3) as follows:—

“We have reason from the facts of comparative physiology to regard the corpora striata as the centres in which these habitual or automatic movements become organised. . . . Though the consciousness of sensory impressions must precede any truly volitional act in response thereto, we find that by education and frequent repetition the action becomes so easy as to follow impression without conscious discrimination or attention, the nexus between impression and action becoming so organically welded in the sensory and motor centres as to assume the character of reflex action below the domain of consciousness. In this case we may suppose that impressions made on the organs of sense travel up to the optic thalami, and thence pass directly to the corpora striata instead of taking the larger or conscious circle through the sensory and motor centres of the hemispheres. . . . We may express it thus that in actions requiring conscious discrimination, and voluntary effort, the larger circle of the hemispheres is involved, but that in the actions which have become habitual and automatic, the larger circle is greatly relieved by the organic nexus between impression and action which has been established in the sensory and motor basal ganglia.”

The physiological theory thus stated may suffice to account for the simpler classes of automatic actions. But even here it is noteworthy that the distinguished writer from whom I have quoted, in his endeavour to show that the reactions in question are “outside the sphere of psychical activity properly so called,” is unable even to state his own view without resorting to the language of metaphor when he speaks of the “nexus between impression and action becoming organically welded in the sensory and motor centres”:—we might safely challenge the author to show us anatomically the “organic weld” of which he speaks.

We shall, however, presently see that both in hypnotic experiments and in ordinary states of consciousness there is abundant evidence of psychical activities, involving the action of the hemispheres and the higher centres of the brain, which nevertheless are outside the domain of normal consciousness and volition.

The higher we go in tracing the physical correlative of the mental process the more difficult it becomes to locate it. While the merely somatic energies, whether motor or sensory, can be assigned with reasonable certainty to their respective centres, the higher seats of thought

and reason cannot be found at all. The most that Dr. Ferrier feels himself entitled to say on this point is that "there is nothing inherently improbable in the view that frontal development in special regions may be indicative of the power of concentration of thought and intellectual capacity in special directions," although considerable portions of the frontal lobes may be removed without any obvious impairment of function. Nor do they respond to electrical stimulation.

At this point I shall venture to change the nomenclature which is usually employed—and which I have so far myself used—to designate the two modes of consciousness that I have distinguished, viz., primary and secondary. These terms appear to me objectionable as implying either (1) an order of succession in time which is not found in the facts, or (2) a difference in moral dignity or functional importance which is at present a mere assumption. The terms "active" and "passive" consciousness seem to me better adapted to express my own view of the duality of consciousness, and I propose therefore to adopt them in future. Under the head of "active consciousness" I shall include all those voluntary operations of the mind which normally determine our actions; while referring to "passive consciousness" all the phenomena of automatism, whether in the normal or hypnotic state, and the power which, while employed to carry out the suggestions of the will, either of the individual himself or of another person, is occasionally able to transcend the behests laid upon it with highly interesting results.

3. We may now advance to higher forms of the exhibition of the passive consciousness. In walking we had an instance of simple automatism; in playing, of combined and complicated automatic action, but in neither case was the passive consciousness called upon to do anything more than follow mechanically a prescribed course of action, indicated in the first instance by the initial movement of the limbs set going by the will, and, in the second case, by the notes printed on a sheet of music. In the case of adding up long columns of addition, however, we get to something beyond either of these. Here, again, the action is at first voluntary throughout, and gradually tends to become automatic. A beginner needs all his attention, the addition of each figure as he ascends the column being a problem to be separately considered; but I have found that by degrees it is possible to cease thinking of the figures, and by constant practice to be able to add with great rapidity and correctness while the mind is far away and busily engaged with other subjects. Here there is no longer a merely monotonous movement to be kept up, nor a printed guide to be followed, but a succession of independent mental actions which are not foreseen, nor taken at second-hand from a printed page, but arise spontaneously and adapt themselves to any combination of figures.

The fact that these combinations are not foreseen, and yet are dealt with as fast as they arise, would at first sight seem to show that the passive consciousness was capable of originating as well as of executing psychical actions. Further consideration will, however, disprove this, so far as the present case goes. We have here, in fact, the development of the operation of standing suggestions. It has become a standing order of the mind that two and two make four, and that nine and four make thirteen, and so on ; and hence it is no longer necessary for the mind to re-enact the rule on every separate occasion, but the passive consciousness automatically obeys it, although the mind is "absent." A parallel case in hypnotics is thus related by Mr. Gurney (*Proceedings*, Part XII., pp. 4 and 5)

" A large number of experiments were made in the working out of sums by the 'secondary intelligence,' the sum being given to the subject while he was in the hypnotic state, and the answer being written down by him automatically with a planchette, while he was in the normal state, and wholly unaware both of the act of reckoning and of what he was writing. . . . He was made to place his right hand on the planchette '*his attention being occupied by reading aloud*' . . . or some similar device."

The italics are my own.

In these cases and that of unconscious sight reading of music, it does not seem possible to consider the mental action (which is applied, for the first time, to a new subject requiring the exercise of much higher than merely mechanical powers), as being accomplished by the shorter circuit of which Dr. Ferrier writes. We must therefore conclude that automatic processes are occasionally wrought out in the higher cerebral tracts also.

A curious case bearing on the same point was mentioned by Mr. Myers at one of the meetings of the Society for Psychical Research. A certain clerk in a French office having been hypnotised was told that two and two made five. Next day all his work went wrong, and it was not for some time discovered that he had in every place, when two and two came together, added them as five. In his case the standing order of his own intellect to consider two and two as four had been superseded by the new injunction which continued to operate, although he had no recollection of receiving it.

(C) We now come to the consideration of the third class of mental and physical actions, those, namely, which I have ventured to describe as not only automatic but intuitive. I mean by this term actions that appear to involve intuitive mental powers. I am aware, of course, that the existence of such powers is denied by some metaphysicians, who attribute the performance of actions which can be acquired neither by instruction, nor by personal experience, to hereditary instinct, and the embodied experience of the race. This denial is not surprising,

since if we allow the existence of purely intuitive powers, we seem virtually to assert that effects can exist without a cause. Nevertheless there remains a class of phenomena which apparently fulfils this very definition, and although far from asserting that there is no cause for them, I think it is impossible in our present state of knowledge to show the cause, and I therefore adopt the word intuitive, provisionally, to describe them.

I will take as a first, and typical, instance of intuitive thought and action, the case of musical improvisation. The power of improvising music so as to employ the full capacity of the instrument, and to do so with unhesitating fluency and without any conscious effort of the mind, is somewhat rare; and in describing it, I am compelled to rely chiefly on my own experience. Where this power exists it exhibits the faculty of intuitive passive consciousness in full exercise. The will is entirely inoperative. Not only is no decision formed as to the theme or its modifications, but there is not even any knowledge of what the next bar will be. Thus I have constantly sat and listened to my own improvisations, with as much interest as, and with no more knowledge of, what was coming next, than another listener would have, and this statement applies not only to melody or theme, but to the most elaborate modulations of harmony, effected equally, moreover, without any dependence on a theoretical knowledge of music, and in accordance with some unknown instinct.

We have seen that in those actions which are suggested and automatic, the will is able to control the passive consciousness sufficiently to initiate them and to ensure their ultimate fulfilment. It is far otherwise with those which are intuitive and automatic. The will of the player may seat him at the organ, but all its efforts will not cause ideas to flow. The faculty will, indeed, not being extinguished but only dormant, respond to a limited extent—the limits being those of habit, and of facility resulting from experience—but the result will be poor and tame, and will disappoint no one more than the performer himself. The fact of effort, then, will at once prove the absence of inspiration, and warn the artist to desist.

The independence of the will shown by the passive consciousness in its higher manifestation of intuitive power is, in fact, one of its most remarkable characteristics; and the efforts of will not only fail to induce these manifestations, but tend to hinder them, by disturbing that serene and complete absorption in the task, which is essential. It seems highly probable that the extraordinary powers of impromptu versification shown by Theodore Hook and the late Mr. Serjeant Payne were of the same intuitive kind as the faculty of musical improvisation above spoken of. To sit down to the piano at a moment's notice and reel off verse after verse of rhyme, without any consciousness of effort and without

the least previous preparation, seems to imply intuitive power able to dispense with the ordinary process of intellectual construction. For consider, in the composition of even the simplest verses on a given subject, according to the usual method, how many elements of construction have to be kept in view. There is, first, the rhythm or correct syllabic balance of the lines; next the rhyme requiring a word to be found at the end of each line phonetically in correspondence with the one above, and, concurrently with these, the invention of coherent sentences which shall not only convey definite ideas, but shall do so with so much wit and appropriateness as to cause the greatest amusement to the company. I think it probable that if Mr. Hook or Mr. Payne had been asked the question, they would have said that their conscious mental participation in the performance was confined to that of a listener, and that they were wholly unable to say how it was produced, or to foresee the termination of a verse at the beginning of it.

To a limited extent, and with important modifications, the same powers are exhibited by an orator. The subjects of an oration are, of course, prepared entirely by the voluntary activity of the intellect, so are also the order in which they come, and similar intellectual activity is very seldom entirely absent during delivery. But in the extemporaneous composition of individual sentences there is much that seems intuitive. A sentence will be begun of which the conclusion is not foreseen. Words rise at the right moment spontaneously to complete it. Sometimes, indeed, when the speaker is searching either his memory or his notes for the next head of his discourse, his mind will be so occupied with this endeavour that he has for a few sentences to trust almost entirely to the phrase-forming intuition to keep him going till he is ready to start on the new subject. In proportion as he is able to abandon himself to this phrase-forming faculty with confidence, so will his address be fluent and unconstrained, and so also will he reap the advantage of being able to concentrate his mind upon the more important task of marshalling his subjects and elaborating his argument. In an unpractised speaker, or at the commencement of a speech, we see the same hindrance offered by the intrusion of the will upon the automatic powers which we previously noted in the case of the musical performer. The self-conscious speaker, unable to trust himself to automatic guidance, labours to compose each sentence separately, and consequently trips and stumbles like the player on an instrument to which he is not accustomed. In connection with the automatic power of phrase-forming I may here mention a fact drawn from my own experience. It often happens that in the drowsy condition of incipient slumber, when the active consciousness is almost inhibited though not entirely lost, phrases form themselves spontaneously in the mind, having relation to no subject in particular,

entirely disjointed from one another, and of course devoid of any connected sense. This suggests an interesting question, viz., whether, when the condition passes from drowsiness into sleep, these broken fragments of language ever weld themselves into a coherent whole, and if so, what may be the effect produced? Now, it sometimes has happened to persons, entirely devoid as they and their friends suppose of any poetic faculty, to dream of reciting or reading long pieces of poetry. They seem in their dream to be reading or reciting it without the slightest effort of either memory or invention, and to continue sometimes for a space that would occupy several pages. Yet, on waking, not a word is remembered. The question then arises: Did I, in my dream, repeat real lines of poetry, or did I only fancy that I was doing so upon a merely general idea of poetry in the mass? The latter idea is usually accepted by the person himself, on the ground that as he could not possibly write poetry with any amount of effort when he was awake, it would be incredible that he should compose it without effort when he was asleep. I have lately, however, had occasion to doubt this conclusion. Dreaming of being at the Royal Academy and of referring to the catalogue for the name of a picture, I found it, as is often really the case, described not by a title, but by a verse of poetry having relation to its subject. I read off this verse with the same total absence of effort and unconsciousness of invention that attends all dreams, and, as it happened, instantly woke. The verse is not worth quoting, but it rhymed and scanned correctly, had a metaphorical application quite appropriate to the subject of the picture, and (what is most significant) it would have been quite beyond my powers to have invented it when awake. What followed was equally curious. While I lay for some time in a drowsy state, the phrase-forming faculty I have before alluded to seemed to have been set going by the dream, only that, instead of broken fragments of prose, there ensued broken snatches of verse, fragments of lines entirely disconnected, both as to subject and matter.

It would be interesting at this point to search for any parallel to these intuitive and automatic processes of mind that could be found in the history of hypnotic experiment. Unfortunately, however, the last thing hypnotisers ever seem to think of is to encourage the subject to follow his own intuitions or exercise his own inventive powers, and from first to last he is made the slave of external suggestion. The only cases at all resembling the intuitive manifestation of the passive consciousness I can recall are those of the famous Madame B., whose secondary self sometimes induced her to take railway journeys, or write letters; of the patient described in *Animal Magnetism*,¹ who,

¹ Page 199.

in a spontaneous attack of hysteria, commanded his own arm to bleed, whereupon soon afterwards the cutaneous hæmorrhage was displayed; and of others acting under what is called "self-suggestion."

That these were not self-suggestions in the ordinary sense, that is, that they were not suggestions proceeding from the primary or active consciousness, and executed by the secondary or passive consciousness, is proved by the fact that as soon as Madame B.'s primary consciousness was aroused she put a stop to proceedings which it had never sanctioned. Thus having embarked in a train under the secondary influence, she left it and returned home as soon as the primary self resumed its sway.

So also in the other case the suggestion and its execution both took place while the patient was in the abnormal condition of spontaneous hysterical trance.

To sum up: in contrast to our ordinary experience of voluntary intellectual and ratiocinative activity, which progresses by effort and gradation, we must recognise the existence in man of a different kind of consciousness, which I distinguish as "passive," which operates automatically, instinctively, and sometimes intuitively, and progresses *per saltum* and without effort. To the latter kind of consciousness belongs what is called Genius, in contrast with Talent, which is exhibited by the former.

I now proceed to consider how far the active and the passive consciousness are distinguishable in the operations of the faculty of memory. An ordinary operation of memory consists—as is well known—in a chain of associated ideas, each idea leading to the next, and that to the one beyond. Thus the mention of Spain in a geography lesson provokes the associated ideas of Madrid and Sherry: the occurrence of the first notes in a tune, or the first words in a poem, provoke the associated idea of those which follow; if we have an appointment to keep at noon, the arrival of noon provokes the associated idea of the appointment, and so on. Taking this to be the memory belonging to the active consciousness, I would hazard the conjecture that the passive consciousness has also a memory peculiar to itself and fundamentally different from the other:—the first memory consisting of successive concatenated impressions, the second of a homogeneous pictorial impression.

According to this view we should expect the secondary memory of a hypnotised subject to be able to repeat a lesson as well backwards as forwards, and this is pretty much what is found to be the case in the very few experiments that have been tried.

In November, 1888, Mr. G. A. Smith kindly consented to make some experiments for me of this nature, and though there was only opportunity to try them on one subject, the results as far as they went

may be claimed in support of this view. After a number of experiments in repeating figures forwards and backwards and adding them up while in the hypnotic sleep, with remarkable results which there is no time now to consider, the memory peculiar to the passive consciousness was further tested with short sentences both during the sleep and after waking.—*e.g.*, Sentence read to the subject “all the makers named are good.” He was then told to write the sentence backwards with the planchette and being awakened he recollected as usual nothing about it. He was then set to work with the planchette while a newspaper was held over it and he was occasionally engaged in conversation. When the planchette ceased the following curious result was found to have occurred. When told to write the sentence backwards, the intention was that the words only should be written in reverse order, but otherwise in the usual way; the subject had, however, understood the command to be that he should spell the words backwards and turn the letters the wrong way. In order to read the writing, therefore, it was necessary to hold it to a looking-glass, and so held it was quite legible. If any person will attempt to do the same in his ordinary condition he will discover the difficulty of the performance, which can only be accomplished, if at all, for the first time, by picturing to his own mind the reversed appearance of the letters and words, and this requires a considerable effort; but—as I suggest—the pictorial memory of the passive consciousness succeeded in doing it without the least hesitation or difficulty. (See also *Proceedings*, Part XI., pp. 306 and 307, in which a subject of Mr. Gurney’s is reported to have spelt words with a planchette backwards as well as forwards.)

Another instance of the pictorial or impressional memory is quoted by Mr. Myers from Dr. Mesnet (*Proceedings*, Part XI., p. 235). The subject, a soldier who had received a gunshot wound in the head at Sedan, leaving extraordinary effects, “was writing on a sheet of paper which lay on a pile of about ten similar sheets. We quickly drew the top sheet away, and his pen continued to write on the second sheet.” The automatic nature of the process proves it to have been the work of the passive consciousness. “This process was repeated, and on the fifth sheet there was nothing but his signature at the bottom. Nevertheless, he read over and corrected his letter on this blank fifth sheet, scattering stops and corrections over the empty page, each of which corresponded to mistakes made on the co-ordinate points of the pages which had been snatched away from him.” He was, therefore, acting upon a pictorial memory of what he had written on the preceding sheets.

A similar explanation may be suggested of the memory of drowning persons who on recovery have repeatedly declared that they saw the whole of their past lives spread out before them, including every

incident.¹ We may suppose that when the active consciousness is inhibited by suffocation, the pictorial memory of the passive consciousness is sometimes brought into prominence, by which the past life is presented as on a canvas, so as to form one complete and homogeneous impression. It is, however, not only in such supreme crises that indications of the passive memory are to be found.

In counting, for instance, we usually adopt the primary method of reckoning each unit separately. It sometimes happens, however, that in listening to a clock striking in the night we may forget to count the strokes until several have struck, but are nevertheless able to recover the lost ground by considering them as one impression, conveying the idea of the correct number to the mind. This is in fact counting by groups instead of units. I am able to adopt it as far as four, but other persons have told me that they can go as far as six or eight. I conceive these groups to be realised by the pictorial memory just as the picture of four dots on a screen would be recognised as such by the eye without any conscious process of counting.

Binet (*La Vision Mentale*) remarks on this subject—as the result of a long series of elaborate experiments upon the subjects of hysterical anæsthesia: “Quant à la complexité des opérations accomplies par la conscience secondaire, nous en avons cet exemple, que si on fait un nombre donné d’excitations insensibles, c’est souvent la conscience secondaire qui les compte, et la conscience primaire n’en connaît que le total.”

The remainder of Mr. Barkworth’s paper deals with analogies between the phenomena of natural and hypnotic sleep and emotional stress; emotional and hypnotic anæsthesia; hypersthenic muscular exertion during hypnotic catalepsy, somnambulism or emotional excitement; delusions due to insanity and to hypnotic suggestion, &c. The apparent submergence of moral discrimination sometimes exhibited in dreams and in the hypnotic state is also dwelt upon and inferences drawn from it.

¹ Instances of this are too numerous to quote. Since this paper was written I have seen fresh ones mentioned by Du Prel, &c.

VI.

NOTES OF SÉANCES WITH D. D. HOME.

BY WILLIAM CROOKES, F.R.S.

In the year 1874 I published in a collected form various papers, dating from 1870 to 1874, describing inquiries made by myself, alone or with other observers, into the phenomena called Spiritual. In a paper reprinted from the *Quarterly Journal of Science*, for January, 1874, I announced my intention of publishing a book, which should contain my numerous printed and unprinted observations.

But this projected work has never seen the light. My excuse,—a real excuse, though not a complete justification,—lies in the extreme pressure of other work on my time and energies. The chemical and physical problems of my professional life have become more and more absorbing; and, on the other hand, few fresh opportunities have occurred of prosecuting my researches into “psychic force.” I must confess, indeed, that I have been disappointed with the progress of investigation into this subject during the last fifteen years. I see little abatement of the credulity on the one hand and the fraud on the other which have all along interfered, as I hold, with the recognition of new truth of profound interest.

The foundation of the Society for Psychical Research has, however, somewhat altered the situation. We have here a body of inquirers of whom the more prominent, so far as I can judge, are quite sufficiently critical in their handling of any evidence making for extraordinary phenomena, while they bring to the task that patience and diligence without which an investigation of this sort is doomed to failure. Invited to contribute to the Society for Psychical Research *Proceedings*, some of my notes on séances with D. D. Home, I feel I ought not to decline. I am not satisfied with these notes; which form, so to say, only a few bricks for an intended edifice it is not now probable I shall ever build. But, at least, they are accurate transcripts of facts which I still hold to be of deep importance to science. Their publication will, at any rate, show that I have not changed my mind; that on dispassionate review of statements put forth by me nearly twenty years ago I find nothing to retract or to alter. I have discovered no flaw in the experiments then made, or in the reasoning I based upon them.

I am too well aware there have been many exposures of fraud on the part of mediums; and that some members of the Society for Psychical Research have shown the possibility of fraud under circum-

stances where Spiritualists had too readily assumed it was not possible. I am not surprised at the evidence of fraud. I have myself frequently detected fraud of various kinds, and I have always made it a rule in weighing Spiritualistic evidence to assume that fraud may have been attempted, and ingeniously attempted, either by seen or unseen agents. I was on my guard even in D. D. Home's case, although I am bound to say that with him I never detected any trickery or deceit whatever, nor heard any first-hand evidence of such from other persons. At the same time, I should never demand that anyone should consider Home, or any other medium, as "incapable of fraud," nor should I pin my faith upon any experiment of my own or others which fraud could explain. The evidence for the genuineness of the phenomena obtained by Home in my presence seems to me to be strengthened rather than weakened by the discussions on conjuring, and the exposures of fraud which have since taken place. The object of such discussions is to transform *vague* possibilities of illusion and deception into *definite* possibilities; so far as this has yet been done, it has, I think, been made more clear that certain of Home's phenomena fall quite outside the category of marvels producible by sleight of hand or prepared apparatus.

But I must not be supposed to assert that all, or even most of, the phenomena recorded by me were such as no juggling could simulate. Many incidents,—as slight movements of the table, &c.,—were obviously and easily producible by Home's hands or feet. Such movements, &c., I have recorded,—not as in themselves proving anything strange,—but simply as forming part of a series of phenomena, some of which *do* prove, to my mind, the operation of that "new force" in whose existence I still firmly believe. Had I described these *séances* with a view to sensational effect, I should have omitted all the non-evidential phenomena, and thus have brought the marvels out in stronger relief. Such was not my object. In most cases the notes were written—primarily for my own information,—while the phenomena were actually going forward, but on some few occasions they were copied or expanded immediately after the *séance* from briefer notes taken at the time. They are here reprinted *verbatim*; and the petty details which render them tedious to read will supply the reader with all the material now available for detecting the imposture, if any, which my friends and I at the time were unable to discover.¹

My object in publishing these notes will have been attained if they should aid in inducing competent observers, in this or other countries, to repeat similar experiments with accurate care, and in a dispassionate

¹ The notes here published are accounts of selected *séances*, but in each case selected, the full account of the *séance* is given.

spirit. Most assuredly, so far as my knowledge of science goes, there is absolutely no reason *à priori* to deny the possibility of such phenomena as I have described. Those who assume—as is assumed by some popular writers—that we are now acquainted with all, or nearly all, or even with any assignable proportion, of the forces at work in the universe, show a limitation of conception which ought to be impossible in an age when the widening of the circle of our definite knowledge does but reveal the proportionately widening circle of our blank, absolute, indubitable ignorance.

(I.) WEDNESDAY, MAY 9th, 1871.—Sitting at 81, South Audley-street, (Miss Douglas's house). From 9 to 11 p.m.

Present :—Mr. D. D. Home (medium), Miss Douglas, Mrs. Gregory, Mr. O. R., Mr. W. F., Mrs. W. F., Mr. Crookes.

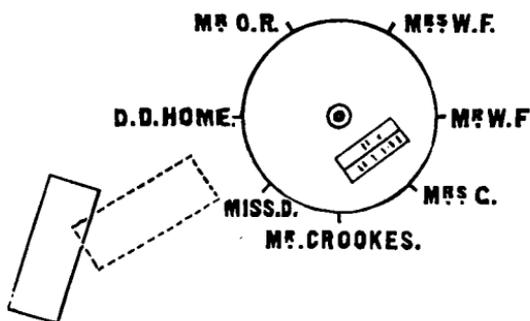
In the front drawing-room, at a loo table on centre pillar and three feet, diameter three feet, weight 32lb., cloth on (occasionally turned up to give light below).

One candle on table, two on mantelpiece, one on side table. Towards end of sitting (during the fire test) the candle on the table and one on the mantelpiece were put out. The others were alight the whole time. An accordion was on the table.

A wood fire, somewhat dull, in the grate.

Temperature very comfortable all the evening.

Order of sitting :



A small sofa table stood about two feet from Miss Douglas and Mr. Home in the position shown in diagram. Miss Douglas commenced by reading aloud a few extracts from Robert Chambers's introduction to Mr. Home's book, *Incidents of my Life*.

Phenomena.—The table tilted several times in four or five directions at an angle of about 25deg., and kept inclined sufficiently long for those who wished to look under with a candle and examine how the hands of Mr. Home and the others present were touching it. Sometimes it stood on two legs, and sometimes it was balanced on one. I, who had brought a spring balance in my pocket, was now invited by Mr. Home to try an experiment in the alteration of weight.

As it would have been inconvenient without disturbing the sitting to have experimented on the total weight of the table, the balance was hooked under one edge of the table, and the force required to tilt it measured.

Experiment 1.—"Be light." An upward pull of 2lb. required to lift one of the feet off the ground, all hands lightly touching the top of the table.

Experiment 2.—"Be heavy." As soon as this was said, the table creaked, shuddered, and appeared to settle itself firmly into the floor. The effect was as if the power of a gigantic electro-magnet had been suddenly turned on, the table constituting the armature. All hands were, as before, very lightly touching the upper surface of the table with their fingers. A force of 36lb. was now required to raise the foot of the table from the floor. I lifted it up and down four or five times, and the index of the balance kept pretty constant at 36lb., not varying more than $\frac{1}{2}$ lb. Whilst this was going on, each person's hands were noticed. They were touching the table so lightly that their aggregate downward pressure could not have been many ounces. Mr. Home once lifted his hands for a moment quite off the table. His feet were tucked back under his chair the whole time.

Experiment 3.—"Be light." Conditions the same as before. An upward pull of 7lb. required to tilt the table.

Experiment 4.—"Be heavy." The same creaking noise as in Experiment 2 was again heard. Every person (except Mr. O. R. and myself, who was standing up trying the experiment) put the ends of the fingers *underneath* the table top, the palms being upwards and the thumbs visible, so that, if any force were unconsciously exerted, it should tend to diminish the weight. At the same time Mr. O. R. took a candle and stooped under the table to see that no one was touching the legs of the table with their knees or feet. I also stooped down occasionally to verify Mr. O. R.'s statement that all was fair beneath. Upon applying the spring balance, I saw that the table was pulled up at 45lb. Immediately this was announced I felt an increase of weight, and, after a few trials, the pull was increased to 48lb., at which point the index stood steady, the leg of the table being about 3in. off the floor.

Experiment 5.—"Be heavy." The conditions were the same as before, a little more care being taken by the sitters to keep their feet well tucked under their chairs. Hands touching the under side of the table top as before. The index of the balance rose steadily, without the table moving in the least, until it pointed to 46lb. At this point the table rose an inch, when the hook of the balance slipped off, and the table returned to its place with a crash. The iron hook had bent out sufficiently to prevent it holding the table firmly any longer, so the experiments were obliged to be discontinued.

(After the séance was over, the normal weight of the table was taken. Its total weight was 32lb. In order to tilt it in the manner described in the experiments a pull of 8lb. was required. When lifted straight up at three equi-distant points, the spring-balance being at one point, a pull of 10lb. was required. The accuracy of the balance could be depended on to about $\frac{1}{2}$ lb., not more.)

Raps were heard from different parts of the table and the floor, and the table quivered rapidly several times.

Mr. Home appeared slightly convulsed about the arms and body. Suddenly he said aloud, "Robert Chambers is here; I feel him." Three loud raps were immediately heard from the small sofa table about two feet behind Miss Douglas, and this table then slowly glided up to within five inches of Miss Douglas and Mr. Home. The movement was very steady and noiseless, and occupied about five seconds in going the distance of 20 inches. When it stopped, Mr. Home drew attention to the fact that both his feet were under his chair and all hands were on the table. He moved a little nearer to Mr. O. R. and turned his legs and feet as far away from the table as he could, asking the sitters to make themselves quite certain that he could not have produced the movement of the table. While this was being noticed, the small table again moved, this time slowly and a quarter of an inch at a time, until it was again close to Mr. Home and Miss Douglas.

A flower in a glass standing in the centre of the small table was moved, but not taken out of the glass.

Mr. Home and then Miss Douglas said they felt touched under the table. The sleeve of Miss Douglas's dress was pulled up and down several times in full view of all present. Mr. Home said he saw a hand doing it. No one else saw this; but Miss Douglas felt a hand, which, however, was invisible, put on her wrist immediately after.

Mr. Home held the accordion under the table by one hand, letting the keyed end hang downwards. Presently it commenced to sound, and then played "Ye Banks and Braes," &c., and other airs, and imitated an echo very beautifully. Whilst it was playing in Mr. Home's hand (his other hand being quietly on the table) the other gentlemen looked under the table to see what was going on. I took particular notice that, when the instrument was playing, Mr. Home held it lightly at the end opposite the keys, that Mr. Home's feet had boots on and were both quiet at some distance from the instrument, and that, although the keyed end was rising and falling vigorously and the keys moving as the music required, no hand, strings, wires, or anything else could be seen touching that end.

Mr. O. R. then held the accordion by the plain end, Mr. Home touching it at the same time. Presently it began to move and then commenced to play. Mr. Home then moved his hand away and the instrument continued playing for a short time in Mr. O. R.'s hand, both of Mr. Home's hands being then above the table.

Some questions were then asked and answers were given by raps and notes on the accordion. The alphabet being called for by five raps, the following message was spelled out:—"It is a glorious truth. It was the solace of my earth life and the triumph over the change called death. Robert Chambers."

A private message to Miss Douglas was given in the same manner.

The table was then tilted several times as before, and once rose completely off the ground to a height of about three inches.

Mr. Home sank back in his chair with his eyes closed and remained still for a few minutes. He then rose up in a trance and made signs for his eyes to be blindfolded. This was done. He walked about the room in an undecided sort of manner, came up to each of the sitters and made some remark to them. He went to the candle on a side table (close to

the large table) and passed his fingers backwards and forwards through the flame several times so slowly that they must have been severely burnt under ordinary circumstances. He then held his fingers up, smiled and nodded as if pleased, took up a fine cambric handkerchief belonging to Miss Douglas, folded it up on his right hand and went to the fire. Here he threw off the bandage from his eyes and by means of the tongs lifted a piece of red hot charcoal from the centre and deposited it on the folded cambric; bringing it across the room, he told us to put out the candle which was on the table, knelt down close to Mrs. W. F. and spoke to her about it in a low voice. Occasionally he fanned the coal to a white heat with his breath. Coming a little further round the room, he spoke to Miss Douglas saying, "We shall have to burn a very small hole in the handkerchief. We have a reason for this which you do not see." Presently he took the coal back to the fire and handed the handkerchief to Miss Douglas. A small hole about half an inch in diameter was burnt in the centre, and there were two small points near it, but it was not even singed anywhere else. (I took the handkerchief away with me and on testing it in my laboratory, found that it had not undergone the slightest chemical preparation which could have rendered it fire-proof.)

Mr. Home again went to the fire, and after stirring the hot coal about with his hand, took out a red-hot piece nearly as big as an orange, and putting it on his right hand, covered it over with his left hand so as to almost completely enclose it, and then blew into the small furnace thus extemporised until the lump of charcoal was nearly white-hot, and then drew my attention to the lambent flame which was flickering over the coal and licking round his fingers; he fell on his knees, looked up in a reverent manner, held up the coal in front and said: "Is not God good? Are not His laws wonderful?"

Going again to the fire, he took out another hot coal with his hand and holding it up said to me, "Is not that a beautiful large bit, William? We want to bring that to you. Pay no attention at present." The coal, however, was not brought. Mr. Home said: "The power is going," and soon came back to his chair and woke up.

Mr. O. R. left at 11 o'clock. After this, nothing particular took place.

The following refers to a somewhat similar incident:—

Extract from a letter from Mr. Crookes to Mrs. Honeywood, describing an incident at a Séance on April 28th, and incorporated in Mrs. Honeywood's notes of the Séance.

At Mr. Home's request, whilst he was entranced, I went with him to the fireplace in the back drawing-room. He said, "We want you to notice particularly what Dan is doing." Accordingly I stood close to the fire and stooped down to it when he put his hands in. He very deliberately pulled the lumps of hot coal off, one at a time, with his right hand and touched one which was bright red. He then said, "The power is not strong on Dan's hand, as we have been influencing the handkerchief most. It is more difficult to influence an inanimate body like that than living flesh, so, as the circumstances were favourable, we thought we would show you that we

could prevent a red-hot coal from burning a handkerchief. We will collect more power on the handkerchief and repeat it before you. Now!"

Mr. Home then waved the handkerchief about in the air two or three times, held it up above his head and then folded it up and laid it on his hand like a cushion: putting his other hand into the fire, took out a large lump of cinder red-hot at the lower part and placed the red part on the handkerchief. Under ordinary circumstances it would have been in a blaze. In about half a minute, he took it off the handkerchief with his hand, saying, "As the power is not strong, if we leave the coal longer it will burn." He then put it on his hand and brought it to the table in the front room, where all but myself had remained seated.

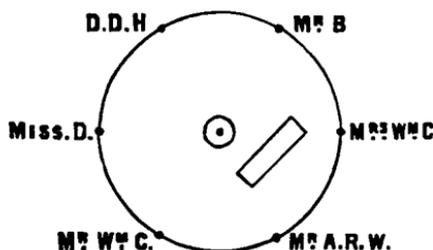
(Signed) WILLIAM CROOKES.

(II.) MONDAY, MAY 22nd, 1871.—Sitting at 81, South Audley-street, the residence of Miss Douglas. From 9.45 to 11 p.m.

Present:—Mr. D. D. Home (medium), Miss Douglas, Mr. B., Mr. Alfred Russel Wallace, Mrs. Wm. Crookes, Mr. Wm. Crookes.

In the front drawing-room, at a loo table, supported on centre pillar and three feet. Lighted with candles the whole of the evening.

Order of sitting:—



The small sofa table, mentioned in the account of the last séance at this house, was about two feet behind Miss Douglas. An accordion belonging to me was on the table, and a small candlestick and candle.

Phenomena.—In a few minutes a slight tremor of the table was felt. Mr. A. R. Wallace was touched. Then Mrs. Crookes felt her knee touched and her dress pulled. Miss Douglas's dress was pulled, and I was touched on my right knee as by a heavy hand firmly placed on it.

The table tilted up on two and sometimes on one leg several times, rising at the side opposite each person successively, whilst all who wished took the candle and examined underneath to see that no one of the party was doing it with the feet. Granting that Mr. Home might have been able, if he so desired, to influence mechanically the movement of the table, it is evident that he could only have done so in two directions, but here the table moved successively in six directions.

The table now rose completely off the ground several times, whilst the gentlemen present took a caudle, and kneeling down, deliberately examined the position of Mr. Home's feet and knees, and saw the three feet of the table quite off the ground. This was repeated, until each observer expressed himself satisfied that the levitation was not produced by mechanical means on the part of the medium or any one else present.

The alphabet was now called for by five raps. The letters given out were taken down :—

“ We igh—”

Thinking this the commencement of a sentence we tried to get the next letter, but no response was given. Then we said that some letter had been given wrong. One thump said emphatically, “ No.” We then said, “ We have got the first word ‘ We ’ all right, but we want the second word.” “ Is i right ? ” “ Yes.” “ Is g right ? ” “ Yes.” “ Is h right ? ” “ Yes.”

After thinking for a moment it suddenly occurred to us that the word was “ Weigh,” and that it referred to an experiment I had come prepared to repeat—that of measuring the variation in weight of the table by means of a spring balance.

A perfect shower of raps showed that this interpretation was the correct one.

I accordingly repeated the experiments which were tried at the last sitting at this house, using a stronger spring balance.

Experiment 1.—“ Be light.” The table tilted, when the balance showed a weight of scarcely half a pound.

Experiment 2.—“ Be heavy.” The table now bore a pull of 20lb. before it tilted up on one side, all hands being placed under the top edge of the table, thumbs visible.

Experiment 3.—I now asked if the opposing force could be so applied as to cause the table to rise up off the ground quite horizontally when I was pulling. Immediately the table rose up completely off the ground, the top keeping quite horizontal, and the spring balance showing a pull of 23lb. During this experiment Mr. Home’s hands were put *on* the table, the others being under as at first.

Experiment 4.—“ Be heavy.” All hands beneath the table top. It required a pull of 43lb. to lift the table from the floor this time.

Experiment 5.—“ Be heavy.” This time Mr. B. took a lighted candle and looked under the table to assure himself that the additional weight was not produced by anyone’s feet or otherwise. Whilst he was there observing I tried with the balance and found that a pull of 27lb. was required to lift the table up. Mr. Home, Mr. A. R. Wallace, and the two ladies had their fingers fairly under the top of the table, and Mr. B. said that no one was touching the table beneath to cause the increase of weight.

When these experiments were finished we all sat quietly round the table for a few minutes, when suddenly the small sofa-table came up to within about six inches of Miss Douglas. It glided along with a quick, steady movement. It did not move again after it stopped the first time.

(Just before I sat down to the séance, remembering that this table had moved up to the circle apparently of its own accord the last time we had a séance here, I pushed the table a little away from its usual place, putting it just about two feet behind Miss Douglas’s chair.

I took notice then that there was no string or anything else attached to it. After I had so placed it no one else went near it, so that its movement on this occasion was entirely beyond suspicion.)

Miss Douglas’s chair moved partly round. On attempting to replace it as

before she said she could not move it, as it was firmly fixed to the floor. I attempted to pull it along, but it resisted all my efforts.

Mr. Home's chair then moved several times, and tilted up on two legs, whilst Mr. Home's feet were up in the chair in a semi-kneeling posture, and his hands before him not touching anything.

The table cloth in front of Mr. Home just at the edge of the table was bulged outwards as if a hand were beneath it, and we then saw a movement of the cloth as if fingers were moving under it.

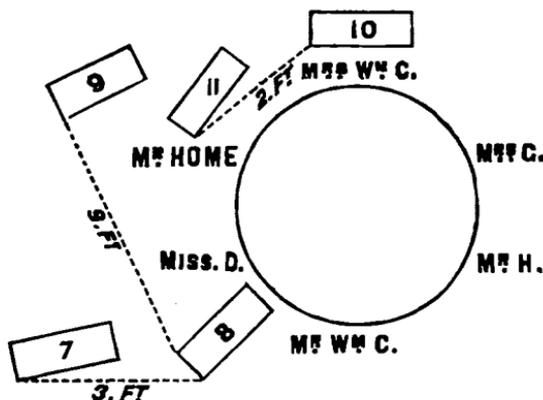
Mr. Home then took the accordion in one hand in his usual manner, and held it beneath the table. At first chords were sounded, and then a very beautiful piece with bass and treble was played. Each of the gentlemen in turn looked at the accordion under the table whilst it was playing.

Mr. A. R. Wallace then asked for "Home, sweet Home." A few bars of this air were immediately sounded. He looked under the table and said he saw a hand distinctly moving the instrument up and down, and playing on the keys. Mr. Home had one hand on the table and was holding the top end of the accordion, whilst Mr. A. R. Wallace saw this hand at the bottom end where the keys were.

(III.) MONDAY, JUNE 19th, 1871.—Sitting at 81, South Audley-street. From 9 to 11 p.m.

Present :—Mr. D. D. Home (medium), Miss Douglas, Mrs. Gregory, Mrs. Wm. Crookes, Mr. Wm. Crookes, Mr. H.

In the front drawing-room at the small round table three feet in diameter. Order of sitting, &c. :—



7.—Original position of small table.

8.—Position where table (7) was first taken to.

9.—" " " " next "

10.—Small table behind Mrs. Wm. Crookes.

11.—Position where table (10) was taken to.

Just before sitting down, remembering that the table (7) had been moved on the last occasion, I went to it and pushed it into the furthest corner of the room.

After sitting for some little time we had raps, and movements of the

table. I asked if I might weigh the table when Mr. Home was not touching it at all.—“Yes.”

Experiment 1.—I thereupon fixed the spring balance to it, and asking for it to be made heavy tried to lift it off the ground. It required a pull of 23lb. to raise it. During this time Mr. Home was sitting back in his chair, his hands quite off the table and his feet touching those on each side of him.

Experiment 2.—“Be heavy” again. Mr. H. now took a candle, and stooping down looked under the table to see that no one was touching it there, whilst I was observing the same at the top. Mr. Home’s hands and feet were the same as before. The balance now showed a tension of 22lb.

Experiment 3 was now tried, Mr. Home being further from the table. A pull of 17lb. was required.

Experiment 4.—When we said “Be light,” the table rose at 12lb. On trying afterwards the normal pull required to tilt it, we found it to be 14lb.

It was now proposed to put out the candles and sit by the light coming in from the windows, which was quite sufficient to enable us to see each other, and the principal articles of furniture in the room.

We presently heard a noise in the back drawing-room as if a man had got off the couch and was coming to us. Mrs. Wm. Crookes said it came up to her, and she then felt a pair of large hands on her head, then on her shoulders and on her back. Her chair was then moved partly round towards Mrs. Gregory away from Mr. Home.

A noise and crash as of something falling was now heard behind Mrs. Wm. Crookes’s chair, and the small table (10) was pressed up close to her. Her chair was tilted up till she was jammed between the back of the chair and the table we were sitting round, and her chair resisted all her efforts to press it down.

Raps came, and a message to get a light.

On lighting the candle it was seen that the noise had been caused by a picture which had been on the table resting against the wall, falling down on to the floor. It was uninjured. The table (10) had been moved up close to Mrs. Wm. Crookes, between her and Mr. Home.

Mr. Home then took the accordion in his right hand in the usual manner, and placing his left on the table it was held both by Miss Douglas and Mrs. Wm. Crookes. The light was then put out, and the following message was spelt:—

“The Four Seasons. Winter first.”

“Spring.—The Birth of the Flowers.”

“Birds in Summer.”

The above messages were given whilst the piece was being played. It would be impossible to give any idea of the beauty of the music, or its expressive character. During the part typifying summer we had a beautiful accompaniment, the chirping and singing of the birds being heard along with the accordion. During autumn, we had “The Last Rose of Summer” played.

Home said that the spirit playing was a stranger to him. It was a high and very powerful one, and was a female who had died young.

Mrs. Wm. Crookes said: "Is it my cousin M——? It has flashed into my mind that it is she."

Answer by raps: "Yes."

We then heard a rustling noise on a heliotrope which was growing in a flower-pot standing on the table between Mr. Home and Mrs. Wm. Crookes. On looking round Mrs. Wm. Crookes saw what appeared to be a luminous cloud on the plant. (Mr. Home said it was a hand.) We then heard the crackling as of a sprig being broken off, and then a message came:—

"Four Ellen."

Immediately the white luminous cloud was seen to travel from the heliotrope to Mrs. Wm. C.'s hand, and a small sprig of the plant was put into it. She had her hand then patted by a delicate female hand. She could not see the hand itself, but only a halo of luminous vapour over her hand.

The table (7) was now heard to be moving, and it was seen to glide slowly up to the side of Miss Douglas, to the position marked (8), about three feet. Miss Douglas cried out, "Oh! Oh! How very curious! I have had something carried round my neck. It is now put into my hand. It is a piece of heath." A message came:—

"In Memoriam."

Mr. Home said, "Count the number of flowers on the sprig. There is a meaning in all this." Eleven were counted. (Mr. Robert Chambers had eleven children.)

The candle (which had been lighted to ascertain this) was again put out. Mr. Home took the accordion in his right hand, whilst his other hand was held by Miss Douglas and Mrs. Wm. Crookes. The others present also joined hands. The accordion played, and we then saw something white move from the table close to Miss Douglas, pass behind her and Mr. Home, and come into the circle between him and Mrs. Wm. Crookes. It floated about for half a minute, keeping a foot above the table. It touched Mrs. Wm. Crookes, then went round near to the others as if floating about with a circular movement. It presently settled on the backs of Miss Douglas's, Mr. Home's, and Mrs. Wm. Crookes's hands, which were grasped together. The message was given:—

"Light, and look,"

and we then saw that the floating object had been a china card plate with cards in it, which had previously been on the table behind Miss Douglas.

The light was again put out, and we then heard a sticking and scraping along the floor, and then a heavy bump against the door. Very loud raps were then heard on the table and in other parts of the room. Movements of the table were felt, and then all was quiet. We lighted the candle and saw that the small table which had already moved up to Miss Douglas, had travelled right across the room, a distance of nine feet, and, thumping against the door, had produced the noise we had all heard.

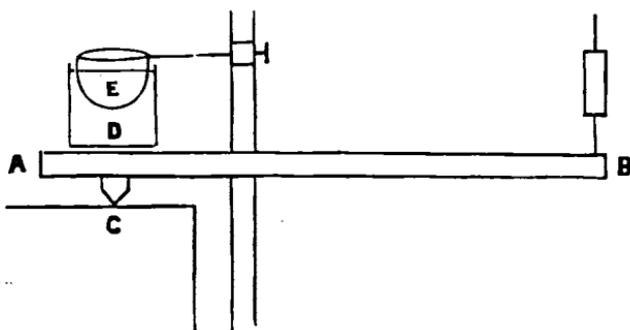
Nothing else took place after this.

(IV.) WEDNESDAY, JUNE 21st, 1871.—Sitting at 20, Mornington-road (private residence of Mr. Crookes). From 8.40 to 10.30 p.m.

Present:—Mr. D. D. Home (medium), Mrs. Wm. Crookes, Mr. Wm. Crookes, Mrs. Humphrey, Mr. C. Gimingham, Mr. Serjt. Cox, Mr. Wm. Crookes, Mrs. Wm. Crookes, Miss A. Crookes.

In the dining-room lighted by one gas burner. Round the dining table without a leaf in it.

On the table was an accordion belonging to myself; a long thin wooden lath; a pencil and some paper; and by the side, partly resting on the table, was an apparatus for testing alteration in the weight of a body. It consisted of a



mahogany board, A B, 36 inches long, 9 inches wide, and 1 inch thick, supported at the end B by a spring balance, and resting at C on the flat stand by means of a wooden fulcrum cut to a knife edge and 3 inches from the end A. D is a glass bowl of water, standing on the board in such a manner that its weight partly fell between the fulcrum C and the end B, producing with the weight of the board a tension of 5lb. on the spring balance. E is a hemispherical copper vessel, perforated at the bottom and firmly supported on a massive iron stand rising from the floor. E was so arranged that it dipped into water in D, but was 2 inches from D all round the circumference, and $5\frac{1}{2}$ inches from the bottom. It was sufficiently firmly supported to prevent any knocking or pushing to which it might be subjected from being communicated to the glass vessel D and thence to the board and spring balance. I and my assistant had well tested it in this respect beforehand.¹

Under the table was the wire cage described previously,² and three Groves cells were in connection with the surrounding wire. A commutator in the circuit prevented a current circulating till I pressed down a key.

Phenomena.—Almost immediately very strong vibrations of the table were felt. Answers to questions "Yes" and "No" were given by these vibrations.

Mr. Home's hands were contracted in a very curious and painful looking manner. He then got up and gently placed the fingers of his right hand in the copper vessel E, carefully avoiding coming near any other part of the apparatus. Mrs. Wm. Crookes, who was sitting near the apparatus, saw the end B of the board gently descend and then rise again. On referring to the automatic register it showed that an increased tension of 10 ounces had been produced.

Nothing more took place.

¹ Compare *Quarterly Journal of Science* for October, 1871.

² See *Quarterly Journal of Science* for July, 1871.

(V.) WEDNESDAY, JUNE 21st, 1871.—Sitting at 20, Mornington-road. From 10.45 to 11.45. (This séance was held shortly after the previous one. We all got up, moved about, opened the windows, and changed our positions. Miss A. Crookes then left, and we proposed sitting down again.)

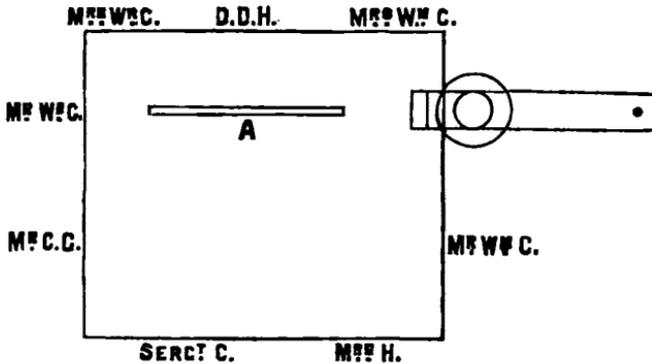
Present :—Mr. D. D. Home (medium), Mrs. Wm. Crookes, Mr. Wm. Crookes, Mrs. Humphrey, Mr. C. Gimingham, Mr. Serjt. Cox, Mr. Wm. Crookes, Mrs. Wm. Crookes.

In the dining-room. The table and apparatus the same as before.

The light was diminished, but there was still light enough to enable us to distinguish each other plainly and see every movement. The apparatus was also distinctly visible.

The automatic register was pushed up close to the index of the balance.

We sat in the following order :—



A was a lath already mentioned.¹

Almost immediately a message came, "Hands off." After sitting quiet for a minute or two, all holding hands, we heard loud raps on the table; then on the floor by the weight apparatus. The apparatus was then moved and the spring balance was heard to move about strongly. We then had the following message :—

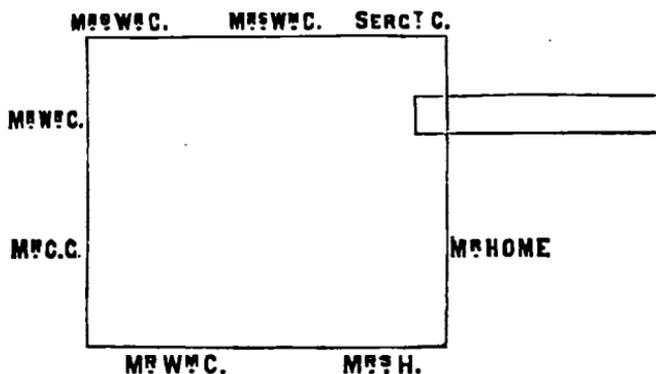
"Weight altered a little. Look."

I then got up and looked at the register. It had descended to 14lb., showing an additional tension of (14—5=) 9lb.

As this result had been obtained when there was scarcely light enough to see the board and index move, I asked for it to be repeated when there was more light. The gas was turned up and we sat as before. Presently the board was seen to move up and down (Mr. Home being some distance off and not touching the table, his hands being held), and the index was seen to descend to 7lb., where the register stopped. This showed a tension of 7—5=2lb.

¹ See Séance IV.

Mr. Home now told us to alter our position. We now sat as follows :—



A message was given :—

“All hands except Dan’s off the table.”

Mr. Home thereupon moved his chair to the extreme corner of the table and turned his feet quite away from the apparatus close to Mrs. H. Loud raps were heard on the table and then on the mahogany board, and the latter was shaken rather strongly up and down. The following message was then given :—

“We have now done our utmost.”

On going to the spring balance it was seen by the register to have descended to 9lb., showing an increase of tension of $(9-5=)$ 4lb.

The apparatus was now removed away from the table, and we returned to our old places (see first diagram).

We sat still for a few minutes, when a message came :—

“Hands off the table, and all joined.”

We therefore sat as directed.

Just in front of Mr. Home and on the table, in about the position shown at A on the first diagram, was a thin wooden lath $23\frac{1}{4}$ inches long, $1\frac{1}{2}$ inch wide, and $\frac{3}{8}$ inch thick, covered with white paper. It was plainly visible to all, and was one foot from the edge of the table.

Presently the end of this lath, pointing towards Mr. Wr. Crookes, rose up in the air to the height of about 10 inches. The other end then rose up to a height of about five inches, and the lath then floated about for more than a minute in this position, suspended in the air, with no visible means of support. It moved sideways and waved gently up and down, just like a piece of wood on the top of small waves of the sea. The lower end then gently sank till it touched the table and the other end then followed.

Whilst we were all speaking about this wonderful exhibition of force the lath began to move again, and rising up as it did at first, it waved about in a somewhat similar manner. The startling novelty of this movement having now worn off, we were all enabled to follow its motions with more accuracy. Mr. Home was sitting away from the table at least three feet from the lath all this time; he was apparently quite motionless, and his hands were

tightly grasped, his right by Mrs. Wr. Crookes and his left by Mrs. Wm. Crookes. Any movement by his feet was impossible, as, owing to the large cage being under the table, his legs were not able to be put beneath, but were visible to those on each side of him. All the others had hold of hands. As soon as this was over the following message was given :—

“We have to go now ; but before going we thank you for your patience. Mary sends love to aunt, and will play another time.”

The séance then broke up at a quarter to twelve.

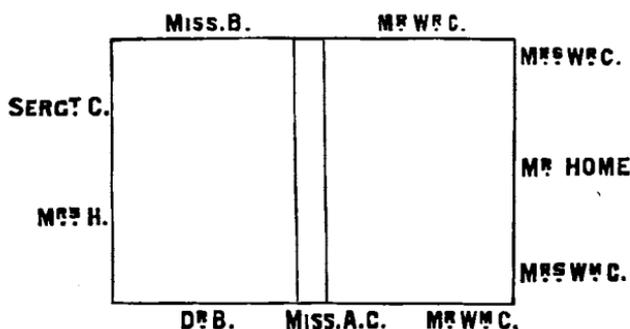
(VI.) **FRIDAY, JUNE 23rd, 1871.** Sitting at 20, Mornington-road. From 8.30 to 11 p.m.

Present :—Mr. D. D. Home (medium), Mrs. Wr. Crookes, Mr. Wr. Crookes, Miss Bird, Serjt. Cox, Mrs. Humphrey, Dr. Bird, Miss A. Crookes, Mr. Wm. Crookes, Mrs. Wm. Crookes.

In the dining-room ; lighted sometimes by one gas burner, sometimes by salted spirit lamp, sometimes by light from street.

The dining-table had no flap in it, but was slightly opened in the centre (about four inches). On the table were the accordion, a small hand bell, lath, paper, pencil, phosphorus half under water, and a spirit lamp with a salted wick.

Order of sitting :—



The cloth was on the table all this time.

At first we sat with one gas burner alight.

After sitting for about 10 minutes the table vibrated strongly, and gave a definite number of vibrations at our request on two or three occasions. It felt like a strong, quick shudder passing through it.

Mr. Home now took the accordion in the usual manner and held it under the table. It was presently sounded and notes played. During this time Miss Bird and Dr. Bird got under the table and saw the movement. The gas was now put out and the spirit lamp lighted. The yellow flame made everything look very ghastly and quite took the colour out of Mrs. Wm. Crookes's coral ornaments. She took off her coral necklace, and laid it on the table cloth, just over the opening in the table by the spirit lamp. In a short

time something poked up the cloth and moved the corals, repeating the movement two or three times.¹

Mr. Home then put the accordion on the floor, and placed both his hands on the table. In a short time we all heard a movement of the accordion under the table, and accordingly Mr. Home placed one hand in Mrs. Wm. Crookes's hands, the other in Mrs. Wr. Crookes's hands, and placed both his feet beneath my feet. In this manner it was physically impossible for him to have touched the accordion with hands or feet. The lamp also gave plenty of light to allow all present seeing any movement on his part. The accordion now commenced to sound, and then played several notes and bars. Every one present expressed themselves quite convinced that this result could not possibly have been effected by Mr. Home's agency.

Mr. Wr. Crookes now said that the accordion was brought up to his knees and pressed against them. He put his hand down and took it by the handle. It then played in his hand, Mr. Home's hands and feet being held by others as before. Presently Mr. Wr. Crookes said that the accordion had left his hand (which he then put on to the table). We could hear it moving about under the table, and then it pressed up against my knees, and on putting my hand down I felt the handle turned into my hand. I held it for a minute but it did not play. I then gave it to Mr. Home, and it then played in his right hand a tune which Serjt. Cox had asked for, "Ye Banks and Braes," &c.

After this a very beautiful piece of music was played. It was remarked, "This must be the music of the spheres." A message was given :—

"This is."

After a little time the music stopped and we turned the light lower, but still

¹ Miss Bird writes :—

I remember the circumstances stated in this séance. I had noticed that the necklace worn by Mrs. Wm. Crookes looked green. I asked her why her beads were green. She assured me they were her corals, and to convince me the necklace was passed into my hands. Instead of passing the necklace back I simply put it opposite me in the middle of the table. Almost as soon as I had placed the necklace it rose in a spiral shape. I called out eagerly to my brother, Dr. Bird, to look at the extraordinary conduct of the threaded corals, and whilst I was endeavouring to get his attention the erect necklace quietly subsided in a coil on the table. I have often recalled the incident, and although a sceptic by instinct, this one strange experience has made it impossible for me to doubt the assertions of others whose judgment is clear and whose uprightness is above suspicion.

October. 1889.

ALICE L. BIRD.

To this Dr. Bird adds :—

I recollect my sister calling out to me, "Look, look, at the necklace," but at that moment my attention was directed elsewhere, and I did not actually see the phenomenon in question.

GEORGE BIRD.

At the moment this occurred I was writing my notes and only caught sight of the necklace as it was settling down from its first movement. It made one or two slight movements afterwards, and, as I state, it seemed to me as if it had been moved from below. I mentioned this at the time and was then told by Miss Bird and others that the necklace had behaved as is now described by her. Not having seen it myself I did not alter the statement in my note-book.

W. CROOKES.

keeping enough to enable us to see plainly all that was going on. The music commenced again strongly, and then Mr. Home brought the accordion over the top of the table and held it opposite to Dr. Bird. We then all saw it contracting and expanding vigorously, and heard it emitting sounds, Mr. Home part of this time supporting the instrument on his little finger tip by means of a string I had tied round the handle.

Serjt. Cox held a flower under the table with the request that it might be taken and given to a lady. It was soon taken from his hand, and after a considerable time, when the circumstance was almost forgotten, a white object was laid on the edge of the table, between Miss Bird and Mr. Wr. Crookes, and she said her dress was pulled very much. As the object moved about it was seen to be Serjt. Cox's flower. The message then came:—

“ We gave it you. A flower.”

Mr. Home then went into a trance, spoke a little to Mrs. Wr. Crookes in a low tone, and then got up. He walked about the room in an undecided sort of way, but finally sat down again, saying it all felt confused, and then woke.

A message was then given:—

“ Hands off the table.”

We accordingly removed our hands and joined hands all round. In a minute a slight movement of my note-book was heard, and I could see that a volume (*Incidents in my Life*), which was resting on the leaves to keep them down, was gradually sliding over it in jerks about an eighth of an inch at a time. The motion was visible to all present and the noise was also plainly heard by everyone. Nothing more than this took place, and we soon had the message:—

“ We find we have no more power.”

The meeting then broke up.

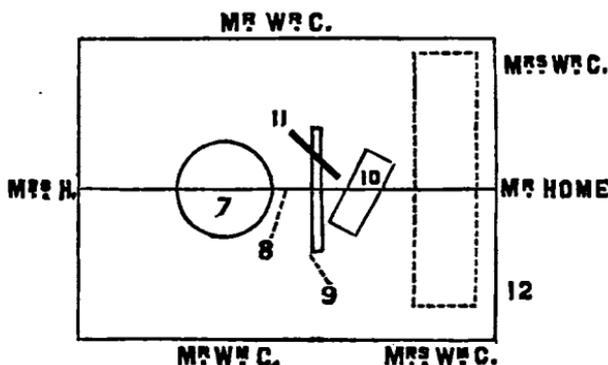
During the latter part of the evening Mrs. Wm. Crookes, who was sitting near Mr. Home, felt her hands and arm constantly touched and stroked, and the form of fingers was for some time moving about under the cloth close to her. These were felt by myself and Miss A. Crookes, and our hands were patted by them at our request. Mrs. Wm. Crookes also saw a delicate finger and thumb playing about a rose in Mr. Home's coat and plucking by the petals one at a time and laying some on the table by her side and giving others to Mrs. Wr. Crookes. Three times she saw an entire hand rise up and pass quite over her own hands, which were on the table. It was small, plump, and delicately shaped, ending at the wrist in a cloud.

At another time luminous appearances were seen on Mr. Home's head and before his face. All present saw so much, and Mrs. Wm. Crookes said they were hands.

(VII.) SUNDAY, JULY 16th, 1871.—Sitting at 20, Mornington-road.

Present:—Mr. D. D. Home (medium), Mrs. Wr. Crookes, Mr. Wr. Crookes, Mrs. Humphrey, Mr. Wm. Crookes, Mrs. Wm. Crookes.

In the following order :—



7—Is a bouquet of flowers which my wife and I had brought from Brook Green this evening. They had been given to the servant to arrange, and were brought into the room and put on the table *after* we had all sat down and the séance had commenced.

8—Is the part of the crack in the table subsequently referred to.

9—Is the wooden wand. 10—Is a sheet of note-paper. 11—Is a pencil.

At the first part of the séance the phonautograph¹ was on the table in front of Mr. Home, and I sat or stood at position 12.

On this occasion I asked for the spirits not to rap on the membrane, but to press on it as in the experiment to make the board light and heavy.

This was accordingly done, and 10 tracings of curves were taken on the smoked glass :—

No. 1.—Mr. Home's hand on edge of drum.

No. 2. { Mrs. Wr. Crookes's fingers on edge of drum, and Mr. Home's

No. 3. { hands touching hers.

No. 4.—Mr. Home's fingers on edge of drum.

No. 5.—Mr. Home's fingers on support not touching the drum.

No. 6.—Mr. Home's fingers touching the membrane. On looking at this I remarked that this curve might have been produced by pressure of the fingers. The message was then given :—

“Hands off table.”

No. 7.—Mr. Home's hands on the table, no one else touching it.

No. 8.—Mr. Home's hand held over the parchment, fingers pointing downwards quite still.

No. 9.—The same as No. 8.

No. 10.—Mr. Home's fingers touching stand ; not touching the drum or parchment.

After taking these tracings the phonautograph was removed, and we sat down quietly in the positions shown on diagram. The room was sufficiently

¹ For a description of the phonautograph see *Quarterly Journal of Science* for October, 1871.

lighted by means of two spirit lamps with soda flames placed on the top of the gaselier.

After a few minutes the wooden wand moved a little on the table, gently sliding along. It then raised itself up at one end and then fell down again. Next it lifted up sideways and turned half over. It continued moving about in this manner for several minutes. Mr. Home said he saw a hand over the lath moving it about. No one else saw the hand.

The flowers in the bouquet were moved and rustled about several times.

A message was then given, the answers being sometimes given by raps on the table and sometimes by the wand rising up and striking the table three times in rapid succession :—

“A prayer.”

Mr. Home took the accordion in the usual manner and we then were favoured with the most beautiful piece of music I ever heard. It was very solemn and was executed perfectly : the “fingering” of the notes was finer than anything I could imagine. During this piece, which lasted for about 10 minutes, we heard a man’s rich voice¹ accompanying it in one corner of the room, and a bird whistling and chirping.

Mr. Home then held his hand over the bouquet and shook it (his hand) with a rapid quivering movement.

I asked if the pencil would be taken and a word written on the paper before our eyes. The pencil was moved and lifted up two or three times, but it fell down again. The lath moved up to the pencil and seemed trying to help it, but it was of no use.

A message was given :—

“It is impossible for matter to pass through matter ; but we will show you what we can do.”

We waited in silence. Presently Mrs. Wm. Crookes said she saw a luminous appearance over the bouquet. Mr. Wm. Crookes said he saw the same, and Mr. Home said he saw a hand moving about.

A piece of ornamental grass about 15 inches long here moved out of the bouquet, and was seen to slowly disappear just in front at the position (8) on the plan, as if it were passing through the table.

Immediately after it had disappeared through the table Mrs. Wm. Crookes saw a hand appear from beneath the table, between her and Mr. Home, holding the piece of grass. It brought it up to her shoulder, tapped it against her two or three times with a noise audible to all, and then took the grass down on to the floor, where the hand disappeared. Only Mrs. Wm. Crookes and Mr. Home saw the hand ; but we all saw the movements of the piece of grass, which were as I have described.

It was then told us that the grass had been passed through the division in the table. On measuring the diameter of this division I found it to be barely $\frac{1}{4}$ th inch, and the piece of grass was far too thick to enable me to force it

¹ See incident on p. 122.

through without injuring it. Yet it passed through the chink very quietly and smoothly and did not show the least signs of pressure.

The message was then given by notes on the accordion :—

“God bless you. Good night.”

A parting tune was then played on the accordion, and the séance then broke up at half-past 11.

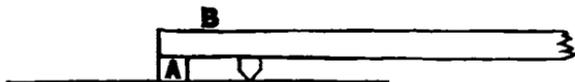
(VIII.) SUNDAY, JULY 30th, 1871. Sitting at 20, Mornington-road.

Present :—Mr. D. D. Home, Mr. Wm. Crookes, Mrs. Wm. Crookes, Mrs. Humphrey, Mr. Wr. Crookes, Mrs. Wr. Crookes, Mrs. I., Miss A. Crookes, Mr. H. Crookes, Mr. T., and at 11 p.m. Lord A.

In the dining-room round the dining-table.

During the former part of the evening the gas was lighted ; during the latter part the room was illuminated by two spirit lamps.

The first experiment tried was the alteration of the weight of the board by means of the improved apparatus, by which the movements are registered on smoked glass. In order to meet Mr. G.'s objection the short end of the board was firmly supported on a foot (A) in such a manner that no amount



of pressure of the hands at (B) produced any appreciable movement of the long end. The adjustments were made and well tested by myself before Mr. Home entered the room.

I took Mr. Home's two hands and placed them myself in the proper position on the board, the tips of his fingers being (at B) just half-way from the extremity to the fulcrum. Mrs. Wm. Crookes, who was sitting next to Mr. Home, and by the side of the apparatus, watched his hands the whole time, and I also watched him whilst the plate of glass was moving. Six plates were tried and good results obtained. The experiments were not tried directly one after the other, but when all was ready Mr. Home generally told me when to set the clock going, saying that he felt an influence on the instrument or that he saw a spirit standing near. On one or two occasions loud raps were heard on the board, and the signal to set the clock going was given at my request by three raps. The board sometimes swayed sideways as well as vertically.

During the progress of one of these experiments the chair in which I had been sitting, which was standing near the apparatus, was seen to move up close to the table.

The register of the index showed a maximum pull of 2lb.

Mr. Home then walked to the open space in the room between Mrs. I.'s chair and the sideboard and stood there quite upright and quiet. He then said, "I'm rising, I'm rising"; when we all saw him rise from the ground slowly to a height of about six inches, remain there for about 10 seconds, and then slowly descend. From my position I could not see his feet, but I distinctly saw his head, projected against the opposite wall, rise up, and Mr. Wr. Crookes, who was sitting near where Mr. Home was, said that his feet were in the air. There was no stool or other thing near which could have aided him. Moreover, the movement was a smooth continuous glide upwards.

Whilst this was going on we heard the accordion fall heavily to the ground. It had been suspended in the air behind the chair where Mr. Home had been sitting. When it fell Mr. Home was about 10ft. from it.

Mr. Home still standing behind Mrs. I. and Mr. Wr. Crookes, the accordion was both seen and heard to move about behind him without his hands touching it. It then played a tune without contact and floating in the air.

Mr. Home then took the accordion in one hand and held it out so that we could all see it (he was still standing up behind Mrs. I. and Mr. Wr. Crookes). We then saw the accordion expand and contract and heard a tune played. Mrs. Wm. Crookes and Mr. Home saw a light on the lower part of the accordion, where the keys were, and we then heard and saw the keys clicked and depressed one after the other fairly and deliberately, as if to show us that the power doing it, although invisible (or nearly so) to us, had full control over the instrument.

A beautiful tune was then played whilst Mr. Home was standing up holding the accordion out in full view of everyone.

Mr. Home then came round behind me and telling me to hold my left arm out placed the accordion under my arm, the keys hanging down and the upper part pressing upwards against my upper arm. He then left go and the accordion remained there. He then placed his two hands one on each of my shoulders. In this position, no one touching the accordion but myself, and every one noticing what was taking place, the instrument played notes but no tune.

Mr. Home then sat down in his chair, and we were told by raps to open the table about an inch or an inch and a-half.

Mr. T. touched the point of the lath, when raps immediately came on it.

The planchette, which was on the table resting on a sheet of paper, now moved a few inches.

Sounds were heard on the accordion, which was on the floor, not held by Mr. Home.

The corner of the paper next to Mrs. Wm. Crookes (on which the planchette was standing) moved up and down. (These three last phenomena were going on simultaneously.)

I felt something touch my knee; it then went to Mrs. I., then to Miss A. Crookes.

Whilst this was going on I held the bell under the table, and it was taken from me and rung round beneath. It was then given to Mrs. I. by a hand which she described as soft and warm.

The lath was now seen to move about a little.

Mrs. Wm. Crookes saw a hand and fingers touching the flower in Mr. Home's button-hole. The flower was then taken by the hand and given to Mrs. I. and the green leaf was in a similar manner given to Mr. T.

Mrs. Wm. Crookes and Mr. Home saw the hand doing this, the others only saw the flower and leaf moving through the air.

Mrs. Wm. Crookes held a rose below the table ; it was touched and then taken.

The sound as of a drum was heard on the accordion.

The lath lifted itself up on its edge, then reared itself upon one end and fell down. It then floated up four inches above the table, and moved quite round the circle, pointing to Mrs. Wm. Crookes. It then rose up and passed over our heads outside the circle.

The planchette moved about a good deal, marking the paper.

The cloth was dragged along the table.

Whilst the lath was moving round the circle, the accordion played a tune in Mr. Home's hand whilst Mrs. Wm. Crookes's hand was also on it.

Mrs. Wm. Crookes put her hand near the lath, when it came up to it, and moved about it very much.

The paper on which the planchette was resting moved about us as if by a hand. Many present saw a hand doing it. (Mr. Home and Mrs. Wm. Crookes saw this hand.)

Mr. H. Crookes saw a luminous hand come up between Mr. Home and Mrs. Wm. Crookes.

Some time during the evening Mrs. Wm. Crookes's handkerchief, which had been in her pocket, was taken out of it by a hand.

I saw something white moving about in the further corner of the room (diagonal to door) under a chair. On my remarking this, a message was given by raps :—

“ William ! take it.”

On getting up and taking it I saw that it was my wife's pocket handkerchief tied in a knot, and having the stalk of the rose which had been taken from her tied up in it. The place where I picked up the handkerchief was fifteen feet from where she had been sitting.

A glass water bottle which was on the table now floated up and rapped against the planchette.

Mr. Home said : “ I see a face. I see Philip's face. Philip ! Brother ! ”

The water and tumbler now rose up together, and we had answers to questions by their tapping together whilst floating in the air about eight inches above the table, and moving backwards and forwards from one to the other of the circle.

Mr. H. Crookes said a hand was tickling his knee.

A finger was protruded up the opening of the table between Miss A. Crookes and the water bottle.

Miss A. Crookes, Mr. H. Crookes, and Mrs. I. were then touched.

Fingers came up the opening of the table a second time and waved about.

The lath, which on its last excursion had settled in front of the further window, quite away from the circle, now moved along the floor four or five times very noisily. It then came up to Mr. T., and passed into the circle

over his shoulder. It settled on the table and then rose up again, pointing to Mrs. Wm. Crookes's mouth.

The lath then went to the water bottle and pushed it several times nearly over, to move it away from the opening in the table. The lath then went endways down the opening.

The tumbler moved about a little.

The lath moved up through the opening in the table and answered "Yes" and "No" to questions, by bobbing up and down three times or once.

A hand was seen by some, and a luminous cloud by others, pulling the flowers about which were in a stand on the table. A flower was then seen to be carried deliberately and given to Mrs. Wm. Crookes.

Another flower was taken by the hand and brought over to Mrs. Wm. Crookes; it was dropped between her and Mr. Home.

Raps then said:—

"We must go."

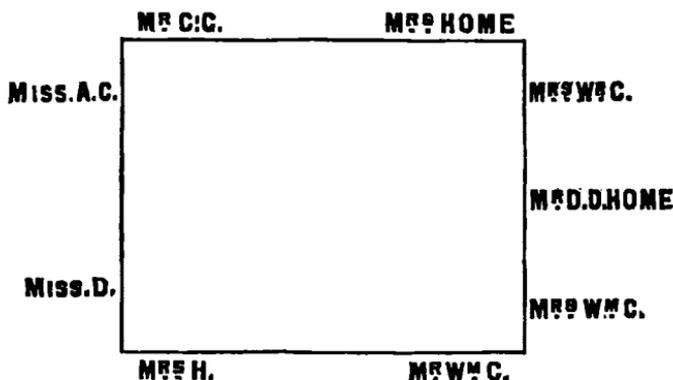
The raps then commenced loudly all over the room and got fainter and fainter until they became inaudible.

The séance then broke up.

(IX.) SATURDAY, NOVEMBER 25th, 1871.—Sitting at 20, Mornington-road. From 9.15 p.m. to 11.30 p.m.

Present:—Mr. D. D. Home (medium), Mrs. Home, Miss Douglas, Mrs. Humphrey, Mr. and Mrs. Wm. Crookes, Mrs. Wm. Crookes, Miss Crookes, Mr. C. Gimingham.

In the dining-room round the dining-table; no leaf in.



On the table were two glass troughs of flowers; accordion; paper; planchette; some marked pieces of paper; pencils; handbell; spirit lamps; matches, &c. A cloth was on. The lath was on the table.

There was a good fire in the room, which, however, got low towards the end of the sitting, and a gas light was burning during the greater part of the time. When that was put out there was still light enough in the room from the fire and the street to enable us to distinguish each other, and see the objects on the table.

We had scarcely sat down a minute when raps were heard from different parts of the table ; a strong vibration of our chairs and the table was felt, and sounds like thumps on the floor were heard. A curious metallic tapping sound was heard on the iron screw of the table.

A message :—“ *Selfish,*” in reply to a remark I made.

A rustling was heard on the table, and one of the glass flower troughs was seen to move along by jerks, till it had travelled about two inches and had got a little on to a large sheet of paper. This movement continued whilst all were watching it. Mr. Home's hands were quiet in front of him.

The wooden lath was then seen to slide an inch or so backwards and forwards.

Mr. Home took the accordion in the usual manner, holding it under the table. It immediately began to sound. Mr. Home then brought it from under the table (he said it appeared to move of its own accord, dragging his hand after it), playing all the time, and at last held it hanging down at the back of his chair in a very constrained attitude, his feet being under the table and his other hand on the table. In this position the instrument played chords and separate notes, but not any definite tune. The sounds on it became louder and the table began to vibrate ; this got stronger and stronger until the noise of the accordion playing simple chords was very great, whilst the table actually jumped up and down keeping accurate time with the music. This became so violent that it might have been heard all over the house. It ceased suddenly and in a minute recommenced.

Miss Douglas said : “ Dear spirits, how pleased you would have been had you lived to witness the progress Spiritualism is now making.” Immediately a message was given in reply :—

“ We are not dead ! ”

Mr. Home brought the accordion back to under the table, when it sounded notes again. There was a sound as of a man's bass voice¹ accompanying it. On mentioning this, one note, “ No,” was given, and the musical bar repeated several times slowly, till we found out that it was caused by a peculiar discord played on a bass note. On finding this out the instrument burst out with its usual jubilant bar.

Miss Douglas saying that she felt touched, I asked if we might get some direct writing. Two raps were given. I asked Miss Douglas to put the marked sheets of paper and pencil under the table by her feet, and requested that something might be written on it.

Three raps.

The power now seemed to go to the lath ; it was lifted up several times at alternate ends to a height of several inches and then floated quite above the table.

The planchette moved irregularly along the paper, making a mark with the pencil.

Some of those who were present said they saw a luminous hand touching the paper. I saw the paper raised up at the side away from Mr. Home.

I felt touched strongly on the knee by something feeling like fingers. On

¹ See incident on p. 116.

putting my hand down a sheet of paper was put into it. I said, "Is anything written on it?"

"Yes."

It being too dark to see what was written, I asked that it might be told me by raps, and on repeating the alphabet I got the following:—

"Retojdourdanie."

On striking a light the following was seen neatly written:—

R. C. to J. D.

Our Daniel.

Miss Douglas said the R. C. was Robert Chambers, whilst J. D. were the initials of her own name.

As the paper was a sheet I had marked and it was free from any writing when put under the table, whilst no one had moved from the table in the meantime, this was as striking a manifestation as I had ever seen.

Mrs. Home, who for some time past had said a hand was holding her hand, now said that the hand was under her dress. Each of us in turn went round and felt it. To me it felt very small and I could not distinguish any form which I could be certain was a hand. Mrs. Wm. Crookes, who went next, said it was at first very small but it seemed to grow large as she felt it until it was exactly like a large hand, the knuckles and fingers being very distinct. The hand remained with Mrs. Home for half an hour at least. On asking for the name of the hand which had held hers, the name

"Alexandrine"

was spelt out.

A sound like the snapping of fingers was heard. On speaking of this it was repeated at our request in different parts of the room.

The wooden lath which was lying just in front of me appeared to move slightly, whereupon I leaned forward and watched it intently. It rose up about half an inch, then sank down, and afterwards turned up on one end till it was upright, and then descended on the other side till it touched one of Mr. Home's hands. One end remained all the time on the table whilst the other end described a semicircle. The movement was very deliberate. The lath then moved away from Mr. Home's hands and laid itself across the planchette. Both it and the planchette moved slightly. The lath then moved off and stood quite upright on the table. It then slowly descended.

The accordion, which had been for some time quiet under the table, now was heard to sound and move about. Presently Miss Douglas felt it come to her and push against her knees.

The window curtains at the end of the room furthest from the door, and seven feet from where Mr. Home was sitting, were seen to move about. They opened in the centre for a space of about a foot, exactly as if a man had divided them with his hands. Mr. Home said he saw a dark form standing in front of the window moving the curtains, and Mrs. Wm. Crookes and Mr. C. Gimmingham also said they saw a shadow of a form. The form was then seen to go behind one curtain and move it outwards into the room for a distance of about 18 inches. This was repeated several times.

The wooden lath now rose from the table and rested one end on my knuckles, the other end being on the table. It then rose up and tapped me

several times. Questions which I put were answered "Yes" or "No," in this manner. I said, "Do you know the Morse alphabet?" "Yes." "Could you give me a message by it?" "Yes." As soon as this was rapped out the lath commenced rapping my knuckles in long and short taps, in a manner exactly resembling a "Morse" message. My knowledge of the code and of reading by sound is not sufficient to enable me to say positively that it was a message; but it sounded exactly like one; the long and short taps and the pauses were exactly similar, and Mr. C. Gimmingham, who has had practice with the Morse code, feels almost certain that it was so.

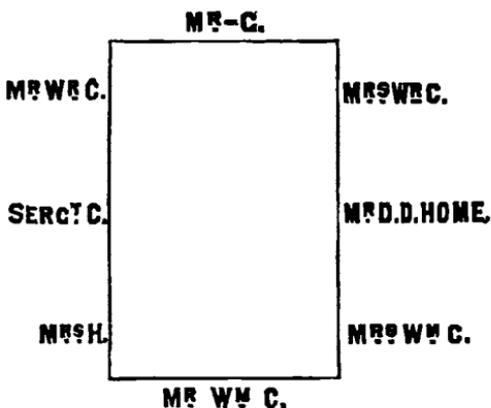
Afterwards at my request the Morse alphabet was given distinctly by taps on the table. During this time Mrs. Wm. Crookes was standing on the other side of the table by Mrs. Home. Her chair between me and Mr. Home was empty and I could see Mr. Home's hands resting quietly on the table in front of him.

Mr. Home went into a trance, and addressed several of us in turn.

The séance ended at about 11.30 p.m.

(X.) TUESDAY, APRIL 16th, 1872.—Sitting at 20, Mornington-road. From 8.50 p.m.

Present :—Mr. D. D. Home (medium), Mr. Serjt. Cox, Mr. and Mrs. Wm. Crookes, Mr. and Mrs. Wr. Crookes, Mrs. Humphrey, Mr. F. G., in the following order :—



On the table were flowers, an accordion, a lath, a bell, paper, and pencils.

Phenomena.—Creaks were heard, followed by a trembling of the table and chairs.

The table gently moved from Mr. Wr. Crookes to Mr. Home.

Raps were heard on different parts of the table.

Mr. F. G. was under the table when the movements were going on. There was vibration and knocks on the floor. The table moved six inches from Mr. F. G. to me; and there was a strong trembling of the table.

A shower of loud ticks by Mr. F. G. was heard, and thumps as of a foot on the floor.

The table trembled twice at Mr. F. G.'s request; then twice and a third time after an interval. This was done several times.

The table became light and heavy. Mr. F. G. tested it, and there was no mistake.

There were strong movements of the table when Mr. F. G. was under it. Mr. Home's chair moved back six inches.

The accordion was taken by Mr. Home in the usual manner and sounded. Mr. F. G. looked under, whilst it was expanding and contracting.

We were speaking of the music, when a message was given :—

“It comes from the heart. A hymn of praise.”

After which beautiful sacred music was played.

The bell was taken from Mrs. Wm. Crookes, and tinkled under the table for some time. It was thrown down close to Mr. F. G., who took it.

The accordion laid down under the table by Serjt. Cox and played a few notes, when all hands were on the table. Mrs. Wm. Crookes put her feet on Mr. Home's. A big hand pushed Mrs. Wm. Crookes's feet away. The accordion played and then pushed into Mr. F. G.'s hand. Mr. F. G. held it for some time, but there was no sound, and it was given to Mr. Home.

Mrs. Wm. Crookes's dress was pulled round, while Mr. F. G. was looking on. Mrs. Wm. Crookes put her feet touching Mr. F. G.'s.

The accordion played in Mr. Home's hands. He said he felt a touch, on which there were five raps, and a message came :—

“We did.”

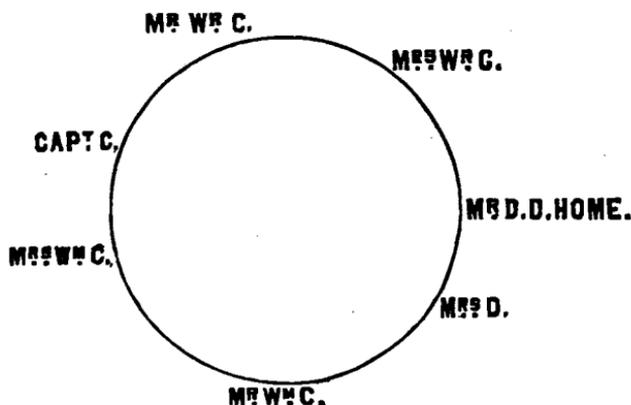
“The Last Rose of Summer” was played exquisitely. Mr. Home then put the accordion down. There was quietness for a minute, followed by movements of the table, and a message was given :—

“We have no more power.”

(XL) SUNDAY, APRIL 21st, 1872.—Sitting at 24, Motcombe-street. The residence of my brother, Mr. Walter Crookes.

Present :—Mr. D. D. Home (medium), Mrs. Douglas, Capt. C., Mr. and Mrs. Wm. Crookes, Mr. and Mrs. Wm. Crookes.

In the drawing-room, round the centre table.



Phenomena :—Strong vibrations of the cabinet behind Mr. Home : con-

tinuous raps on the table : very strong vibrations of the cabinet. Then a long silence. Mr. Home went to the piano.

On his return the vibrations recommenced ; then there were powerful raps on the table in front of me.

There were thumps on the table and then on the floor.

I was touched on the knee.

I was touched again on the knee. The table then rattled about so violently that I could not write.

Mr. Home took the accordion in the usual manner. It played a tune.

Mrs. Douglas's handkerchief was taken from her lap by a hand visible to her and Mr. Home, the accordion playing beautifully all the time. A message was given :—

“ Try less light.”

The handkerchief moved about along the floor, visible to all.

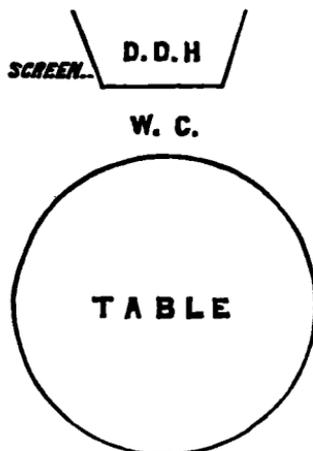
Mr. Home nearly disappeared under the table in a curious attitude, then he was (still in his chair) wheeled out from under the table still in the same attitude, his feet out in front of the ground. He was then sitting almost horizontally, his shoulders resting on his chair.

He asked Mrs. Wr. Crookes to remove the chair from under him as it was not supporting him. He was then seen to be sitting in the air supported by nothing visible.

Then Mr. Home rested the extreme top of his head on a chair, and his feet on the sofa. He said he felt supported in the middle very comfortably. The chair then moved away of its own accord, and Mr. Home rested flat over the floor behind Mrs. Wr. Crookes.

A stool then moved up from behind Mrs. Wr. Crookes to between her and Mr. Home.

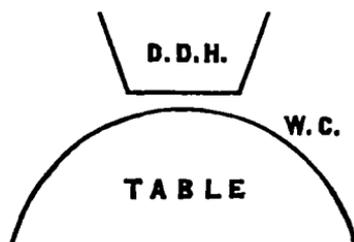
Mr. Home then got up, and after walking about the room went to a large glass screen and brought it close up to me, and opened it out thus :—



Mr. Home then put his hands on the screen, and we had raps on the glass. (The gas was turned brightly up during these experiments.)

Then Mr. Home put his hand on one leaf of the screen, and I put my hand where I chose on the other leaf. Raps came from under my hand.

The screen was then put thus :—



Mr. Home stood behind the screen and had the gas light shining full on him. He rested his two hands lightly on the top of the centre leaf of the screen. In this position we had the table cloth moved, raps on the table in front of the screen, and raps on the glass leaves (either one at request). A lady's dress was pulled, and the chairs were shaken.

The screen was then folded up and laid horizontally on two chairs, so as to form a glass table. Mr. Home sat at one side and I sat at the other side, by ourselves. The light was very good, and the whole of his legs and feet were easily seen through the screen.

Many experiments were then tried on this glass table. Raps came from it at my request where I desired. It was vibrated ; and once raps came when Mr. Home was not touching it.

The light was then lowered and the screen put aside.

The cushion from the sofa floated off it and came between Mr. Home and Mrs. Wr. Crookes.

Mr. Home took the accordion, and it played "Auld Lang Syne."

Someone was seen standing behind Mrs. Wm. Crookes.

Mrs. Wm. Crookes had severe pain in her head. Mr. Home came behind her and mesmerised her, and the pain went.

A message came to Mrs. Wr. Crookes.

Nothing more took place after this.

VII.

EXPERIMENTS IN THOUGHT-TRANSFERANCE,

BY PROFESSOR AND MRS. H. SIDGWICK, AND MR. G. A. SMITH.

The experiments in thought-transference about to be described have been carried out with four different percipients while in the hypnotic trance, Mr. Smith, who hypnotised them, being the agent. The experiments were usually directed and arranged by Mrs. Sidgwick, who also took the notes which form the basis of the present paper. On two or three occasions, however, she was absent and her place was taken by Professor Sidgwick, who was also present on most other occasions in July and August.

Most of the experiments were in the transference of numbers of two digits, Mr. Smith looking at the numbers and the percipient guessing them. The number of experiments of this nature tried with Mr. Smith in the same room as the percipient was 644, of which 131 were successes; and the number tried with Mr. Smith in another room was 228, of which only 9 were successes. In these numbers an experiment in which two percipients were at work at the same time is counted as two. By a success we mean that both digits are correctly given, but not necessarily placed in the right order. Of the 131 successes with Mr. Smith in the same room the digits were reversed in 14; and of the 9 successes with Mr. Smith in a different room the digits were reversed in 1. We had no numbers above 90 among those we used. If the percipients had been aware of this the probability of their guessing the right digits in the right order in one trial by pure chance would have been 1 to 81, and the probability of their guessing the right digits in any order half that. But, as at different times they guessed all the numbers between 90 and 100, we believe that they were not aware that our series stopped at 90, in which case their chance of being right in a single guess was 1 to 90. No one will suppose therefore that 117 complete successes in 664 guesses was the result of chance. Good days and bad days alike are included in the numbers given, though, as will be seen in the sequel, on some days no success at all was obtained. It was clear that the power of divining the numbers was exceedingly variable, but whether the difference was in the agent or the percipient or on what circumstances it depended we have so far been unable to discover.

Eight persons, at least, besides Mr. Smith, tried to act as agents, but either failed to hypnotise the percipients, or to transfer any impres-

sion. Nor did others succeed in transferring impressions when the hypnotic state had been induced by Mr. Smith. Mr. Smith himself did not succeed except when the percipients were hypnotised.

We shall give in full the account, written at the time, of the first day's experiments with each of the percipients—not because these experiments are the most conclusive, or were carried out under the best conditions, but because they give perhaps more insight than others into the impressions of the percipients, who were more lively and interested in the matter while it was new to them. We do not profess to give every remark made; Mrs. Sidgwick had not time to take down all that was said, but she believes that she recorded all that was important.

The first subject with whom any success was obtained was a Mr. W., a clerk in a shop, aged probably about twenty-one or twenty-two. Mr. Smith had hypnotised him on three previous occasions, twice in public and once in private, but had not tried thought-transference experiments with him before. The last occasion on which he had been hypnotised was on June 13th, 1889, on which occasion we had tried experiments of a different kind with him. He is a very sensitive hypnotic subject, but to all appearance a normal and healthy young man, somewhat athletic. Between June 13th and July 4th thought-transference was attempted with several subjects in vain. On July 4th Mr. W. came to Mr. Smith's house again, and after some other experiments, it was for the first time tried with him. First we tried him in guessing colours, pieces of coloured paper gummed on to cards being used. Mr. W.'s eyes were apparently closed; Mr. Smith sat in front of him, facing him and holding the card up with its back to him. We feel practically certain that Mr. W. could not see the colour normally. After each guess Mr. Smith said, "Now we'll do another," whether the colour was changed or not.

The following series was obtained:—

REAL COLOUR.	MR. W.'S GUESSES AND REMARKS.
Orange	"Red."
Same	"Red."
Same	"Red, they're all red."
Same colour, but another shape...	"The same."
Emerald Green	"Pretty nearly the same."
Black... ..	"Same colour—red."
Red	"Same. They're all alike."
Blue	"That one's different—a kind of blue."
Orange	"About the same red colour as you had before."
Brown	"You had that colour just now—that blue."

REAL COLOUR.	MR. W.'S GUESSES AND REMARKS.
Black... ..	"Same as last—blue."
Emerald Green	"Haven't seen that one before— sort of green."
Red	"An old colour—one of those red ones."
Yellow	"Bluified."

Up to the seventh attempt it appeared as though he were simply describing the red light through his closed eyelids, but after that there seemed to be some success, and we were encouraged to try further. We determined to try numbers. Mr. Smith sat in the same position as before and Mrs. Sidgwick wrote numbers on cards and handed them to him.

NUMBER LOOKED AT.	MR. W.'S GUESSES AND REMARKS.
7	"6"
4	"4"
3	"9"

At this point Mr. W. was told that there would be two figures and the numbers belonging to a "sixty" puzzle were used, and drawn at random so as to avoid bias.

15	"16"
24	"24"
11	"That's got only one figure, 1."
20	"20"

Mr. Smith now moved to a place behind Mr. W.'s chair, and for still further precaution against the possibility of Mr. W. seeing anything, the number was—after the first minute or two of the first experiment that follows (which took a long time)—placed in a match-box held in the palm of Mr. Smith's hand. We give remarks made by Mr. Smith as well as Mr. W.

7 S.: "Do you see this figure?"	W.: "I hardly see it." "It's not one figure I can see." "It looks like 6."
16	"16"
23	"18"

After this numbers taken out of a pile of them written on scraps of card were used.

24	"24"
37 S.: "Do you see this?"	W.: "Where?" (Pause.) "I see him now—a 3."
S.: "Yes. Do you see any more?"	W.: "No."
32 S.: "Now then, Mr. W., here's another one."	W.: "Where?"
S.: "Here it is."	W. dropped off into a deeper state.

NUMBER LOOKED AT.

- S. : "Mr. W., don't go to sleep" (roused him).
 S. : "Which figure looks most distinct?"
 S. : "Yes. Then look again at the other. Are you sure it's a 1?"
 S. : "Well, then, what's the number?"

MR. W.'S GUESSES AND REMARKS.

- W. : "12, isn't it?"
 W. : "The 2, I think."
 W. : "I can't see." (Pause.) "I think it's a 3."
 W. : "Why, it's 32."

Then after a moment or two he suddenly awoke of himself. It was interesting to watch the gesture and look of intelligence with which he said "Oh I see it," when he realised the number—sometimes almost instantly. Mr. W. promised to return on another day but did not do so, and we have had no further opportunity of experimenting with him.¹

As will be perceived the above experiments were improvised, and we were not provided with suitable numbers. Before the next attempt we procured a bag full of numbers belonging to a game of Loto, and drew the numbers out of the bag. The bag contained all the double numbers up to 90. The numbers were stamped in raised figures on little round wooden blocks and were coloured red—the surrounding wood being uncoloured. We give facsimiles as to form of some of these blocks, so that our readers may have what means there are of judging whether it was the image of the number or the idea of it in Mr. Smith's mind that was effective. We may remark here that Mr. Smith believes himself to have the power of vivid visualisation.



On July 5th, Mr. T., a clerk in the telegraph office, came to be hypnotised. He is a young man aged about 19, who has been very frequently hypnotised by Mr. Smith, and with whom many of Mr. Gurney's experiments described in *Proceedings*, Vol. V., were tried. We had tried some thought-transference experiments of a different kind with him in the winter and spring—Mr. Smith silently willing him to hear or not to hear certain sounds or questions addressed to

¹ He wrote the following post-card:—

"DEAR SIR,—Having considered the matter over, I came to the conclusion that this mesmerism does me no good (although it may do me no harm), and also it is no interest nor benefit to me, but rather to you all, so therefore you will not expect to see me this evening."

him¹—but the success of these was not very marked, and they are not experiments of which it is very easy to estimate the value unless they succeed every time. We think it hardly worth while giving any detail about them here.

On July 5th, after some experiments of another nature, we tried a series of 31 guesses of numbers of two digits drawn from the Loto bag, above described. They were drawn out by Mr. Smith between his finger and thumb, which effectually concealed the figures, and placed in a little box, about an inch deep, which he held in his hand with its back to T. T.'s eyes were apparently closed, and he kept his head very still, and we ascertained by experiment that he would have had to move it several feet to see the number. The impression sometimes came to him quickly, and sometimes slowly—as the remarks recorded show. He was only told that he was to see numbers of two figures.

NUMBER DRAWN.		NUMBER GUESSED AND REMARKS.
61	... ..	T. : "26.
84	... ..	T. : "A 3 and a 2, I believe—32."
47	... ..	T. : "Is it 0?—0 2; it can't be that?"
32	... ..	T. : "Looks like 1—can't see the first figure—I think it's a 6—61."
80	... ..	T. : "11, isn't it? two ones." S. : "Have a good look." T. : "11."
21	... ..	T. : "Seems like 2; 25, is it?"
18	... ..	T. : "I believe it is 1 and 0."
56	... ..	T. : "Can't see anything." S. : "You'll see it in a minute." T. : "There's a 6, and, I believe, a 2—26, I think."
59	... ..	T. : "No" (meaning that he saw nothing). S. : "You'll see it in a minute." T. : "No, can't see it . . . Believe it is 14."
37	... ..	T. : "I see a 3; there are three of them—147."
61	... ..	T. : "That's 61, I think."
33	... ..	T. : "No, I can't see—can't see that." S. : "Wait a minute." (Pause.) "Do you see them now?" T. : "No, I can't." (A long pause.) T. : "A funny thing that is—a mixture, 5, 8—looks like a 3 or an 8—3, I think."
40	... ..	T. : "4, 0, I think."
21	... ..	T. : "Is it 2?" S. : "Well?" T. : "2, 3, I think." S. : "Sure about the 3?" T. : "Yes." (After a pause, the number having been meanwhile put back in the bag.) "Oh, yes," as if he got surer and surer.

¹ For a full description of other experiments of this kind see *Proceedings* Vol. I. p. 256, Vol. II. p. 14—17.

There is an account in the *Revue de l'Hypnotisme* for March, 1889, of some rather similar experiments by Dr. Mesnet which may, perhaps, be explained by thought-transference, though as there was contact between him and his patient, it is difficult to

NUMBER DRAWN.	NUMBER GUESSED AND REMARKS.
47	T. : "Is it a 5? 5 and 8."
60	T. : "6, that's all." S. : "Are you sure there's nothing more?" T. : "Oh, yes, 61."
74	T. : "Is it a 4?" "There's a 4 and a 7. No, it's not. Oh, dear no, it's 5, I think—54."
22	T. : "It's 20." (Pause, obviously trying after the second digit.) "22."
38	T. : "It's 5 and . . . 35."
45	T. : "I see nothing at all." (Pause.) "No, I can't see it. What makes it so long in coming? Now I can see it. It's a 4 and 5."
59	T. : "What makes them so long coming? I see something like a 2. It's a 2—Oh, it's a 9; I think 29." S. : "Are you sure about the first one?" T. : "Yes, 29."
66	T. : "Oh, yes; it's two sixes."
21	T. : "Oh, it's a 1 and a 2, 21. Ain't there a lot of them!"
83	T. : "Is it 3?" S. : "Well, what else?" T. : "Nothing else."
80	T. : "It's 80." S. : "That's right."
73	T. : ". . . such a lot of numbers as this." (T. spoke very low and drowsily, and Mrs. Sidgwick failed to catch the beginning of this sentence.) S. : "Yes, when we're looking for them." (Pause.) S. : "What are you looking at?" T. : "Nothing." S. : "I thought you said you saw a lot of figures?" T. : "A 3 to the right. I believe there's an 8." S. : "Are you sure?" T. : "Yes; 693." (S. said there were only two figures.) S. : "You must have seen the 6 twice over, once reversed as 9." (Possibly the idea of three figures was due to Mr. Smith's remark about a lot of figures.)
83	"85."
21	"24."
Not noted.	T. : "3, I think—83." S. : "Sure?" T. : "Oh, no, it's reversed 38."
According to our recollection afterwards, the guess was partly right.	

Possibly the idea of its being reversed may have arisen from Mr. Smith's remark above about 6 being seen reversed as 9—a remark which had puzzled T. at the time. We asked T. how the numbers looked when he saw them. He said, "They're a kind of a white—greyish-white." He had not seen the numbers used in his waking state.

feel sure that unconscious indications were excluded. Dr. Mesnet held the hypnotised person's hand and she heard or did not hear a friend of Dr. Mesnet speaking to her according as the latter touched Dr. Mesnet's other hand out of her sight or not.

NUMBER DRAWN.	NUMBER GUESSED AND REMARKS.		
33	T. : "A 6 and a 4." (After a pause.) "95."
78	T. : "38." S. : "Sure?" T. : "Yes."

On the following day, July 6th, 1889, we tried similar experiments with Mr. P., a clerk in a wholesale business, aged about 19, who had also been very frequently hypnotised by Mr. Smith, and who was also one of the subjects in Mr. Gurney's experiments described in *Proceedings*, Vol. V. He can now be hypnotised very quickly by Mr. Smith, though he was difficult to hypnotise at first, and he exhibits the peculiarity that his eyes turn upwards as he goes off before the eyelids close. He is a lively young man, fond of jokes, and with a good deal of humour, and preserves the same character in the sleep-waking state. The positions of agent and percipient and other conditions were the same as on the previous day.

87	...	...	S. : "Now, P., you're going to see numbers. I shall look at them, and you will see them." P. (almost immediately) : "87. You asked me if I saw a number. I see an 8 and a 7." (Number put away.) P. : "I see nothing now."
19	...	...	P. : "18. What are those numbers on? I see only the letters like brass numbers on a door; nothing behind them."
24	...	...	P. (after a pause) : "I keep on looking. . . . I see it! an 8 and a 4—84."
35	...	...	P. : "A 3 and a 5—35." S. : "How did that look?" P. : "I saw a 3 and a 5, then 35."
28	...	...	P. : "88. One behind the other, then one popped forward, and I could see two eights." (Illustrated it with his fingers.)
20	...	...	P. : "I can't see anything yet." S. : "You will directly." P. : "23." S. : "Saw that clearly?" P. : "Not so plain as the other." S. : "Which did you see best?" P. : "The 2."
27	...	...	P. : "I can see 7, and I think a 3 in front of it. I can see the 7." S. : "Make sure of the first figure." P. : "The 7's gone now."
48	...	...	S. : "Here's another one, P." (This remark, though not always recorded, almost always began each experiment, until July 27th, when, to avoid the possibility of unconscious indications, Mr. Smith adopted the plan of not speaking at all.) P. : "Another two, you mean. You say another one, but there are always two." S. : "Yes, two." P. : "Here it is. You said there were two! There's only one, an 8." Some remarks here not recorded. We think that Mr. Smith said there were two, and told him to look again.

NUMBER DRAWN.

NUMBER GUESSED AND REMARKS.

			P. said he saw a 4. Mrs. Sidgwick: "Which came first?" P.: "The 8 first, then the 4 to the left, so that it would have been 48. I should like to know how you do that trick."
20	...	...	P.: "A 2 and an 0; went away very quickly that time."
71	...	...	P.: "71."
36	...	...	P.: "3 . . . 36."
75	...	...	P.: "I might turn round. Should I see them just the same over there?" (Changed his position so as to sit sideways in the chair, and looking away from Mr. Smith.) S.: "Well, you might try." P.: "I don't think I see so well this way." (He did not move, however.) "I see a 7 and a 5—75. Why don't you let them both come at once? I believe I should see them better if you let me open my eyes." (No notice was taken of this.)
17	..	...	S.: "Now then, P., here's another." P.: "Put it there at once." (Then, after some time): "You've only put a 4 up. I see 7." S.: "What's the other figure?" P.: "4 . . . the 4's gone." S.: "Have a look again." P.: "I see 1 now." S.: "Which way are they arranged?" P.: "The 1 first and the 7 second."
52	...	...	S.: "Here's another." P.: "52. I saw that at once. I'm sure there's some game about it." (He had said something about this before, when the number was slow in coming. He said Mr. Smith was making game of him, and pretending to look when he was not looking.)
76	...	...	P.: "76."

P. was now told that Mrs. Sidgwick would look at the number, and that he would see it just the same, which he quite accepted. Mrs. Sidgwick then gazed at 82, Mr. Smith not knowing what the number was. P. saw nothing, and kept asking Mrs. Sidgwick whether she was sure she was looking at it. After a considerable time she handed the number to Mr. Smith, still leaving P. under the impression that it was she who was looking at it.

Then P. began as follows:—

82	P.: "I see 8 and 4, I think; very soon gone again. There's 2 come up. There! that's gone again."
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We then tried to obtain results with Mr. Smith standing behind a curtain which divided the room in which P. sat from an adjoining one.

The distance between him and P. was then about 12ft. P. was left under the impression that Mrs. Sidgwick was still looking at the numbers.

NUMBER DRAWN.

NUMBER GUESSED AND REMARKS.

44 Mrs. Sidgwick: "Do you see anything?" P.: "No. If I was to imagine anything I chose I could see it—88, or anything; but I wait for it to come." (Pause.) "I thought I saw a 3, but it went so quick. This is what they call second sight, isn't it—seeing with your eyes shut?"

51 The conditions were the same as with the last, but as no impression came, after some time Mr. Smith came silently into the room and stood about 7ft. or 8ft. from P. There was still no impression, and he moved to within about 4ft. Then, as there was still no impression, we told P. that Mr. Smith would look as well as Mrs. Sidgwick, and that he would then be sure to see. S.: "See anything?" P.: "No." (Pause.) "I seem to see something that turned round. First a 6 that turned into a 9." S.: "Do you see anything else?" P.: "No. Yes, I do, a 1—91."

46 "39."

P. was now woken up, and after an interval Mrs. Sidgwick tried to hypnotise him, but in vain. Mr. Smith re-hypnotised him, and we tried the effect of different positions and distances.

Mr. Smith behind P. and close to him.

75 S.: "Now then, P." P.: "Do you mean to say you're going to try that thing on again?" S.: "Yes; do you see anything?" P.: "No, not yet." S.: "What do you see?" P.: "I feel as if I saw a 7, but it went away again. S.: "Yes; anything else?" P. "A 5."

36 P.: "3 and a 6."

Mr. Smith a yard or so from P., and to his right.

72 P.: "I saw 72, but it went away again. Wait a minute and I'll see if it comes again. Yes, there it is, 72. I saw it, but it went away instantly at first."

48 S.: "Here's another." P.: "Look at it." (Pause.) "I see a 4—see it there still. It stays there." S.: "Now you'll see some more." P.: "Yes, an 8; 48."

Mr. Smith about 7ft. from P., not quite in front of him.

49 P.: "A 9." S.: "Yes?" P.: "96." (Pause.) "Yes, they come again."

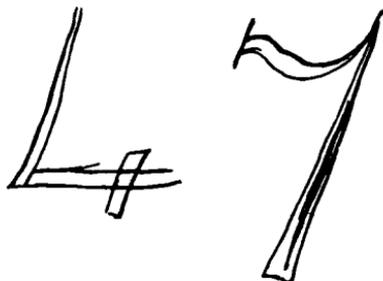
NUMBER DRAWN.			NUMBER GUESSED AND REMARKS.
50	...	...	S. : "Now, then, P., here's another." P. : "A 5 and a 7."
63	...	...	S. : "Now, then, here's another one." P. : "8." S. : "Yes?" P. : "That's all." (Pause.) "2."
35	...	...	P. : "35."
64	...	...	P. : "4, 3." (Asked in what order they came): "The 3 came afterwards. If I were to read it I should call it 34; but the 4 came first."
57	...	...	P. : "7." S. : "Yes." P. : "6-67. I didn't see them both together that time."
74	...	...	P. : "49."
14	...	...	P. : "31."
33	...	...	P. : "2, 5; that would be 52."

Mr. Smith close to P.

70 P. : "A 0-70."

A blank sheet of paper was now spread out on the table, and P. was told that he was going to have his eyes opened and that he would then see numbers come on the paper. He was then partially awoken and his eyes opened. Seeing the paper he immediately asked where the planchette was, alluding to former experiments. He was told to look at the paper and see what came, but saw nothing for some time. He had evidently forgotten all about the previous state in which he had been guessing numbers, and appeared so wide awake that it was difficult to believe that he was not in a completely normal condition until he began to speak of some former experiments in which we made him see hallucinatory crosses on paper. Mr. Smith stood behind him.

NUMBER DRAWN.			NUMBER SEEN ON THE PAPER AND REMARKS.
18	...	...	P. : "23." S. : "Is that what you can see?" P. : "Yes" (but he added later that he did not see it properly).
87	...	...	P. : "A 7, 0. Oh, no, 8, 78. Funny! I saw a 7 and a little 0, and then another came on the top of it, and made an 8."
37	...	...	P. : "There's a 4, 7." Asked where, he offered to trace it, ¹ and drew the 47, of which the following is a facsimile :—



¹ We had, on previous occasions, asked him to trace hallucinations.

NUMBER DRAWN.

44

... ..

NUMBER SEEN ON THE PAPER AND REMARKS.

P. : "No. I see 5, 4 ; it's gone again." S. : "All right, look at it." P. : "45." S. : "Sure?"
 P. : "There's a 4 ;—the other's not so clear." (Then quickly.) "Two fours ; 44."

As he looked one of them disappeared, and he turned the paper over to look for it on the other side ; then looked back at the place where he saw it before and said, "That's funny ! while I was looking for that the other one's gone." When looking under the paper he noticed some scribbling on the sheet below and said, "Has that writing anything to do with it?" He seemed puzzled by the figures, which were apparently genuine externalised hallucinations. He could not make out why they came, nor why they disappeared.

37

... ..

P. (after long gazing) : "37." S. : "Is that what you see?" P. : "It's gone. I'm pretty sure I saw 37."

Mr. Smith then looked at the 37 again and we told P. to watch whether it came back, but after a little while he said he thought he saw 29.

On the occasion just described we adopted the precaution—which was continued on subsequent occasions—of not letting Mrs. Sidgwick know what numbers were drawn till after they had been guessed, so as to avoid all possibility of bias in recording the remarks. She only knew at the time the number which she herself tried to transfer. Professor Sidgwick drew the numbers from the bag and handed them to Mr. Smith, holding them so as to preclude any possibility of their being seen in a normal way during the process.

Our next subject was Miss B., a young lady employed in a shop. We had only two opportunities of experimenting with her. She had been hypnotised on three previous occasions by Mr. Smith, and once by another mesmerist, and is a remarkably good subject.

She came in on July 9th, 1889, when we were in the middle of experiments with P., and saw in her normal state the way the experiments were carried out and what the figures used were like. After she was hypnotised and we had tried some other experiments with her, we proceeded to the thought-transference.

NUMBER DRAWN.

16

... ..

NUMBER GUESSED AND REMARKS.

S. : "Now, Miss B., I'm going to hang numbers up." Miss B. : "I see 6." S. : "Do you see anything else?" Miss B. : "No. . . . 6, I'm sure. Yes, 1 ; 1 first and 6 after."
 67 S. : "That's all right. Now you'll see another one." Miss B. : "I think I see another 6. All sixes. You keep putting up sixes."
 . : "Yes, there's a six ; you'll see another

NUMBER DRAWN.			NUMBER GUESSED AND REMARKS.
			in a minute." Miss B. : "I see the 6 . . . There's something more. I can't quite see—a kind of a 7, I think."
18	...	...	Miss B. : "Oh, not a 6 this time?" S. : "No, not a 6." Miss B. : "1 and 8."
37	...	...	S. : "Now you'll see another, Miss B." Miss B. : "Oh, 3,—6 again." S. : "That's right."
71	...	...	S. : "Now here's another." Miss B. : "I can't see it." S. : "You'll see it in a minute." Miss B. : "I believe it's another 6 and a 1."
66	...	...	Miss B. : "Well, I really think 6 and another 6—nothing else."
62	...	...	S. : "Well, now, here's another, Miss B." Miss B. : "6; I can't see the other figure."
50	...	...	S. : "Here's another one, Miss B." Miss B. : "Another! I don't see it." (After a pause.) "I think I can see something." S. : "What does it look like?" Miss B. : "5." S. : "Yes?" Miss B. : "I don't see anything else just yet." (Then, after a pause.) "5 and a round." Mrs. Sidgwick : "Is the round round the 5?" Miss B. : "No, after it; beside it." S. : "Then it's 50." Miss B. : "Yes, 50."
84	...	...	S. : "Here's another number going up." Miss B. : "I don't see it yet." (Pause.) "I see something . . . 8." S. : "What else?" Miss B. : "4 . . . 8, 4."
15	...	...	S. : "Miss B., there's another number going up." Miss B. : "1 and 5."

Miss B. was now told that she would see numbers gradually come on a sheet of blank paper in front of her, and gradually disappearing again, and was then roused into a lighter stage of trance, and her eyes opened. She was told to look at the paper. Mr. Smith stood behind her. We believe that in this stage she had no memory of the previous one.

NUMBER DRAWN			NUMBER SEEN ON THE PAPER, AND REMARKS.
88	...	...	Miss B. : "Well, what am I to see?" (Pause.) "I believe there are some figures coming. An 8 and an 8."

She then traced them in pencil, and we give a facsimile of the tracing.



She said that they looked reddish in colour, but as before remarked, she had seen the numbers in use, and may have been influenced by this.

NUMBER DRAWN.

NUMBER SEEN ON PAPER AND REMARKS

15 S.: "See if you see any more, Miss B." Miss B.: "See figures — no; where are they?" (Pause.) "I don't see any figures; you are cheating me." S.: "You will see some in a minute." Miss B.: "1 with 5." (Traced them with a pencil.) "Red, I think."

Then she was awoken and after an interval re-hypnotised and trials made at different distances.

During the next six experiments, Mr. Smith was completely silent. Mrs. Sidgwick, who did not know the numbers, carried on the conversation with Miss B., but did not think it needful to record her own remarks.

Mr. Smith behind the curtain separating the two rooms and about 12ft. distant.

NUMBER DRAWN.

NUMBER GUESSED AND REMARKS.

55 Miss B.: "Where is the number? I don't see it. It looks something like a 3, I think. I can see something. I think it is a 3; I can't see it very well. Something coming. Let me see—6 again. There's some 6 there; I can't quite see. I believe some 6. I think I see 6."

Mr. Smith in the room, and about 8ft. from Miss B.

64 Miss B.: "I don't see it." (Pause.) "A 1. Is it a 1? Something coming like a round; 8 perhaps, or 0; 10."

Mr. Smith close to Miss B., as at first.

65 Miss B.: "Something round again; I wonder what it's going to turn to—not 0—nor 8. It's a 6; 65."

Miss B. was now moved up close to the curtain and Mr. Smith stood behind it.

49 Miss B.: "A 4, and the other one a 5; 45."

33 Miss B.: "Where's the number?" (Pause.) "3 and another 5."

50 Miss B.: "Round rings again coming; 6, the other looks like a round ring."

We had another opportunity of experimenting with Miss B. on October 30th. On this occasion 6 attempts were made with Mr. Smith in the room below the percipient, and 3 with Mr. Smith near her, but quite silent. The list is as follows:—

NUMBER DRAWN.

NUMBER GUESSED.

Mr. Smith in the room below.

19	...	...	...	1, 7, or 4
60	...	...	...	13
21	...	...	...	52

Mr. Smith near Miss B.

NUMBER DRAWN.			NUMBER GUESSED.	
68	...	...	16	This experiment was interrupted.
36	...	...	63	
69	...	...	69	or 61

Mr. Smith in the room below.

14	...	...	...	11
82	..	...	...	36
67	...	...	...	32

It would be tedious were we to describe at length all the experiments, which have occupied us altogether on twenty-five evenings. We give, therefore, the results of trials with P. and T. in a tabulated form.

The following is an explanation of the Tables.—The left hand column on each day gives the numbers drawn,¹ and the right hand column the numbers guessed. When No. is printed instead of a number it is because the actual number was not noted down. A × in the place of a guess means that the percipient had no impression of any kind. The successful trials are printed in thick type, and so are the successful parts of half successes. Cases where both digits were right, but in reversed order, are counted as successes. An asterisk affixed to a guess means that it was to some extent a second guess (for particulars of these see p. 146). The letter preceding the number drawn indicates the relative position of agent and percipient, as follows: *a* means agent close to percipient (not actually touching) and in front of him. *b* means agent two or three feet from percipient in front of him. *c* means any greater distance of agent from percipient in front of him. Usually for position *c* the percipient sat leaning back in an arm-chair on one side of a full-sized card-table, not quite close to it and rather sideways to it, and Mr. Smith sat at the other side of the table; but sometimes Mr. Smith stood 10 or 12 feet from the percipient. *d* means that the agent was behind the percipient and near him. *e*, behind the percipient and some distance off. *f*, the agent about three feet or more to one side of percipient.

Other experiments besides those with numbers are given in the tables, but not in any numerical statements.

¹ On two or three occasions numbers other than the Loto numbers, and not drawn at random, were looked at by Mr. Smith, but as this made no apparent difference we have not thought it desirable to complicate the table by indicating them.

July 29th.		July 30th.		August 17th.		August 20th.	
a	67 65	d	60 62	c	20 34	After two at-	
"	10 41	"	49 49	"	71 71	tempts outside	
"	37 97	"	24 83	"	76 75	door, with no im-	
"	78 78	"	78 53	"	39 39	pression. Then	
c	62 64	"	54 53	"	24 24	f	No. x
"	79 88	"	81 81	"	39 39	a	No. x
"	48 48	"	26 26	"	75 75	Rest here.	
Attempts behind		"	32 43	"	87 87	c	No. x
curtain interpo-		"	81 15	"	29 29	"	No. x
lated here.		"	66 43	"	79 79*	Woken, and	
c	88 74	"	48 73	"	27 72	began again.	
"	63 53	"	87 36	"	76 60	c	22 35
"	49 49	"	57 92	An attempt out-		"	47 41
"	24 24	Rest here.		side the door, with		"	31 26
"	48 48	c	41 10	no impression. The		"	26 48
"	11 11	No. x		same No. then		"	38 63
Attempts behind		Rest here.		brought in.		"	36 75
curtain interpo-		c	23 22	c	No. x	"	43 90
lated here.		"	66 46	Rest.		Rest here.	
c	64 64	"	30 30	c	75 23	c	16 46
"	34 35	"	39 27	(P. & T. together		"	17 49
"	58 85	"	46 40	for next two.)		"	40 10
"	85 75	"	79 69	c	86 x	"	50 37
Rest here.		"	15 51	"	No. x		
c	60 76	Attempt outside					
"	37 34	the door here, with					
"	30 30	no impression.					
"	20 25	c	88 37				
Attempts behind		"	69 20				
curtain here.		"	55 x				
c	53 53	Rest here.					
Attempts behind		c	79 89				
curtain here.		"	25 20				
c	56 74	"	70 70				
Rest here.		Attempt outside					
c	13 35	the door here, with					
"	32 93	no impression.					
"	39 39	c	38 38*				
"	30 22	"	81 44				
"	45 45						
"	71 10						

August 21st.		September 21st.		September 22nd.		September 23rd.	
<i>f</i> 78	x	<i>c</i> 55	56	<i>c</i> 84	35	<i>c</i> 82	63
" 85	35	" 18	10	" 37	17	" 25	20
" 53	71	" 80	82	" 22	38	(P. & T. together	
" 44	29	" 44	64	" 62	69	for the next eight.)	
" 86	58	Two trials here		" 52	43	<i>c</i> 32	54
" 70	24	with Mrs. Sidgwick.		" 67	10	" 88	34
" 49	21	<i>c</i> 64	64	" 39	62	" 49	70
" 17	83	" 37	37	" 69	88	" 46	17
Other experi-	ments here. Then	" 19	x	" 72	29	" 24	59
a rest.		" 43	19	" 84	32	" 86	91
<i>c</i> 16	81	" 75	43	" 28	75	" 41	73
" 74	43	" 10	24	" 51	25	" 80	69
" 89	30	" 57	57	Pause here, and			
" 76	12	" 56	40	deeper hypnotisa-			
" 15	54	" 51	29	tion.			
" 43	52	" 54	37	<i>c</i> 28	93		
" 10	39	" 44	x	" 84	29		
" 69	83	Woken, and in-		" 31	36		
		terval.		" 15	29		
		<i>c</i> 53	x	" 50	47		
		" 14	29	" 77	74		
		" 36	x	" 72	81		
				" 90	50		
				" 11	23		
				" 48	17		

SUMMARY OF TABLE I.

All Days.

Total number of attempts...	...	...	...	...	...	354
„ „ successes	...	...	...	...	...	79
Of these 79, there were with digits reversed	...	...	...	...	...	10
„ „ „ to some extent second guesses	...	...	...	...	...	9
Most probable number of complete successes by pure chance $\frac{1}{3^4} = 4$ or 5.						

Successful Days, i.e., when there were 3 or more successes.

Number of attempts	...	...	...	...	...	245
„ successes	...	...	...	...	...	74

Other Days.

Number of attempts	...	...	...	...	...	109
„ successes	...	...	...	...	...	5

Half successes, i.e., one digit right and in the right place.

Out of the 170 non-successful attempts on successful days	...	...	60
Of these the digit rightly guessed was in the first place 35 times and in the second place 25 times.			
(Most probable number by pure chance $\frac{1}{6^2} + \frac{1}{7^2} =$ about 36.)			
Out of the 104 non-successful attempts on other days...	...	...	21
Of these the digit rightly guessed was in the first place 9 times and in the second place 12 times.			
(Most probable number by pure chance $\frac{1}{9^2} + \frac{1}{10^2} =$ about 22.)			
Number of successes with Mr. Smith completely silent	...	...	39
The plan of silence on the part of all who knew the number was begun in the course of July 27th and maintained afterwards, except in special cases noted at the time.			
Number of successes with Mr. Smith behind P.	...	...	8
This is out of 7 trials on July 6th, the 13 first trials of July 30th, and 13 trials, all failures, on October 26th.			
Number of successes with a sheet of paper covering P.'s head	...	18 or 21	
We believe that it was 21, but it is not explicitly recorded on September 24th. The plan was begun on August 17th after the first 4 guesses. On that day a single sheet of newspaper was used. Afterwards the sheet was always double.			

In the case of those numbers marked with asterisks the guess was not completely right at first. The details of four of these, which occurred on July 6th, have been already given. The rest were as follows:—

July 9th.	23	...	P. : "73." S. : "Which figure is the most distinct?"
			P. : "The 3; the other's gone now. 2."
			S. : "What number is it?" P. : "23."
„	56	...	P. : "I see a 2 and a 6 . . . Only a 6 there now."
			S. : "What do you see?" P. : "A 6."
			S. : "We'll see if you see another."
			"P. : 5—53." S. : "I thought you said

- 6." P.: "Yes, but it's gone." S.: "Well, what is it now?" P.: "A 3 and a 6. 38 . . . 56."
- " 79 ... P.: "39." S.: "Which is most distinct?" P.: 9-79."
- July 30th. 38 ... P.: "I can see a 0." Mrs. Sidgwick (who did not know the number): "That's good—well, it can't be 0 by itself. There must be something else?" P.: "That 0's gone. I can see 3 np there. . . . I can see 8."
- August 17th. 79 ... P.: "89." Professor Sidgwick (who did not know the number): "Were the two numbers equally clear?" P.: "No, 8 has gone away and 7 come in its place. I do not know if 8 ought to have been there at all.'

TABLE II.

TRIALS WITH T. WHEN MR. SMITH WAS IN THE SAME ROOM WITH HIM.

July 5th.		July 24th.		July 25th.		July 28th.	
a	61 26	a	57 16	a	40 35	d	Emerald Bluish
"	84 32	"	31 1	"	76 96	"	Green Green
"	47 02	"	12 42	"	12 58	"	Red Red
"	32 61	"	85 71	"	24 28	"	Brown Blue
"	80 11	"	78 26	Rest here.		"	Orange Red
"	21 25	"	41 17	a	40 13	"	(colour)
"	18 10	"	41 23	"	31 33	"	Blue Blue
"	56 26	"	31 22	"	41 15	"	Black x
"	59 14	"	68 68	"	25 35	"	Red Red
"	37 147	"	31 31	"	76 76	"	Emerald Green
"	61 61	"	20 64	"	43 41	"	Green
"	33 53	"	14 x	"	66 6	"	Drawing x
"	40 40	"	CAN x	"	45 55	"	of Key
"	21 23	"	N x	"	32 35	"	Orange Red
"	47 58	"	♥ x	"	59 55	"	(colour)
"	60 61	Rest here.		"	37 3	"	A Sov- A Pen
"	74 { 74	a	72 16	"	63 63	"	ereign
"	22 22	"	No. x	"	16 41	"	77 62
"	38 35			"	40 67	"	70 6,1,7,2
"	45 45					"	12 26
"	59 29					"	24 42
"	66 66					"	77 27
"	21 21					"	60 63
"	83 3					"	36 36
"	80 80					"	69 32
"	73 693					"	40 40
"	83 85					"	31 34
"	21 24					"	11 41
"	No. 38					"	44 44
"	33 25					"	69 63
"	78 38					c	Emerald Blue
						"	Green
						"	Red Red
						"	Brown Green
						"	70 26
						"	34 14
						"	48 35

August 16th.		August 19th.		September 20th.		September 23rd.	
c	49 37	a	22 26	c	84 45	P. & T. together.	
"	67 25	"	49 18	"	17 72	c	32 33
"	52 52	"	22 38	"	30 38	"	88 81
"	71 71	Interval, and		"	48 48	"	49 13
"	27 27	other experiments		"	85 16	"	46 26
"	18 15	tried here.		"	36 47	"	24 47
"	24 24	c	76 71	Pause here.		"	24 24
"	35 35	"	37 14	c	28 57	"	86 68
"	18 16	"	46 67	"	38 90	"	41 41
"	32 32	"	87 4 & {5 or	"	42 38	"	80 13
"	15† 51	"	37 72	"	55 56	T. alone.	
"	90 12	"	64 {38	"	30 17	"	43 24
Pause here.		"	54	"	20 83	"	40 38
e	36 24	"	79 25			"	18 57
"	90 16	"	12 5,2			"	20 17
"	25 14	"	52 4,3			"	12 46
"	36 29	"	90 35			"	15 60
Woken and in-		"	90 33			"	70 16
terval.		"	46 23	September 22nd.		Pause here, and	
Other experi-		"	44 56	c	63 74	some other experi-	
ments tried here.		"	18 73	"	63 24	c	43 48
Black	Blue	"	67 25	"	55 32	"	10 94
Light	Kind of	"	50 16	"	87 53	"	13 13
Blue	dark			"	33 27	"	31 37
	Red			"	24 21	"	25 49
Yellow	White	August 21st.		"	33 80	"	43 13
Blue	Blue	f	15 26	"	82 29	"	69 20
Orange	Light	"	11 23	"	51 43	"	74 24
	Yellow	"	46 35	"	87 15	"	69 69
	Light	"	45 x			Attempt outside	
	Black	"	83 17			the room here.	
		"	60 {23			c	61 29
		"	45			"	40 65
		"	28 3,7			Woken, and in-	
		Pause here.				terval, with other	
		f	29 57			experiments here.	
		"	30 26			c	67 65
		"	83 31			"	41 41
		"	10 4,7			"	56 38
		"	S W			"	54 57
		"	A Z			"	88 39
						"	15 67

† All the witnesses agreed afterwards in thinking that this guess had been right and noted down wrongly as reversed.

September 24th.	October 28th.	October 27th.	October 29th.
(P. & T. together.)	(P. & T. together.)	(P. & T. together.)	After attempts from another room. (T. alone, and with eyes open.)
c 59 59	c 39 8,3	After attempts from another room.	d 28 2 H
" 81 43	f 71 2,3	c 53 67	" 24 3 S
" 16 61	" 77 2,4	Rest here.	" 84 9 S or H
" 31 33	" 60 4,3	c 41 1,5	" 33 { 2 or 3 black
" 74 75	" 35 1,4	" 57 47	" 32 45
" 81 91	" 72 2,9	" 45 1,2	" 56 23
" 39 52	Pause here.	" 10 5,2	" 72 47
" 43 39	f 21 2,1	Woken, and interval here.	" 76 35
Pause here, and positions of P. & T. exchanged.	" 62 1,2	c 13 8,2	" 2 S 7 C
c 38 39	" 44 3	" 45 7,8	" Kg C Fig.
" 83 76	" 32 6,1	" 24 54	" 5 D 7
" 59 93	" 48 { 41 3,2	" 54 6,3	" 4 S Kve D
" 23 02	" 48 24	Rest here.	Then after further attempts from other room, woken, and interval here.
" 55 63	" 58 85	c 46 { guess not waited for.	P. & T. together.
" 29 47	" 84 6,3	" 30 6,1	b 32 46,3
" 80 41	b 71 46	Attempts from the other room here.	" 71 1,2
" 38 81	" 24 31	c 26 24	" 43 6,2
" 71 83	" 67 79		
" 82 80	" 39 { 31 1,3	October 28th.	
" 16 74	Rest here.	(P. & T. together.)	
a 89 65	b 32 9,2	After attempts from another room.	
	" 35 6,9	c 88 2,0	
	" 67 6,8	" 10 5,9	
	" 60 6,9	" 25 9,6	
	" 76 6,3	" 74 5,2	
	" 78 6,2	Pause here.	
	" 79 10	c 20 { guess not waited for.	
	Woken up, and interval here.	" 53 70	
	b 71 37	More attempts from another room here, and then tried cards in same room.	October 30th.
	" 75 3,4	(P. & T. together.)	c 78 6,4
	" 12 2,2	c 2 H 7 C	
	" 32 67	" 5 S 5 S	
	" 42 42	" 4 S 5 S	
	" 23 6,2	" 8 H 6 D	
	" 10 3,4	" 9 H 1 C	
	" No. 66	" 10 C 3 C	
		" Qn C Kg D	
		" Kg D 1 S	

SUMMARY OF TABLE II.

All Days.

Total number of attempts	263
„ „ successes	34
Of these in reverse order	4
(Most probable number of complete successes by pure chance $\frac{2}{8} \frac{4}{2} = 3$ or 4.)	

Successful Days, i.e., when there were three or more successes.

Number of attempts	129
„ successes	27

Other Days.

Number of attempts	134
„ successes	7

Half-successes, i.e., one digit right and in the right place.

Out of the 102 non-successful attempts on successful days 36

Of these the digit rightly guessed was in the first place 20 times
and in the second place 16 times.

(Most probable number by chance $\frac{1}{8} \frac{2}{2} + \frac{1}{10} \frac{2}{2} = 21$ or 22.)

Out of the 127 non-successful attempts on other days 25

Of these the digit rightly guessed was in the first place 17 times
and in the second place 8 times.

(Most probable number by chance $\frac{1}{8} \frac{2}{2} + \frac{1}{10} \frac{2}{2} =$ about 27.)

Number of successes with Mr. Smith completely silent, viz., all those
in August, September, and October 19

Number of successes with Mr. Smith behind T. 4

All out of 13 trials on July 26th ; 4 trials on August 16th were
failures.

Number of successes with paper over T.'s head... .. 2

This was begun during the 11th guess of October 26th, and about
33 trials made in all under those conditions.

The great variation in the amount of success on different days is strikingly shown by these tables. Thus all P.'s attempts on July 24th and 25th, August 20th and 21st, September 22nd and 23rd, 82 in number, produced only 1 success—just what chance might be expected to give ; while in 12 trials on August 17th he had 9 successes and 1 half success. Similarly with T. August 19th, 21st, September 20th, 22nd, October 27th, 28th, 29th, 30th show in the aggregate 83 trials with 1 success ; while on August 16th he was successful 7 times in 16 trials. We have entirely failed to discover any cause for this variation, nor even whether it depends on the agent or the percipient. Such things as the brilliant success on August 16th and 17th, and the total failure on August 19th, 20th, and 21st, suggest that the difference is not in the percipient ; for why should P. and T. vary together ?

But, on the other hand, they did not always vary together, so that it is difficult to attribute the difference entirely to the agent. Thus, on September 23rd, when P. and T. were both guessing at the same time, T. was quite right 3 times and half right 4 times in 9 guesses; while P. failed totally. During these experiments Mr. Smith was sitting 7 or 8 feet, or perhaps more, from T., and somewhat nearer to P. On this occasion T. had come in after we had begun experiments with P., and we hypnotised him partly to get him out of the way and partly in the hope that remaining for a while in the hypnotic sleep might render him more susceptible to telepathic impressions. We were much surprised when, without anything being said to him about it, he began to guess numbers.*

A similar difference between P. and T. showed itself on the next day, September 24th, but in a still more puzzling way. T. came in as on the 23rd, was hypnotised, and set in the same position as before. P. was failing, and continued to fail, whereas T. had fair success—2 successes and 3 half successes in 8 trials. After the 8 trials we stopped, awoke P., had some talk, exchanged the positions of P. and T., and re-hypnotised him. Then, for no reason that we could see, P. began to succeed and T. to fail. Later on in the same day P. made his most successful set of attempts with Mr. Smith outside the room. During this he and T. sat together on the same sofa leaning against one another, but T. failed completely.

This was not by any means the only day on which we had experience of temporary runs of success within the day itself, as the tables clearly show. In particular it is remarkable that on October 27th and 28th, amid general failure, P. should on each day have had two complete successes running. The successes on the 27th occurred after a longish rest (without awakening), but this was not the case on the 28th. Before the first success on the 28th P. was told that we would rest after this one more, which may have had a stimulating effect, but a similar promise was not efficacious on other occasions. The same phenomenon—2 right guesses in succession on an otherwise unsuccessful day—was exhibited by T. on July 24th.

These three pairs of successes are isolated, not only from other successes, but from half successes; but on some of the successful days we find half successes grouped round the successes. Thus on July 6th P. not only has one run of 7 successes and another run of 4, but in his first 17 guesses there are 11 successes and 6 half successes—not a

* As Mr. Smith was not talking, and no one else had been put in communication with T., no information could be given to him as to when a fresh number was being looked at. It was owing to this that he made two attempts at one of the numbers—46. P. was very long—three minutes—in getting any impression that time, and T. had both of his impressions with a considerable interval between them before P. spoke.

single complete failure. On July 9th and on July 27th he had runs of 8 successes and half successes. On July 29th a run of 9, on August 17th of 10, on September 21st of 6. Similarly T., on the first day he tried, after beginning with five complete failures, has, in the course of the next 23 trials, only two which are not either successes or half successes. On July 26th, in 10 consecutive trials, there was only one complete failure. On August 16th he began with two failures, and then had 10 successes and half successes in succession, all after that failing again. As we have already pointed out, there are, on September 23rd, 7 successes and half successes in his first 9 trials, and on September 24th there are 5 in the first 6 trials, with no success to speak of afterwards.

Sometimes, as the tables show, these runs of success seem to be introduced or stopped by a change of conditions; but this is by no means uniformly the case. And in this connection we may call attention to two or three sets of attempts where the percipient received no impression at all. The most curious of these was on August 20th with P. We began with two attempts while Mr. Smith was outside the room. Up to this date, as will be seen in Tables III. and IV., no impression had been produced under these conditions. But what is remarkable on this occasion is that the 4 succeeding attempts with Mr. Smith in the room, and even quite close to P., were absolute blanks. It was only after being woken and re-hypnotised that P. began to see numbers, though this was scarcely an improvement, as they were all wrong.

The position of Mr. Smith relatively to the percipient, so long as both were in the same room, did not seem to us to affect the success of the experiments on the whole, but with Mr. Smith outside the room our success was poor, though still, in the case of P., considerably beyond what might be expected by chance.

TABLE III.

TRIALS WITH P. WHEN MR. SMITH WAS NOT IN THE SAME ROOM WITH HIM.

Mr. Smith in a room divided by a curtain from that in which P. was.			Mr. Smith in the passage outside with the door closed.			
P. about 10ft. from curtain.		P. close to curtain.	P. 10ft. from wall.	P. near wall, but not touching.		
July 6th.	July 29th.	July 29th.	July 30th.	August 17th.	Sept. 24th.	
44 x	30 25	After the experiments recorded in the previous column, and just after a complete success with Mr. Smith in the room.	After successes. No. x Other experiments and pause. 38 x	After great success in the room. No. x	(P. & T. together.)	
51 x	12 54					43 43
	36 5,6					10 35
	76 2,6					59 71
	65 8,3					54 59
	26 3,7					30 30
	42 4,2					17 47
	32 6,4					45 29
	74 58					75 61
	Successful experiments in the room here.					36 5,4	20 24
July 27th.			August 20th.			
60 74		48 6,9	(First experiments tried this day.) No. x No. x Some experiments in the room, with no impression, followed.			
91† 3,7		53 7,3				
52 62		16 82				
67 86		38 16				
17 83	86 3,5	64 45				
29 29	27 4,9	23 23				
11 58	31 21	16 3,8				
87 43	20 45	85 6,5				
10 6,3	17 33	48 8,3				
58 2,3	16 85	73 10				
79 58	Experiments in the room, and pause here.	69 3,8				
80 39		23 55				
26 35		21 27				
14 81		36 5,3				
29 66	48‡ 5,7	46 17				
84 97	75 4,6					
64 37	29 60					

† This must be wrongly recorded, as there were no numbers above 90 in the bag.

‡ This number was not drawn at random, but selected because P. had twice had a very vivid veridical impression of it during this day's experiment.

Mr. Smith in the room below P., floor only between, no plaster.

October 26th.	October 28th.	October 29th.	October 30th.
(At end of evening. P. & T. together.)	(First experi- ments this evening. P. alone.)	(P. & T. together.)	(P. alone.)
22 22		58 3,0	67 x ‡
12 67	15 54	57 17	88 21
70 73	85 76	44 10	(P. & T. together.)
24 35	25 80	19 24	37 73
	14 22	24 65	32 45
	43 54	66 18	75 2,7
October 27th.	(P. & T. together.)	32 96	40 80
(P. & T. together for all on this day.)	49 58	89 73	78 46
12 85	65 43	34 66	48 19
34 98	78 29	33 99	78 36
19 3,0	Other experi- ments, &c., here,	12 75	64 49
Experiments up- stairs, &c., here.	14 23	Rest here, and then cards tried.	34 34
Then after two successes upstairs.	69 70	6 D Kve D	44 2,0
78 8,9	54 89	9 C 5 C	Rest here.
71 29	24 41	8 C 9 H	75 65
82 9,0	Pause here.		15 27
45 5,2	66 1,7		46 87
43 29	34 12		77 26
	59 25		35 65
	35 46		24 48
	71 72		21 92
	76 50		23 3,0
	Rest here.		60 82
	42 2,3		86 5,4
	18 57		Pause here.
	89 6,3		63 47
	16 49		38 39
	Pause here.		
	44 62		
	71 54		

‡ P. had not been told to look for a number in this trial.

SUMMARY OF TABLE III.

(1) Number of trials with Mr. Smith behind a curtain separating the two rooms—						
(a) P. 10 feet from curtain	...	...	...	...	...	37
(b) P. close to curtain	...	...	...	...	...	15
						— 52
(2) Number of trials with Mr. Smith out of the room and door closed						15
(3) Number of trials with Mr. Smith in the room below	...	...				72
						—
	Total	...	...	...	...	139
						—
Number of successes under condition (1) (a)	...	...	...	...	...	2
" " " (1) (b)	...	...	...	...	...	1
" " " (2)	...	...	...	...	...	2
" " " (3)	...	...	...	...	...	3
						—
	Total number of successes	...				8
						—
In one of these, which occurred under condition (3), the digits were reversed.						
Most probable number of successes—1 or 2.						
Number of half successes under condition (1) (a)	} All with correct digits in second place	...	...	...	...	4
Number of half successes under condition (1) (b)		With first digit right	...	...	1	} 3
		" second digit right...	...	...	2	
Number of half successes under condition (2)	} With first digit right	...	...	...	2	} 3
			" second digit right	...	...		1
Number of half successes under condition (3)	} With first digit right	...	...	...	3	} 7
			" second digit right...	...	...		4
						—
						17
						—
Number of cases in which P. had no impression; condition (1) (a)						2
" " " (2)						5
" " " (3)						1
						—
						8
						—

TABLE IV.

TRIALS WITH T. WHEN MR. SMITH WAS NOT IN THE SAME ROOM WITH HIM.

Mr. Smith in the passage outside with the door closed.		Mr. Smith in the room below T. Flooring between; no plaster.			
T. about 10ft. from wall.	T. near wall, but not touching it.	Oct. 28th.	Oct. 28th.	Oct. 29th.	Oct. 30th.
Sept. 23rd.	Sept. 24th.	(At end of evening P. & T. together.)	(P. & T. together.)	(P. & T. together.)	(P. & T. together.)
43 x	43 10 10 54 59 38 54 83 30 47 17 59 45 38 75 19 36 45 20 37	22 23 12 22 70 31 24 54 Oct. 27th. 87 79 58 26 87 54 (P. & T. together.) 12 85 34 89 19 23 Rest, and experiments upstairs, &c., interpolated here. 78 8,9 71 9,1 82 60 45 5,2 43 2,4	49 6,5 65 4,9 78 20 12 22 70 31 24 54 Oct. 27th. 69 4,5 54 7,2 24 14 58 26 66 4,8 34 2,1 59 4,2 35 1,3 71 8,3 76 2,5 Rest here. 42 42 18 2,5 89 7,2 16 6,0 Pause here. 44 1,4 71 57	58 6,3 57 17 44 40 47 24 19 5,2 24 5 { or 9 66 48 32 6,4 89 7,3 34 60 33 66 12 42 Other experiments, &c., and then card trial. 6 D Kve 9 C 5 C 8 C 9 S Pause here.	37 87 32 5,4 75 9,2 40 80 78 4,5 48 7,2 78 47 64 49 34 74 44 70 Rest here. 75 51 15 74 46 8,3 77 {26 84 35 84 24 65 21 0,2 23 74 60 7,9 86 7,6 Pause here. 63 21 38 54

The one success in 79 guesses is of course only what might be expected by chance.

Though the success shown in obtaining good results with Mr. Smith in another room is, so far, not great, we do not at all think that hope of better success ought to be given up. There are, we think, several points about the experiments, taken as a whole, which look hopeful, as a discussion of them will perhaps show.

It will be noticed that both in the experiments with the curtain between agent and percipient and in those where Mr. Smith stood in the passage, the first attempts resulted in complete blanks—the percipient had no impression at all. Why this should have been it is hard to say. We always tried to conceal from the percipient that Mr. Smith had left the room or that there was any change in the conditions. Of course we cannot feel sure that

we succeeded in concealing it, but at any rate the percipients never alluded to his absence, never seemed conscious of it, and never suggested anything of the kind as a cause of failure. T. several times remarked that the numbers seemed very far away and so small as to be difficult to see, but he did not seem to connect this with the distance of Mr. Smith. It seems unlikely, therefore, that the absence of impression was merely the effect of suggestion—of an idea working itself out in the percipient's mind. It is perhaps more likely that the idea of difficulty in the agent's mind may have been an obstacle to success. However this may have been, it is noteworthy that the very first time we succeeded in getting any result at all with Mr. Smith in the passage (September 24th), we were very fairly successful—P. obtaining 2 complete successes and 3 half successes in 10 trials. On this occasion P. and T. sat together on the sofa, near the wall on the side of the room in which the door was, but not touching the wall. It had been intended that Mr. Smith should stand just on the other side of the wall, so as to be near them, but with the wall between. This plan was, however, forgotten. Mr. Myers, who was with Mr. Smith drawing the numbers for him, happened to take up that position, and Mr. Smith stood beyond the door, so that there was not only the wall with the closed door in it between him and the percipients, but a distance in a straight line of perhaps 8 or 9 feet.

We had no further opportunity of experimenting in this room, as Mr. Smith, who was temporarily occupying the house, was on the point of moving. The October experiments were carried on in an arch on the beach at Brighton. It was divided into two floors—the upper one entirely occupied by a sitting-room, from which a staircase, closed by a door at the bottom, led down into a lobby. In this lobby, the door being closed, Mr. Smith stood or sat while trying to influence the percipients from a distance, they sitting upstairs. But though he was thus below them, his actual distance from them can not, we think, have been materially greater than on September 24th. It is possible, of course, that a feeling of greater separation may have produced a bad effect on the experiments, but it is not necessary to suppose this, since the experiments in different rooms in October only shared in the general want of success of all the experiments at that time. October 26th was the best of the October days both for P. and T. with Mr. Smith in the room with them, and we observe that on this day, out of the only 4 trials made when Mr. Smith was downstairs, P. had one success and one half success and T. 3 half successes. It is to be regretted that we did not begin experiments in different rooms earlier on this day, but the success had not been striking, and we waited for a better vein, which did not come. On the whole, though Miss B.'s want of success is an argument the other way, the result of our

experiments rather suggests that the special difficulty, whatever it may have been, of obtaining good results with the agent in one room and the percipient in another was overcome on September 24th, at least, as far as P. was concerned, and that what interfered with success in October, when by far the larger number of these experiments were tried, was some general difficulty. Unfortunately, it seems not improbable that this general difficulty may simply have been boredom on the part of the percipients in the hypnotic state, of which there were several signs, and that in that case we may be dependent on new percipients to enable us to pursue the investigation.

We have now to discuss the nature of the impression received. It was probably owing to our own suggestion at the beginning that this was almost always visual, though it is possible that the fact that Mr. Smith's impression was visual may have contributed to this result. It would be interesting to find out whether a new percipient could be similarly made to have auditory impressions. In two or three cases T. said that he saw nothing, but that something seemed to tell him that the number was so-and-so, but "something" never told him right. The difference between this form of impression and his more ordinary one is well illustrated by one of the experiments on July 25th. The number drawn was 66. T. said, "Something says 37, is it?" Mr. Smith: "Can't you see that?" T.: "No." S.: "Well, I want you to tell me what you see." T.: "I can't see anything." S.: "Well, look hard." T.: "Now it's something—6?" S.: "Well?" T.: "I can't see anything else." S.: "Well, look hard." T.: "Can't see anything else." (Pause.) S.: "Can you see anything now?" T.: "I see a 6; nothing else." The number was then put away, and T. was told that he saw only 6 because the number consisted of two sixes. T.: "Oh, that's it, is it; but I ought to have seen two sixes, then, and I only saw one."

This last remark illustrates a characteristic point about the impressions, namely, that they were perfectly definite perceptions, not to be changed by consciously received suggestions or by an exercise of the imagination. Another illustration may be given of this. On August 21st P. was told that he was now to see something quite different—not a number at all, and Mr. Smith then looked at the word DOG. As after some time he had had no impression whatever, Mrs. Sidgwick told him it was a word. As this did not help him she added that it was something he was fond of. Still P. had no impression, so she told him to try to see one letter—the first letter of the word. Presently P. said: "I see an S or an 8—it's gone again;" quite regardless of the fact that a word could not begin with 8.

In saying that the impressions were perceptions—not guesses in the

proper sense of the word—we do not mean that they were always clear ; but when not clear it was, so to speak, clearly perceived that they were not clear. It is somewhat difficult to decide whether the impressions ought to be called hallucinations because the percipients had their eyes closed, and we have, therefore, no clear conception of what the aggregate of their visual sensations was and what relative place in the aggregate this particular one had. The experiments with open eyes when the numbers were seen on the sheet of paper, though they prove that the impression could be externalised as a visual hallucination, cannot, of course, prove that it had the same characteristics in a different stage of hypnotisation. The question is complicated by the fact that P. was, at times at any rate,—as his remarks in the séance of which the full account has been given show—conscious that he was not seeing in an ordinary way, but that his eyes were closed. Nevertheless, the percipients spoke so persistently of seeing, seemed so clearly to locate what they saw in a particular point in space, and so clearly at times expected others to share the impression, that we can hardly doubt that it had to them the characteristics of a sensation received through the eyes. In the séances described at length the reader has already some of the material for forming a judgment on this point, and we may quote here a few more incidents which seem to throw light on it.

On July 9th, after the successful guess of 10, Mrs. Sidgwick asked Mr. Smith in writing, which was our mode of communication with each other about the experiments, to tell P, that he (Mr. Smith) did not know what he would see now, that he did not think it would be numbers, but that P. was to tell him whatever it was. Mrs. Sidgwick then handed to Mr. Smith the letters C A T, taken from a spelling game and arranged in the lid of a box in such a manner as to make it impossible for P. to see them had his eyes been open. The experiment was quite unexpected by Mr. Smith, who had never seen the spelling-box, as well as to P., Mrs. Sidgwick hoping that the mild surprise would produce some interesting result. P. said excitedly (and we think pointing, though this is not recorded in the note-book): “There it is—there’s a cat, look.” S.: “What do you see?” P.: “Why, C A T; don’t you see it? Did you think I saw a black cat or a tabby? I wish I had; I’m very fond of animals. I mean the letters.” In this connection we may mention another incident which had nothing to do with the present experiments, but has some bearing on the question under discussion. P., when left to himself in the hypnotic state, usually starts dreams and hallucinations on his own account. These generally relate to the circumstances of his every day life; for instance, he will carry on conversations with a brother or companion whom he imagines to be present. Once, when left in this way with

closed eyes while we were attending to someone else, he began to go through all the action, with appropriate words, of petting an imaginary cat which sat on his knee and climbed about him and over the back of his chair. When Mr. Smith asked him what he had got there he seemed indignant at the stupidity of the question because Mr. Smith must be able to see that it was a cat.

Such remarks as the following—selected among many—all seem to show a belief on the part of P. that he really saw the numbers :—

On July 29th, 48 having been drawn, P. said : “These two are plainer. If you always put them up like that I’ll always tell you.” Later on the same day 48 was drawn again. After a pause P. said, with excitement : “That’s that 48 again, just as clear as before.”

In another trial on the same day, when 20 was drawn, P. said : “45 ; shall I wait to see if they change ? I see them up in the air sideways a bit.”

On August 21st—a day when we had no success at all—17 was drawn, and P. guessed 83, remarking that they were “bigger numbers to-night. I seem to see them quicker.”

Later on the same day he remarked of one of his impressions that both figures seemed half rubbed out. Similar to this was a remark he made on October 30th. The number drawn was 44. P. said : “2 and a 0, the 0 plainest, but not very plain. The numbers are getting too old, I think.”

On October 29th, in one of the trials with Mr. Smith downstairs, 59 having been drawn, P. said : “I can see 5—and a 2, one after the other—5 again and 2 underneath it. It was 25 afterwards. There it is now. Do you see it, Mrs. Sidgwick ?”

In the next trial the impression persisted after the guess had been made and when we wanted to go on to the next. So Mrs. Sidgwick suggested to P. that he should look away from it. P. said he would, then laughed, saying he had looked away for a moment and then looked back, and in that moment the numbers had gone. Similarly on October 30th, after guessing a number (quite wrong, and also unlike T., who had spoken first), P. said : “I did not know there was another up. I did not look, and there it was in front of me. The five was the clearer of the two.”

On another occasion, October 27th, Mr. Smith being in the same room with him, P. said : “Would you mind my sitting a little nearer ; I can’t see well.” He was told that the numbers had been brought nearer, which satisfied him, but the guess he made was nevertheless wrong.

T.’s remarks about his impressions were very similar. Thus, on July 25th, the number drawn being 25, T. saw nothing for some time, then said : “A sort of 5.” S. : “Well, what else ?” T. : “5—8—no,

not 8—it's a bad shaped one—35." S. : "Sure it's a 3!" T. : "It's made badly."

Again, on October 27th, the number drawn being 34 and P. having guessed 98, T. said: "8—looks like 0—it's a 9—the 0 not quite plain—I think it's meant for a 9—one over the other." And again in the next trial: "It's a 9 and a 3—9 at the top. That 9's very bad."

On September 20th. T. said, in answer to questions, that he saw the numbers right up in the corner—dark on a light ground—very small. He also complained on this day and at other times of their being "such a long way off you can scarcely see them."

T. gave quite a different account of his impressions when guessing numbers with Mr. Myers as agent. He did not then talk of seeing, though he had been told he would either see or hear a number. When asked whether he heard or saw it he replied, "No, I seem to imagine it"; and he said the same when Mr. Leaf was trying thought-transference with him.

An interesting point about the impressions of the percipients will already have been noticed by the reader, namely, their frequently gradual development, along with which we may consider the varying times which they took to come. Quickness was not specially associated with rightness. On August 16th, T.'s successful attempts varied in the time they took from 15 seconds to 2½ minutes, and on August 17th, P. when successful took from 45 seconds to 3½ minutes. We did not always time our experiments, so have no complete record. The longest time recorded was 3 minutes 50 seconds. This was on September 21st; the impression, when it came on that occasion, was wrong and also fleeting, and the attempts before and after it produced no impression at all. A rather remarkable experience on the same day, however, suggests that the impression, even when right, may take much longer to come and may even be deferred—meaning by that that it may be received by the percipient after the agent has ceased to direct his mind to it and when he has begun to try to convey to the percipient a totally different impression. What happened was this. After two successive correct guesses by P., the number 19 was drawn. We waited for 5½ minutes, and then, as P. had no impression, gave it up, and drew another number, which turned out to be 43. Twenty-five seconds after the new number was drawn P. said 19. This was recorded and another number drawn, viz., 75, 13 seconds after which P. said 43. Thus two numbers in succession were rightly given, but one stage late. The numbers had not been named aloud, and P. had a double sheet of paper over his head, so that he could not have seen them even if they were handled carelessly after being given up. It makes it less likely that the occurrence was due to chance that it happened in a run of successes; there had been 4 half successes and 2 successes in the 6 previous trials.

Once at least—viz., in the experiment of August 17th—P. had his impression before Mr. Smith looked at the number. It was wrong, as might be expected, but he stuck to it after Mr. Smith began to look. The impressions often came almost immediately, though we have no shorter time recorded than 13 seconds. One of the quickest was a right guess of T.'s on October 26th. To stimulate their interest, we had put P. and T. *en rapport* with one another and told them to try who could see the numbers quickest. Then 21 was drawn, and instantly T. said, "2 and a 1." So instantaneous was it that Mrs. Sidgwick, who did not know the numbers, thought that T. had guessed at random and without waiting for the usual visual impression, in order to be before P. She taxed him with this, but he declared that he had seen it.

The gradual development of the figures was of two kinds—either one figure coming before the other, or the figures forming themselves by degrees. A good instance of the first is afforded by one of T.'s successful guesses on August 16th. The number was 32. He said 3. Professor Sidgwick said: "Do you see only one?" T.: "Yes." Prof. S.: "Try to see another." T.: "2." Mr. Wingfield, who was taking the time, recorded 30 seconds for the first and 55 seconds for the second. Again, on July 29th, the number drawn being 30, P. said: "I see 3—I see one of them now. Mr. Smith, please look at both of them." S.: "All right, I'm looking at both of them." P.: "There's a 0."

The following is a case of gradual development of one of the figures. It was on July 27th; the number drawn was 89; P. said: "9." S.: "Yes?" P.: "8 in front of it. I thought it was going to be a 0 at first."

But one of T.'s guesses of cards was as marked an instance of gradual development as any, though his impression was not derived from Mr. Smith. Mr. Smith was downstairs looking at a 9 of clubs. P., who was not *en rapport* with T., guessed 5 of clubs. Then T. said: "Has Mr. Smith put anything up yet? Oh, yes, yes (meditatively). I see it now (then counting), 1, 2, 3, 4, 5. 5, yes—a black—5 of clubs. Oh, I see them plain; 5 still."

Quickness and clearness did not necessarily go together; for instance, in one of the trials on October 30th (wrong, but made more quickly than his recent attempts) P. said, "That's quick, isn't it?" Asked whether it was plain, he said, "Not very, but it came suddenly; the others took some time to form."

Nor, again, did clearness and rightness necessarily go together, though we do not remember that P. was ever excited by the vividness of an impression except on certain occasions when it was right. T. was never excited at all.

T., on more than one occasion, began to guess numbers when we had

not intentionally called his attention to the subject; he had, however, seen P. doing it before he was himself hypnotised, and this may have suggested itself to him. P., as far as we remember, only once did anything of the kind, and that instance was a rather curious one. He had been left in a deep sleep with a paper over his head and at a considerable distance from Mr. Smith and T., while we were trying the experiments with the latter with his eyes open on October 29th. Mr. Smith was looking at the 4 of spades and T. had been describing the imaginary knave of diamonds which he saw on the paper in front of him. Suddenly P. said: "Let's have a game of cards¹—4 of spades." S.: "What's that you are saying?" P.: "About a 4 of spades I saw. I thought you were putting up cards."

We now come to the most important question of all, namely, how the impressions, which thus visually presented themselves to the percipients, reached their minds.

Before discussing the successful attempts at divining the number on which Mr. Smith was concentrating his attention, it is worth noticing that in certain unsuccessful attempts when P. and T. were guessing together, they influenced each other, or, at any rate, P. influenced T. There were 156 of these joint trials. In 11 cases the order of guessing is not noted, in 21, which we may call mixed guesses, the digits were named singly, and either alternately by the two percipients, or else one having named a digit, the other named two, and then the first finished. In 38 cases T. completed his statement before P. began; and in 86 P. similarly guessed first. Now among these 86 cases in which T. did not make his guess until after P. had finished, he guessed the same two digits as P. 16 times,² in 13 of which the digits were in the same order as P.'s. This might not have seemed remarkable if we had previously had reason to suppose that T. could always hear P., but, as a matter of fact, they were usually not *en rapport* with each other—neither apparently knew that the other was present, and when assured that he was and communication attempted, each would get annoyed with the other's rudeness in not answering him, however much he raised his voice and shouted to him. And the proportion of these imitative guesses was rather larger when they were not *en rapport* than when they were.

¹ One of our devices to stimulate their interest had been to call guessing cards a game, the day before.

² None of these were successful guesses. Had they been, the second could not of course have been counted. But though P. and T. did not influence each other for good, there is some reason to think that they sometimes influenced each other for evil—the impression from the co-percipient overcoming that from Mr. Smith. Thus on one occasion (September 24th), when the number drawn was 74, T. said 7, then P. said 57, upon which T. said 75. Asked to repeat, he said: "I think it was 7,4; I said 5 but it was more like 4—had a tail to it." P. and T. were not *en rapport* on this occasion.

T. followed P. when not *en rapport* with him 63 times,¹ in 10 of which his guess was the same as P.'s, besides 2 where he gave P.'s digits in reverse order. So large a proportion as this can scarcely be due to chance, and we could strengthen the presumption that it was not, by an examination of the mixed guesses and of those in which T. gave one number the same as P.'s, or *vice versa*. The influence of T. on P. was less marked, but appeared to exist. We must therefore suppose that sounds which fell unconsciously on the ear yet produced an impression on the mind, of which the percipient became aware solely through its reproduction in a visual form—a supposition which is, of course, entirely in accordance with observations made by others.

One conclusion to be drawn from this is that for evidential purposes in psychical research no reliance can be placed on the fact that a person—whether hypnotised or not—is entirely unaware that an impression has reached him through his senses, if by any possibility it could so have reached him. It is, therefore, necessary to examine the experiments dealt with in this paper with anxious care in order to see whether there was any possible channel of sense through which the agent's impression could have reached the percipients.

The eye is, we think, absolutely excluded. There were a sufficient number of successful experiments with Mr. Smith behind the percipient and with the percipient's head covered over, to make it unnecessary to consider the various possibilities of careless handling of the numbers, reflection in the cornea, or changing facial expression and gesture.

The sense of touch may also, we think, be regarded as excluded. There was never any direct contact between agent and percipient except in one or two cases where it was purposely tried and did not produce success, and it seems absurd to suppose that vibrations of the floor caused by rhythmical movements of the agent, of which he was himself unconscious and which were invisible to others, can have been powerful enough to affect the percipient.

We are reduced, then, to the sense of hearing. Here, again, all indications by leading questions or changes in the tone of voice are excluded by the success of the experiments when all who knew the number were absolutely silent. There seem to be only two ways in which the impression could have reached the percipient through his ears—either by means of faint unconscious whispering of the number by Mr. Smith in the effort of concentrating his attention on it, or by means

¹ It ought to be stated that in two of these cases Mrs. Sidgwick repeated the number after P. before T. spoke. She was herself, however, not *en rapport* with T. in one of these two, and as regards the other, it did not appear from other experiments that T. was easily influenced in his guesses, consciously.

² Compare some of the incidents mentioned in the paper on recent experiments in crystal vision, *Proceedings*, Vol. V. See also in this connection M. Pierre Janet's interesting volume, *L'Automatisme Psychologique*.

of faint unconscious counting of the number by breathing, or some other rhythmical movement producing sound. Both suppositions appear to involve hyperæsthesia in the percipient, since the supposed sounds were unperceived by attentive bystanders, and nothing else that we observed gave us any reason to suppose that the percipients were hyperæsthetic; indeed their apparent unconsciousness of Mr. Smith's absence when he was in another room seems to show that they were not. But let us assume hyperæsthesia; let us also assume, what we have no ground for regarding as at all probable, that Mr. Smith may have whispered or counted unconsciously after his attention had been called to the danger of doing so; and let us examine the two suppositions. On either a certain number of failures would almost certainly occur, in which the indications given would be imperfectly apprehended.

Of the two suppositions, unconscious whispering seems the less improbable, because the concentration of the mind on a written or printed number with a view to having as intense an impression of it as possible, is found to cause a certain tendency to say the number mentally, but no tendency to count it. The symbol for a number is in this respect unlike, for instance, a playing card, where a tendency to count the pips often does accompany the effort to concentrate one's mind on it. Now any whispering or faint pronouncing of the number would lead, one would think, to numbers whose names have common characteristic letters being mistaken for each other. Thus we should expect to find fours and fives interchanged because of the *f*; sixes and sevens because of the *s*; perhaps twos and eights, and ones and nines because of the *t* and the *n*; and possibly fives and nines because of the *i*. Three would stand by itself as quite different from all the others. We confine ourselves to the single digits, because the names of double numbers are practically compounded of the names of the two digits of which they are composed.

Now if we examine the guesses we do not find that any of these mistakes are prevalent. The following three tables show the numbers drawn, with the corresponding guesses, analysed into single digits :—

TABLE V.

P.'s GUESSES ALONE ON SUCCESSFUL DAYS, MR. SMITH BEING IN THE SAME ROOM WITH HIM.

Numbers Drawn.	Numbers Guessed.											Totals drawn.
	1	2	3	4	5	6	7	8	9	0	No im- pression	
1	17	5	4	4	5	1	...	2	2	2	1	43
2	1	14	5	2	...	...	1	3	...	...	...	26
3	2	8	21	3	3	...	3	1	3	...	2	46
4	4	...	6	23	1	3	2	1	3	1	2	46
5	1	2	4	4	16	4	3	5	3	1	3	46
6	2	2	2	4	2	14	2	3	1	3	2	37
7	1	4	1	1	4	4	27	3	...	...	...	45
8	1	1	8	2	3	...	5	20	...	1	3	44
9	...	1	...	1	1	1	1	2	12	1	1	21
0	2	4	1	2	2	1	2	...	...	8	...	22
Totals guess'd	31	41	52	46	37	28	46	40	24	17	14	376

TABLE VI.

T.'S GUESSES ALONE ON SUCCESSFUL DAYS, MR. SMITH BEING IN THE SAME ROOM WITH HIM.

Numbers Drawn.	Numbers Gessed.											Totals drawn.
	1	2	3	4	5	6	7	8	9	0	No im- pression	
1	9	1	1	4	3	3	1	...	2	...	...	24
2	3	10	...	2	...	2	...	...	...	...	...	17
3	1	2	9	1	3	1	...	1	1	...	1	20
4	1	3	3	11	1	1	1	...	...	1	...	22
5	2	2	1	1	4	...	1	...	1	1	...	13
6	...	4	1	1	...	10	...	1	1	...	...	18
7	1	5	1	...	3	1	3	1	...	...	...	15
8	1	...	3	...	3	1	1	3	1	1	...	14
9	2	1	1	1	...	...	1	...	2	1	...	9
0	2	1	1	1	1	3	1	1	...	3	...	14
Totals gessed	22	29	21	22	18	22	9	7	8	7	1	166

TABLE VII.

ALL GUESSES WITH MR. SMITH IN THE SAME ROOM AS THE PERCIPIENTS
OR ONLY DIVIDED FROM THEM BY A CURTAIN.

Numbers Drawn.	Numbers Guessed.											Totals drawn.
	1	2	3	4	5	6	7	8	9	0	No im- pression	
1	43	18	20	17	22	13	10	13	6	2	4	168
2	10	54	21	12	8	9	6	8	8	4	...	140
3	14	24	54	11	15	13	11	7	9	5	3	166
4	21	16	22	52	13	10	11	6	9	3	6	169
5	7	9	12	16	35	19	7	8	7	3	5	128
6	12	11	12	12	11	46	14	13	3	3	3	140
7	13	21	13	11	15	16	40	8	4	2	2	145
8	11	7	26	13	13	12	14	34	7	5	5	147
9	4	5	11	2	6	3	5	6	19	9	1	71
0	7	6	10	8	9	7	8	2	6	19	...	82
Totals guess'd	142	171	201	154	147	148	126	105	78	55	29	1356

Table V. gives P.'s guesses on successful days, when he was guessing by himself, uninfluenced therefore by T. Table VI. similarly gives T.'s guesses on successful days. Table VII. gives all the guesses of all the percipients (except one or two where more than two digits were guessed), whether joint or not, when Mr. Smith was either in the same room with them or divided from them only by a curtain. The first *column* in each table refers to the numbers drawn, the first *line* to the number guessed. If therefore, for example, we want to see in Table V. how many times 5 was guessed as 7, we find 5 in the first column and follow the line headed by it till we come under 7 in the first line. The number thus arrived at namely 3, is the number of times 5 was guessed by P. as 7 on his successful days. In making these tables we have counted guesses in which both digits were given in reversed order, as reversed, so they are not included among the cases of correspondence between numbers drawn and numbers guessed. After allowing for what would probably have happened by chance alone, the number of guesses with both digits right but reversed is about 5 per cent. of the number completely right. If, therefore, the same tendency to reverse the number occurred in unsuccessful attempts, when the number was imperfectly apprehended, we must assume that about 5 per cent. of the numbers in the tables are wrong, when judged in relation to the origin of the idea in the percipient's mind.

Now let us consider the effect of counting. This would lead to a tendency to guess the numbers immediately above and below the right one, especially in the larger numbers. Here also we confine ourselves to single digits, since the digits, if there is counting at all, must be counted separately. It is absurd to suppose that any one would count up to 72, for example, because he was concentrating his mind on that number. Turning to the tables we find from Table VII. that eight mistakes were made twenty times or more. These were: 1 guessed as 3 and as 5, 2 guessed as 3, 3 guessed as 2, 4 guessed as 1 and as 3, 7 guessed as 2 and 8 guessed as 3. Of these eight, only three could possibly be explained by unconscious counting, viz., 3 for 2, 2 for 3, and 3 for 4. But of these the two first might equally well be explained as results of the kind of imperfect vision of the number so often complained of by the percipients, and this is also the explanation suggested by the most prevalent mistake of all, namely 8 guessed as 3. And that this is the true explanation is further suggested by the fact that 3 is very seldom guessed as 8. For though an 8 half rubbed out might resemble a 3, a 3 could not so easily be converted into a badly seen 8, whereas with 2 and 3 the possibility of mistake would be reciprocal; an imperfect 2 might be mistaken for a 3 as easily as a 3 for a 2. On the whole, therefore, we think that an examination of the facts affords no support worth considering for the supposition—in itself as

we have said extremely improbable—of unconscious counting hyper-æsthetically heard. Further the supposition of counting cannot possibly explain the successful guessing of CAT and the guessing of BEEF for BEE. If this was the result of unconscious auditory indications at all, it must have been of whispering, a supposition, as we have seen, quite unsupported by anything in the guessing of numbers.

Finally, though our success with the agent in another room was comparatively small, it was, in P.'s case, quite sufficiently beyond the probable amount to afford support to the view that the conditions of success, whatever they were, were, at any rate, independent of unconscious auditory indications.

Before leaving the tables we may call attention to the fact that a decided number-habit is exhibited,¹ especially by T., which led him to guess the higher numbers, 7, 8, and 9, comparatively seldom, and that this seems to have affected successful and unsuccessful guesses alike. The number 9 had of course a smaller chance of being guessed right on account of the absence of numbers above 90. There were scarcely enough trials, probably, to reveal any number-habit as regards double numbers, but the guesses extended over the whole range. All numbers turned up, all were guessed. Only fourteen were never guessed right. These were 14, 25, 28, 33, 47, 51, 54, 55, 60, 62, 73, 77, 85, 90. One number, viz., 24 was guessed right seven times including two of W.'s guesses on July 4th. One number, 48, was guessed right five times. Six were guessed right four times, viz., 15, 16, 30, 35, 36, 75. Ten were guessed right three times, viz., 20, 29, 32, 37, 39, 42, 58, 71, 76, 87. The rest were guessed right either once or twice.

¹ It is scarcely necessary to remind our readers that a number-habit affecting the percipient only can have no tendency to increase the number of successful guesses. A discussion of this subject will be found at page 209.